

THE FIG TREE

Quarterly

Edited by C. H. Douglas

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The Editor

Miles Hyatt

Sir John Boyd Orr

The Earl of Tankerville

Elizabeth Edwards

Frewen Moor

Geoffrey Dobbs

Norman Webb

Those Who Are Not For Us

Our Cities of the Plains

Scotland and the New Age of Plenty

Learning to Walk

The Democratic Field

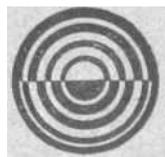
Debts Make War and Work

The Discomfiture of Professor Pshaw

The Downfall of Beauty

Major Douglas on
Why Bother About Finance?

J. Scott Kyle, C. Howard Jones
A. Hamilton McIntyre, M. C. Bond



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Editor: C. H. Douglas
Associate Editor: Miles Hyatt

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Although Major Douglas, as Editor, controls policy, the selection of articles for THE FIG TREE is made by the Associate Editor



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*But they shall sit every man under his vine
and under his fig tree; and none shall
make them afraid. Micah iv., 4.*

Those who are not for us are against us

TO those interested in such matters, the mainly repulsive tribal rag-bag known to the general public as the Old Testament, and to the Jews, in part, as the “Torah” (the Law), is a veil, probably itself much mangled, to a treatise legible only with the aid of a key. Origen, most scholarly of the Early Christian Fathers, as quoted by Dunlap, remarks, “If we hold to the letter, and must understand what stands written in the Law, after the manner of the Jews and common people, then I should blush to confess that it is God who has given these Laws: then the laws of men appear more excellent and reasonable.” The “Zohar,” the chronicle of the early Jewish Rabbis (III folio, 1526), says, “The recitals of the Torah are the vestments of the Torah. Woe unto him who takes this garment for the Torah itself.”

Now it is becoming evident from many sources, such as inter alia, the excellent studies of Cromwell (whose real name was Williams) and of the Stuart Kings, which have appeared from several pens in the last few years, that there is the closest relationship between the type of so-called religion which delights in the savagery in the Old Testament, read literally, and the financial tyranny under which the world is groaning, and through which it may yet be wrecked for centuries to come. Cromwell himself was the nephew of a rich moneylender and was financed by Manasseh-ben-Israel as well as by the English Whig bankers. His sour-faced Praise-god-Barebones soldiery justified their atrocities and vandalisms by reference to Old Testament barbarity. William of Orange was alike the nominee of Lutheran-Calvinistic preachers and “Dutch” Finance, and the Georgian era is outstanding for its coarseness and brutality. The constitutional crisis still fresh in our minds was notable for a prelate’s public utterances addressed to Old Testament prejudice rather than Christian charity, and skilfully utilised by Whig bankers once again. Scotland itself, whose present plight is one of the world’s tragedies, stems, in its condition today direct from John Knox.

Whether there is anything of practical consequence to be extracted from a decoded Old Testament I do not know—it is “not my pidgin.” But that evil, cruelty and tyranny in the world derive no small part of their terrifying strength from the fact that they are interwoven with the philosophy of a book supposed to convey Divine inspiration in the form in which it is commonly read, I have no doubt whatever.

Equally, the devastating feebleness of so many well-disposed persons arises in great measure from a schism between a philosophy, which was pumped into them in their early years and is still active in their unconscious minds, on the one hand, and an intellectual rejection of it, on the other. No one can act effectively against their unconscious convictions. That is why we see so much of what one may call St. Martin’s in the Fields-ism, which the B.B.C. is delighted to broadcast—an impeccable protest against social symptoms which always shies off an indication of causes, more especially and completely, of the chief cause, the financial system.

The mediaeval preachers used to insist that religion, which stopped short of actual conversion, was like unto filthy rags. They had the root of the matter. Every attempt to treat a symptom of the financial disease diverts attention from the disease itself. The Labour revenge-complex all-power-to-the-State-Party, with its “planning” and bureaucracy, is a great deal further from a Christian economics than even the Liberal laissez-faire, with all its abuses. Both are Whiggism—an assumption of moral superiority used as a cloak behind which to exercise authority in support of the hidden potentate, Mammon.

There are many readers of this review who are in despair at the revolting exhibitions of human frailty, which are, so far as they are able, assisting the bankers against the Social Credit Movement. I do not share that view. The Devil does not waste time, and he is the Father of Lies. If the Devil were not active in it, there would be no virtue in the Social Credit Movement. But that is no reason why he should not be known for what he is. “They know not what they do” does not mean that nobody else shall know what they do.

Labels mean little. There is enough of the genuine spirit of Christianity in the world today in the followers of every creed, to form the basis of a genuine democracy, and a genuine democracy can rest only on that spirit. But to that democracy, and to sound judgment, there is no more disruptive influence than a spurious “Divine Law.” That there are passages in the Old Testament of high poetic merit, either in the original or in the beautiful language prevalent in English literature at the date of King James’s translation, is unquestionable. But as a guide to life a book stands by its results. *Si monumentum requiris, circumspice.*

C. H. DOUGLAS

NOTES

The third part of "Mr. Hawtreys Giraffe," by W. L. Bardsley, has been unavoidably held over and will appear in the March issue.

Miss Helen Corke's book, "Towards Economic Freedom," was given the wrong title in the review which appeared in September. The word "Democracy" was substituted for "Freedom," by a natural but regrettable absence of the reviewer's mind—or perhaps he considered they came to the same thing.

It should be noted that the Editors are willing to allow reprints of certain articles from THE FIG TREE but permission must first be obtained from them. They will be glad to hear from readers who are specially impressed by any particular contribution.

Our Cities of the Plains

By MILES HYATT

THIS world of ours—it is like watching a fever patient, or a saucepan full of milk which we are trying to keep just off the boil. Doubtless there are some in ill countries whom a war in which England was involved would please—people who hope that Alberta will go the way of Ireland in 1914, for instance, and the rising tide of real democracy in England be sternly regimented into puttees. The crazy edifice of post-war finance badly needs the excuse of a good long war to cover the more blatant effects of its own absurdity. There are the planners, too, the ironers-out of the trade-cycle. Prosperity, as Geoffrey Crowther pointed out in the News Chronicle, does not decline in war time; those who are afraid of the next slump may be planning the simplest solution of all, to bring back the glorious boom years of 1914-1918. But the rest of us stand with bated breath, determined only on one thing, that those who fan the flames shall be made responsible in full for the results they produce. *

*The country is now wondering what to think of the untimely game of shove-ha'penny which is being played between the dummy political parties in respect of civilian defence measures, food supplies, etc., when what is so obviously urgent is an enormous and costless expansion of national credit. There is more than a smell of high treason about this posturing.

A neat stroke of current diplomacy is the German-Italian-Japanese anti-Communist pact. Already this has led to the premature disclosure of plans for an Anglo-American empire—premature because Congress will undoubtedly see in them the sinister finger of George III—and the hurried despatch of Lord Halifax for secret talks with Hitler. Communism, we know—for Britain has set the fashion—is a most elastic term to cover a multitude of antipathies. This pact is such an obvious way of embarrassing the British, who have the collecting of the bankers' Chinese debt service to consider, and also the imminent peril of a canal not unconnected with the recent agreement between Japan and Siam, that it is surprising it has not been effected earlier. Perhaps it was terror of the News Chronicle which finally drew the three most heavily armed powers in the world together, in an almost irresistible combination directed against ourselves. Unfortunately, however, it will not be only the denizens of Bouverie Street who will suffer when the bombers come.

GERMANY DROPS ANOTHER PILOT

From two points of view the fall of Schacht is the most momentous event of the year. I am assuming that he has fallen, although it is difficult to obtain certain knowledge as to what is the extent of the power he still retains as President of the Reichsbank. Bankers all over the world consider it very bad news indeed, as in the ultimate assessment Schacht's struggle with London was only a friendly bout. While he remained in control London was assured of that fundamental orthodoxy in the German banking system from which Schacht, a perfectly orthodox banker, would never have departed far, and also that he could be relied upon "to keep the Nazi theorists quiet," as one financial journal put it.

The same paper goes on to state that his mistake lay "in thinking the Nazis could be tamed." In other words, Schacht was waiting his chance to operate the usual economy campaign with which bankers bring "prosperity" to a close in the interests of credit-cancellation and the "balanced" budget. The Nazis were determined that there was to be no halt in credit expansion, and when Schacht tried to force it, he was not put outside forthwith, indeed, but, much

to his disgust and disquiet, he was kept on as a figure-head to a craft he could no longer steer.

With the creation of the Four-Year Plan, Schacht saw his opportunity slipping away from him. Goering became his virtual superior, for the Plan took precedence of the Ministry, and against Goering he was compelled to fall back on intrigue. Unable to control spending in the military field, he concentrated on cutting down imports of all non-military goods to a minimum, in order to amass a gold reserve. Here, again, the general stepped in with the entirely “unsound” contention that well-fed soldiers and an accumulation of raw materials were more useful in time of war than cellars full of gold: guns before butter, certainly, but butter before gold; and Schacht had again to yield the point.

It is said that at this point he tried to resign, but Hitler refused to let him. From that moment all Schacht’s efforts seem to have been devoted to getting out of responsibility for a structure of which he no longer approved, however much he may have done to build it up. He therefore seems to have solved to attack the Four-Year Plan by means of every banker’s trick he could command. The Reichsbank had, and still has, the services of a certain Dr. Blessing, apt pupil of the master, and it was no doubt through the good offices of this gentleman and his friends in foreign capitals that the Berlin bourse became unsettled and German exports began to decline at an alarmingly rapid rate. Perhaps it was the same hand, which caused the German iron-ore industrialists to demur when Goering suggested more extensive reliance on home ores. These altruistic businessmen considered that he ought to support the poor foreign steel exporters rather than try to induce themselves to mine more German iron. One is reminded of United States Steel and its benevolent reception of the C. I. O. Goering’s response was prompt and decisive. He founded his own company for the utilisation of German iron ore and upon such an extensive scale that it left him in a position to take over or control the whole private section of the industry at any moment it suited him to do so.

At last Schacht saw that he could resign only by making his own position untenable and coming out into the open—a game of considerable risk with Hitler. No doubt his international masters were asking him how they were going to contract credit and bring about a slump in the London-New York-Basle-Paris group if Germany continued to go on expending vast sums on armaments.

The banker began direct attacks upon the excessive expenditure of Goering and the planners, striking through his weekly organ, and also in public speeches, notably that delivered at the Savings Bank Congress at Essen. Finally he found the courage to resign (after a dinner at the American Embassy) in a public speech on October 26. Even so, however, Hitler was in no mood to let his servant depart in peace, and Goebbels hastily collected a group of foreign pressmen to give it out that all differences had been settled between Schacht and Goering, and the former was continuing as Minister. Schacht’s next resignation was made in Basle at the Bank for International Settlements, where no one could contradict him.

We have now to wonder what effect all this will have upon ourselves. What a marvellous chance Hitler and Goering have, if only they could bring themselves to use it, to sweep away the vicious debt-system and to open up to every German individual the full life that his rich country could give him! But there is the natural drawback of the leopard and the Ethiopian to any hope so fantastic—scratch a dictator and you find a man who knows what is good for you and intends to make you have it. I am afraid we must expect Hitler to perpetuate a system under which Germany will infallibly be driven to seek “markets,” that is, colonies; and equally inevitably Britain in the interest of employment figures will be forced to fight to keep her markets. Individual Germans, Britons and the unfortunate shuttlecock “natives” will suffer the usual ghoulish effects.

General von Epp is already referring to Hitler’s “coming action” over the Colonial question, for, as the Economist correctly says, “Germans wants colonies for the reasons for which other countries have wanted them. She does not want raw materials.” And “To Germany, as to Italy, England is undoubtedly the great antagonist . . . The other animosity—against Russia—is unreal; indeed, it is a mere offshoot of that very real hatred of the Jews.” Of course, between the theoretical pleasure of punishing antipathetic racial groups and the solid realistic enjoyment of another’s country’s credit-fields, what choice can there be for an orthodox dictator with a State debt which is already becoming astronomic, and a greater and greater preoccupation with the strain of trying to make prices fit incomes?

SOCIALO-FASCISM IN ITALY

What’s in a name? Well, a great deal, if one is to judge by the newspapers. Had Mussolini called himself a Communist or Socialist, his recent capital levy would no doubt have received a very different reception in different quarters. The Duce has just completed a great stroke on behalf of the banks, no less than a 10 per cent levy on the capital and reserves of all joint stock companies except banks and credit institutions, which are probably regarded as too delicate to stand the shock. The larger companies are permitted to compound with fifty per cent of the levy in

their stock and the rest in money, and this stock, a twentieth of all the great Italian industries, will serve the State as security for its loans from the bankers—which, of course is to hand it all over, lock, stork and barrel, to these gentry. Foreign investors of money are to be exempt from any levy if they invest before the close of 1939.

The excuse put forward for this drastic and arbitrary seizure is our old friend “justice”—“fiscal justice” this time. Real-estate owners and investors were forced to contribute to loans or special taxation earlier in the year, so it was only fair and fiscally just that industrialists should also feel the breeze. It is extraordinary how readily they can play upon that curious instinct in us which says, “I don’t mind how much you thrash me, so long as you thrash Smith and Robinson as hard or harder.”

Externally Mussolini’s position is not so clear. His visit to Germany, and to Krupp’s works, was intended to show Rome-Berlin solidarity, and it certainly helped in rendering the talking-bees at Nyon and elsewhere more inept than usual. But Abyssinia is not so quiet as he could wish and there is no evidence to show that the great Italian forces in Spain, rumoured to be nearly a hundred thousand, are gaining any spectacular victories. In November came news that the “Empire” had now to commence a vicious system of stringent economy in order to share in “the cost of Empire.” Well, the White Man’s Burden!

FRENCH NATIONAL RAT WEEK

It is computed that the French taxpayer is now among the most heavily burdened in the world. A £300 a year income pays about £8 10s., and £500 costs the poor Frenchman £25; assuming, that is, that he is a married man with two children. For the same person in Great Britain the figures, for bare income tax, are nothing in the first case and about £8 in the second. This is not “fiscal justice”—but Stamp has pointed out that with conditioning our wretched British cow who masquerades as John Bull can soon be made to yield more. Besides, the figures as given are extremely misleading and leave out of account all rates, indirect taxation, contributions, etc., which raise prices so high for the Briton and bring him in an easy first in the list of the sacrificed.

As was pointed out in the last number of this review, the franc manipulations in France had as one of their principal aims the reversal of the 40-hour week, legislation which was abhorrent to the London and New York financiers who control Bonnet. This blasphemy against the work-religion was now almost on the point of being erased from the records of the vassal state.

The franc was allowed to sink without check (indeed there is strong ground for belief that the French Exchange Equalisation Fund was used to “bear” it), until the French people had been educated into the right frame of mind to clamour for an authoritarian administration to save the country. Meanwhile bomb outrages took place in Paris. Who nowadays can place with certainty the responsibility for bomb outrages which, like the Reichstag fire, play so surely into the hands of the government? (Similarly with the later “Cagoulard” conspiracy, which seems to have reached military dimensions impossible without very extensive ministerial connivance and support.)

Then the event expected by readers of this review, and, of course, by the bankers, took place according to plan; Jouhaux, the trusted Labour leader, promptly “ratted” on the 40-hour week, and Blum, whose administration passed the Act, “had it borne in upon him that the situation abroad was sufficiently serious to make it necessary to ensure union, productive activity and discipline at home.” This illuminating truth he undertook to pass on to his party, and, as a compensation-prize for disappointed French workers, it is proposed to extend the old-age pension Act to cover those who were too old to join when the national insurance scheme was instituted. The money for this is to be taken from the surplus funds accumulated from the excess contributions of existing members, money which the Socialists have frequently raided in the past for “public works to relieve unemployment,” and which neither they nor any politicians in England or France will admit belongs, and ought to be returned to, those people who have contributed it. Governments today are nothing but embezzlers on an enormous scale, even if their operations are petty larceny besides those of the great banks.

When the elections were safely won, Simon spoke an approving word from London and rat week began, whereupon the franc performed the sort of miraculous recovery, which hitherto has been associated only with touching the hem of a saint’s robe. The French railways received an immediate loan of about ten million pounds from Switzerland, and the forty million loan from London was promised renewal in December.* The French Government have again declared that they will never desert New York and London, or institute exchange control.

*But in order to prove France credit-worthy to borrow it again, it was later decided to pay it off—with “Bonnet’s thanks to London Banks”, in a headline that should live with the Western Brothers.

The procedure now, of course, will be to plunge France deeper and deeper into debt. Bonnet outlined the beginning of this process to his admiring accomplices on the Finance Committee of the Chamber. The National Debt was to cost three and a half million pounds more next year, and the restored cut in interest rates on State securities about another two million. He did not think the State would have to borrow more than fifteen thousand million francs in addition. M. Paul Reynard in a recent speech put Bonnet's high limit of borrowing for 1938 at twenty-six thousand million francs, which, he said, still did not cover some twelve thousand millions falling due for repayment. Poor France!

Her people are to be tied forever to the credit treadmill unless they awaken in time to the danger. That this awakening is not impossible is shown by the stubborn resistance of the rank and file to longer hours, and their renewed demands for wage increases, and also by an interesting little strike at Cagnes-sur-mer, where parents are reported to be occupying an insanitary school, and have refused to leave until the local authority carries out long-promised reconstructions. Can it be that someone over there has heard of making public servants serve? If that is indeed the case, resistance to the Government's railway reorganisation is the first self-evident objective. The French railways are to be London Passenger Transport to the *n*th degree, if one can credit the official reports. Thousands of miles of "unremunerative" lines will be scrapped in the interest of "saving"; railway employees will in future get only a strictly limited number of free passes; road competition will be stopped completely in order that the railways may be made "to pay"; all fares and freightage rates will be raised to "an economic level," that is by a further 25 per cent, making 50 per cent, in all.

THE BLESSINGS OF CIVILISATION

The French Moroccan outbreak is worthy of a section all to itself, and the report in *The Times* for September 21 should be read by all who wish to see world conditions in microcosm. Such expressions as "the apparatus of European civilisation" found in *The Times* report should be paraphrased into "the long-term credit system," but for the rest it is a singularly frank and revealing statement. I cannot refrain from quoting some of it:

The Moors, self-supporting in pre-Protectorate days, have had to pay for the apparatus of European civilisation, which the French masters of the country introduced. In order to meet the demands of the tax-collector, they began to produce for export; but the catastrophic fall of the price of wheat, olive oil and other commodities after 1929 drove many of the cultivators off the land—with the result that prices rose without a proportionate increase in the buying-power of the Moors, and a miserable proletariat filled the towns to live by odd jobs.

A commission has been formed under Sarraut to restore order among these unreasonable people who, hitherto self-supporting, have been so beneficently cursed with civilisation and rendered destitute; and the authorities have hurriedly raised wages in Morocco by 30 per cent, in the fond hope that the Moors are no longer the brilliant mathematicians their ancestors were.

IS MUMBO-JUMBO SHAKEN IN BELGIUM?

For light relief we can now turn to affairs in Belgium and the meteoric rise and fall of the White Hope of the international financiers. The ex-Premier, Van Zeeland, was confidently expected to lead the world back into the fold of freer trade—or the winding-sheet of the long-term credit system, whichever you prefer. Van Zeeland flitted industriously here and there, exuding bonhomie and ideals at every conference, up to the hour when he was suddenly and brutally accused of receiving large sums of money from a bank during his actual term of office as Minister.

It was in vain that his government put up the defence that he was legally entitled to the money, which came from a fund established for the benefit of bank directors (Van Zeeland was formerly Vice-Governor of the Belgian National Bank). It was beside the point to the Belgians, to whom it seems the real questions were, what had Van Zeeland done in return for the money, had he been frank about receiving it when Minister, and who, in fact, were his paymasters, the Belgians or the National Bank?

Now, it was further alleged that he had not declared this money for the purpose of income tax; he is reported to have claimed that the money had been devoted to national purposes, which could scarcely have been reassuring to the Belgians. The National Bank hastened to abolish their "directors' fund," but they were not in time to prevent the further allegation that, during Van Zeeland's own period of office as Vice-Governor of the Bank, gratuities of a similar nature were at that time also being distributed to politicians.

Van Zeeland's state of health by this time had not unnaturally suffered severely, and he soon resigned the premiership in order to be free to face his accusers, if necessary, in the ordinary Courts of Law. The Belgian

Government is engaged in saving its face by issuing orders for a secret and “searching” enquiry into the Bank’s affairs, presumably in the hope of coming across a nice large bucket of whitewash. It will have to be quite a large one to cover the facts, if indeed it is proved that “certain expenses incurred by the managing committee of the Bank were not recorded in the balance sheet nor submitted to the Board.”

Sliding hastily into understandable obscurity, Van Zeeland delivers himself of his own epitaph: “I cannot work for the good of the State,” says he, “with a howling mob at my back.” It is very much to be hoped that all public servants who work for the good of the State instead of for the good of the individuals composing it will have a similar backing.

That at least is the stage setting. As to whether it is more than that, time and careful examination will be needed before the public can decide to accept as real the drama they have just seen played. There are two questions that remain unanswered, and they both concern the prime mover in this extremely unusual kind of exposure—Degrelle. Whence did Degrelle obtain his information, and who has been supplying him with the freedom of the newspapers, and, according to one story reported in the *Financial Times*, £10,000 a month for press propaganda? Hitler is blamed, of course, and with him indiscreet or corrupt bank employees; but is it so certain? And what of the finance-controlled newspapers? How did the controllers of credit come to relax so far their control of the press—if they did? Time will show us whether this is really an affair to rock Mumbo-Jumbo on his pedestal, or whether Mumbo-Jumbo, smiling secretly up his sleeve, is merely disembarassing himself of public confidence in “democratic” statesmen and institutions in order to make way, not for Degrelle indeed, but for some more congenial double-entry despot like de Man; his way paved by a few obviously unworkable coalitions.

LARGE CHEQUES FOR THE CZECHS

Eastern European countries are still to some extent the field of struggle between London and Berlin, but with the waning of Schacht their bankers are taking alarm and show anxiety to dragoon their respective governments into swinging over to the London orbit. In late September the governors of the Little Entente National Banks met in Bucharest to propose a joint equalisation fund, reciprocal exchange facilities for mutual trade, and “the adoption of a common attitude in matters of international finance.” On the same day the respective government representatives in Geneva were visited with an inspiration to meet and declare *their* agreement on all matters of foreign policy. About the same date a certain Mr. Schmidt went to Poland to use the occasion of Nazi control in Danzig to weaken the Polish-German understanding.

Russia and Rumania could now be expected to be “reconciled” over Bessarabia, and London might have hoped to have this corner of the credit-field very nicely tidied up and fastened down for a while; but neither Carol nor the Czechoslovak Agrarian Party are to be relied upon not to upset the arrangements, and Poland, so far from deserting Germany, is now a Fascist state in all but name. News comes, too, that Jugoslavia is entertaining a Japanese “trade mission.”

In this confusion, the internal situation of Czechoslovakia is a vital factor, and a great deal of ink and space is being spent in explaining how perfect this is. Dr. Schacher in Lloyds Bank *Monthly Review* for October is unable to conceal certain features, which will be of interest to readers of THE FIG TREE. The national debt, for instance, increased heavily between 1931 and 1937, but it was raised almost exclusively “in the home market.” Moreover, so much of the old debt has been “repatriated” (not paid off) that only 18 per cent of the total is now owed to foreign creditors. A further loan (for rearmament) of 6,000 million crowns will also, it is hoped, be raised in the obliging home market. Fresh revenue must be found to secure the interest on this, but fortunately taxation is “buoyant” and so far there is no tax “on property.” Dr. Schacher concludes by wishing it to be clearly understood (in England) that “the principle of borrowing at home” is based on no desire for “self-sufficiency” (self-sufficiency!), and as a good internationalist he regards the possibility of borrowing abroad in future as “a valuable further reserve for the country.”

Czechoslovaks are entitled to ask the good doctor the name of the fabulously wealthy patriots who own so much extra purchasing power that they can subscribe 6,000 million crowns without winking an eyelid, in addition to repatriating most of the old debt; and also whether he really regards the ability to go to a number of foreign moneylenders as “a valuable further reserve” either for an individual or a country.

As a matter of fact, behind this internationalist policy of keeping the way open to borrowing abroad is the well-grounded fear that people will indeed begin to ask how the home market finds all the vast sums which we know in reality are created by some bank—especially when all the individuals they meet seem so short of any great excess of ready money to lend to others. It is this fear of exposure which lies behind the commission recently set up in Paris by

the International Chamber of Commerce, part of whose work, significantly enough, is to assist “the suppression of foreign exchange control” and “the resumption of international lending,” both long and short term. A “foreign” debt sounds much more convincing than an impossibly high internal one.

To return to Czechoslovakia, the true position seems to be that the Agrarian Party, whose sympathies are supposed to be Nazi, have gained ground so rapidly that one observer computes their membership as more than half the population. Moreover, they are demanding a subsidy, and are not allowing the authorities to put them off with the foreign peril excuse used so effectively in France. Czechoslovakia cannot, therefore, be regarded as an altogether safe seat for the bankers; and, if it becomes more unsafe, Yugoslavia and Rumania, too, will be lost to the cause. For neither of these countries is a bed of roses for finance. In Yugoslavia the Croats are making themselves troublesome, agitating for a line-up with Italy; but fortunately for London the Allied banking Corporation (British) has lately been allowed to establish itself in the country, to see to it, perhaps, that the Serbs are kept “sound.”

BURDENS INFLICTED EVERYWHERE

Both Holland and Denmark are being engineered into conversion loans, and the former country is considering a tax on private companies. Hungary is regarded by the League Loans Committee as “an honest debtor” for offering to pay 50 per cent of her foreign debt-charges *in perpetuity*! The Lord Thy Mammon is indeed a far more jealous god, who visits the blindness of the fathers upon the children in perpetuity.

The following extract from the *Economist* of September 18 puzzled me and several experienced businessmen to whom I submitted it (my italics): “In order to overcome the shortage in convertible foreign exchanges, the Hungarian authorities established, in co-operation with the interested foreign creditors, a system of *additional* exports, to procure funds over and above those procured from *normal* exports. The additional exchange gained from these exports went to the foreign creditors as a *quid pro quo* for the considerable sacrifices they accepted in liquidating their blocked pengö balances.”

We came to the conclusion that it was a sort of game, like Monopoly; draw one card and take three additional exports; go back to normal exports, and so forth. For, if it was not something of this nature, surely the F.B.I. would have raised a storm at Hungary’s getting an increased export trade actually given away with every blocked pengö? Whatever the wangle may be, it seems that it will cost the Hungarians some twenty million pengös more each year.

Genius

Meanwhile the 18th Assembly of the League of Nations has been sitting in Geneva, and according to its *Fortnightly News*, has produced this great thought, on which I will ask readers to brood until the next issue of THE FIG TREE: “While the Assembly agreed that economic co-operation would aid political appeasement, numerous delegates also held that an improvement in the political atmosphere was necessary for economic action to fructify.”

Scotland and the New Age of Plenty

By SIR JOHN BOYD ORR, M.D., D.S.C., LL.D., F.R.S.*

*Broadcast from Scottish National on September 23 and published in The Fig TREE by kind permission of Sir John Orr and the British Broadcasting Corporation.

THERE has recently been a spate of books dealing with great men and great events in Scottish history. We Scots have always had a sentimental interest in the history of our race. We have no end of Burns clubs interested in the times that Burns lived in. We have societies for reviving the Doric dialect and the Gaelic language, which our fathers spoke, and some would like to see the old Scottish Parliament sitting again in Edinburgh.

A knowledge of the history of our country can be of great value in giving us a proper pride in the race to which we belong. But there is a danger in a nation becoming too much absorbed in its past history. What is important for us and our children is not the past but the future; and the future not only of Scotland, but of all countries, is going to be very different from the past.

In the past, national problems were problems of scarcity. We had difficulty in producing sufficient food, clothing, housing and all the other things we need to enable us to lead healthy lives. The nature of the problem has been

completely changed by the rapid advances which applied science has made in the last two generations. Today the difficulty is not how to produce what we need, but how to distribute and consume the great wealth we can produce.

This may seem strange to some people when they think about our heavy national expenditure and wonder whether we are able to afford more social measures which make for increased expenditure. These people are thinking not about real wealth but about money, which is a totally different thing. If we think in terms, not of money but of the things we use and consume—food, clothing, housing and even luxuries—the modern world is almost inconceivably wealthy, because we have the power to produce these in abundance for the needs of everybody.

You will remember, during the war, the young men, our best and strongest workers, were away in France, in Gallipoli, and in the East, blowing away the traditional wealth. Our second-best workers were making armaments. Yet despite the destruction in the war, and the application of such a large proportion of our manpower to making guns and shells, which contribute nothing to raising the standard of living, our power of producing real wealth is so great that, within a few years of the end of the war, we were wealthier than we had been before. Our people were better housed, better fed and better clothed, and enjoyed many more luxuries.

Our material wealth is so great that our economic system, which was devised to suit the past age of scarcity, cannot distribute it quickly enough; and to safeguard the present economic system and the vested interests which it represents, we have actually devised schemes to limit production, as, for example, our quota schemes for rubber and other commodities. These schemes adjust output, not to the *needs* of the community, but to the *purchasing power* of the community. They are intended to prevent the glutting of the markets with goods, which cannot be sold at a profit. We have even devised schemes to control and limit the production and sale of food.

These must be only temporary measures. They are only expedients to prevent a breakdown of the economic system, which obviously must be kept going somehow until we get a system better adapted to the rapid distribution of the things which people need and want. There is no doubt that, in the future scheme of things, there will be no limit to production until every member of the community has had sufficient for his needs.

Not only can we produce real wealth in abundance, but we are doing it with less and less labour. Thus, in the case of wheat, which is an outstanding example of easy production, it is estimated that with modern machinery and modern methods half a day's work of a man today is equivalent to a month's work at the beginning of last century, before the new methods and the new machines were invented.

Thus we see that, by increasing scientific knowledge and applying it to industry, we have now the means of producing all the necessities and even many of the luxuries we need to enable us to lead full lives, and we can produce them so easily that we can arrange for plenty of leisure for our workers.

I have spoken of our great material wealth, but there is another form of wealth which people do not think so much about because it is not so obvious. I mean the wealth of scientific knowledge, which can be applied to making us all healthier and happier. Since the middle of last century, medical science has discovered the causes of many of the infectious diseases, such as cholera, enteric, typhus and summer diarrhoea in infants, diseases which used to flourish especially in overcrowded slums where the environment was dirty and the food and water contaminated. In more recent years we have discovered the cause of some diseases like scurvy in infants, rickets in children and chlorosis in young women, which were due not to infection but to faulty diet and hygiene.

The increase in material wealth and the increase in medical scientific knowledge are dependent on each other for the promotion of human welfare. When we discovered the causes of these diseases, it was seen that the way to prevent them was to have good houses with modern sanitation and a diet good enough to supply everything needed for health, and therefore our public health measures today are very largely directed against bad housing and bad feeding. These are due mainly to poverty, and so it comes about that the material wealth which the new age of plenty is producing is gradually abolishing poverty and making for better housing, better feeding, with the result that these diseases are gradually disappearing.

Some people are afraid that if poverty is abolished and life made too easy, men will have too much leisure, get into mischief, and their moral character deteriorate. Well, let us compare today with the middle of last century, when poverty was greater, and not only men but women and young children had to work long hours under deplorable conditions, when they were far worse fed and far worse housed than they are today. We have nothing today to compare with the vice, the cruelty, the drunkenness, the almost bestial conditions in our industrial cities in those times. As the standard of living has risen and poverty decreased, the moral character of the people has improved step by step with the improvement in health and physique.

There is not only less drunkenness and less vice. There is less bitterness and less class hatred.

We can now try to imagine what the new age of plenty will be like. Every family, even the poorest, will have an abundance of good food, plenty of clothes and a good house. We shall be relieved from the fear of want. Our workmen will have shorter hours and longer holidays. Some of the diseases, which we have not yet conquered, will have disappeared. We shall have, in much greater measure, that full radiant health which is the greatest pleasure in life. We shall be leading fuller lives, not only physically, but morally and spiritually, with more goodwill and good fellowship between man and man of every class.

I have tried to show that owing to the enormous increase in our powers to produce wealth and the great advance in medical and other scientific knowledge which can be applied to the promotion of human welfare, mankind must inevitably rise to a much higher level of physical and spiritual well-being. But the new wealth has come so quickly that we have not yet adapted our social order to deal with it; we are in the transition stage between the old world and the new—we are in the throes of the birth of the new age of plenty.

Almost every civilised nation is battling with the task of adjusting its form of government, its economic order and its social order, to suit the new age. Great experiments are being carried out, both in Europe and in America. Some of these have involved revolutions, with the setting up of new forms of government. Fortunately, in this country, we have been slowly moving for the last two generations or so, and have therefore avoided the bloodshed and misery which occurs when the economic and social order becomes so obsolete that the government breaks down.

Let us review the progress we have made in this country. Let us see how much we have done in applying our modern wealth to the welfare of the people, and then let us see how much still remains to be done. We shall get a good idea of the progress we have made if we compare conditions today with what they were in the early days of the industrial revolution.

About 100 years ago, when the industrial revolution had just got well under way, enormous fortunes were being made in the industries and the new commerce which had arisen. National wealth was increasing with great rapidity. But the position of working people, who formed the great mass of the population, was actually worse than it had been in the previous century. The change from the village communities, where the workmen were looked upon as men and human beings, to the slums of the industrial towns, where they were merely hands, led to a lowering of the standard of living, with wages sometimes hardly sufficient to keep the people alive. As a nation, we became so obsessed with the importance of trade and commerce that we sacrificed human life and human happiness to moneymaking.

But since the middle of last century real wages have increased. Old age pensions and unemployment insurance have been introduced. The scale of outdoor relief has been made more generous. These have all increased the purchasing power of the people and helped to distribute a larger proportion of the goods and commodities being produced.

In recent years we have made a more direct attack on poverty by supplying the necessities of life direct to those who cannot afford to purchase them. Our public health authorities have been supplying more and more foodstuffs of special health value to those who needed them most, that is, to the mothers and infants of the poorest class. We have our scheme for cheap milk for school children. We have our housing schemes, providing subsidised houses to those who could not afford to pay an economic rent for good houses.

By these different methods and also by our communal services, such as public sanitation and water supplies which are available for everybody, we have been gradually bringing more of our modern wealth within the reach of the people. It is now filtering down even to the very poorest. Hence, poverty is slowly being abolished, and the standard of living is rising.

These great social measures have all tended to apply more and more of our wealth of material and our wealth of scientific knowledge to the welfare of the people. What has been the result? Due to better housing and better sanitary conditions, some of the killing infectious diseases, which flourish in the poverty and the insanitary conditions of the slums, have almost completely disappeared. Though we still have tuberculosis, the death rate is down to a mere fraction of what it used to be. Due to better feeding, diseases like scurvy and rickets which even twenty-five years ago were very prevalent are now disappearing, and our children are taller and have better constitutions than their fathers and mothers had. The death rate of infants has been reduced to less than half of what it used to be, and we have added nearly twenty years to the average length of life. We have done all that in the last hundred years, most of it indeed in the last thirty or forty years, and that is a very short time in the history of our race.

Although we have already done so much, we have even more ambitious schemes for the future. The Government

has set up a new standard of housing, and two years ago it appointed a committee to set up a new standard of diet, which would be completely adequate for health. We now know what our immediate objectives are so far as food and housing are concerned, and now the Prime Minister himself is about to initiate a great campaign for national health and physical fitness.

We have been comparing conditions as they are today with the deplorable conditions 100 years ago, and it would be a very pleasing picture if we stopped here. But we must compare present-day conditions not only with what they were in the past, but also with what they might be, and with what we hope they will be, in the immediate future.

This is a Scottish broadcast. Let us devote the time that remains to comparing conditions in Scotland with what they should be. A survey made in 1935 showed that in spite of the progress made, nearly a quarter of the working-class houses in Scotland are overcrowded. The reference to housing in last year's report of the Department of Health for Scotland makes dreadful reading. It tells of single rooms being occupied by ten or eleven people of all ages and both sexes; of single-roomed houses being occupied by two different families; of congested slum areas where three or four families have to share one lavatory. In housing we compare badly with England. In proportion to the population, the number of houses unfit for human habitation is six times as great in Scotland as it is in England; and we compare even worse with some other countries.

Our people are not only badly housed, but they are badly fed. The diet of the people living in these over-crowded houses is far below the standard which the Government Committee on Nutrition has stated to be necessary for health.

Bad housing and bad feeding are reflected in health and physique. Probably the best indication of the health of a community is its ability to rear its children. The extent to which England has shot ahead of us in recent years is shown by the fact that although our infant mortality rate was actually lower than in England in the year 1900, and although conditions in Scotland have improved and our infant mortality rate has continued to fall, conditions in England have improved so much more rapidly that their infant mortality rate is now 30 per cent lower than ours.

In the march of civilisation to the new age of plenty there are several other countries in the world, which seem to be moving faster than Scotland. This was what was in my mind when, at the beginning of this talk, I expressed the opinion that there is a danger of our being too much absorbed in the past, to the neglect of the present and the future. The story of Montrose or of Burns, or the deeds of the Covenanters or the Jacobites and all the other brave men and brave deeds in Scottish history must never be forgotten, or we would cease to be a nation. But they should be remembered as an inspiration to us to perform the task of our own day. The great deed which we are called upon to perform is to place Scotland in the position which its natural wealth and the genius and character of its people warrant, that is in the very forefront of the nations in the march of human progress.

Some attribute the present state of Scotland to the fact that our best blood has been drained away to London, to the Dominions and to the Colonies, and some to the English domination, with the centralisation of everything affecting Scotland's government and trade in London. There is some truth in these statements, but there is as good blood in Scotland today as ever went out of it, and nothing would please England better than to have a prosperous contented Scotland as a partner.

We cannot blame our politicians. In a democratic country the politicians give us what we ask for. If there is any blame, we must blame ourselves for our lack of national spirit. When we make up our minds to build a new and better Scotland, nothing will stop us.

There has recently been an awakening of the Scottish national spirit. People are becoming dissatisfied with the present state of affairs and beginning to talk of more extensive national plans for the future. This is not the occasion to discuss plans or ways and means, but I suggest that whatever plan we have we should begin where conditions are worst. The immediate objective of any national plan should be a diet fully adequate for health for every Scottish mother and every Scottish child, and a decent house for every Scottish family.

The carrying out of such a plan would mean the extension of agriculture and a regrouping of our population, with many more people on the land. Our rehousing schemes would need to be planned accordingly. Country villages with good houses with all modern appliances, with bowling greens, tennis courts and other facilities for the enjoyment of leisure, could offer a life for workmen which would be as attractive as the life of the cities, and much more attractive to men and women of 50 or 60 who have done their life's work and earned a life of leisure with hobbies in such a village. The rural worker living in such villages would have as high a standard of living as the well-paid artisan in the city. With our modern transport and the shortening of working hours, men who are working in the towns might well

live in such communities as were within twenty or twenty-five miles of our cities.

A national food policy and a national rehousing policy on such a scale would give us a country with no slums, no poverty and none of the misery and degradation of the depressed areas. With the wealth that we have we could have done this any time in the last fifty years, if we had had the vision and the will to do it.

It may well be that in the near future, a great national plan for a new Scotland may arise out of the present national discontent. When that does come, we shall make progress at a rate which will astonish the world, for when we Scottish people do anything, we do it thoroughly. It may be that those of us who are middle-aged may yet see a new Scotland with no slums and no poverty. We may hand over to our children a prosperous happy country suited to the new age of plenty.

Learning to Walk

By THE RT. HON. THE EARL OF TANKERVILLE

In the following extract from his forthcoming book, Lord Tankerville discusses the rousing of individual will to achieve democratic control of our institutions.

TO apply to our political life methods similar in principle to those which I have outlined in the illustrations above,* and which we are constantly using in our economic life, it is necessary to begin with the person who is willing to represent us and other members of the district in which we live—namely, with the sitting Member of Parliament. It should be borne in mind that the Member of Parliament has freely accepted the position and responsibility of being our representative—our paid representative at that—and, like anyone else to whom a salary is paid, he should be responsible for carrying out, to the best of his ability, the orders of those who pay him. But, owing to the fraud of party politics, which it has been possible to work up against us by reason of our confusion of means and objectives, even the Member of Parliament seems in many cases to have forgotten, or never to have realised, what his rightful (though perhaps not necessarily legal) position really is.

*The running of an industrial undertaking and the use of one's money-vote in choosing or rejecting retail dealers and their wares.

To make the matter clear from the outset, therefore, it is advisable first of all to approach our Member of Parliament and ask him whether or not he undertakes "to act promptly in accordance with the clearly expressed wishes of a majority of his constituents as manifested to him from time to time." Though he is quite likely to give an evasive answer, he will hesitate to give a direct negative.

If he gives anything other than a simple affirmative answer, he cannot be relied upon to uphold real democracy, nor to resist the various forms of institutional tyranny which increasingly are destroying the liberty of the individual; and, when next the opportunity occurs, he should be voted against irrespective of party—"voted against" in the sense that one should, at the next opportunity, vote to unseat him.

As an elector, one is responsible for the attitude of the person one pays to be one's representative, just as one is responsible for dictating policy to that representative. Nobody but ourselves is to blame for the loss of freedom and security for the individual which inevitably results from our voting for a policy which is not put forward by ourselves, especially if that policy is put forward by representatives of those whose interests are contrary to the interests of the community. Therefore, before taking further action, it is only straightforward and fair to let the sitting Member know exactly where he stands, and to prove to him that, of the two, it will be better for him to obey his constituents than his party whip.

This, however, implies that the voter must help his Member of Parliament, not only by telling him what results are wanted, but by clearly defining those results and by keeping up a continuous pressure of demand for their realisation. Without this, and without the demand itself being of such a nature as represents the will of a majority of electors in a majority of constituencies, one is in effect merely asking the individual Member, or small group of Members, to commit "political suicide" by a minor revolt against the policy and power of the front benches of both Government and Opposition alike.

The following is a form of Elector's Demand and Undertaking, which, if one may judge by the high percentage (between 60 and 90 per cent) of signatures obtained from the thousands of voters of all classes and in many parts of

the country who have been asked to sign it, seems to represent what an overwhelming majority of voters really desire:

(1) I know that there are goods in plenty and therefore that poverty is quite unnecessary.

(2) I want, before anything else, poverty abolished.

(3) I demand, too, that monetary or other effective claims to such products as we now destroy or restrict shall be distributed to me and every Briton so that we can enjoy all we want of them.

(4) These distributions must not deprive owners of their property, nor decrease its relative value, nor increase taxes or prices.

(5) In a democracy like Great Britain, Parliament exists to make the will of the people prevail.

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

(7) If the present Member of Parliament here won't undertake this, I will vote to defeat him and his successors until this, my policy, prevails.

It will be seen that this is clearly not a matter of party politics, and it is both unnecessary as well as highly undesirable that any new party, no matter by what name, should be created to put forward such a policy. To vote for (i.e., to demand) a party, a method, or a person, is merely to succumb to an ingenious scheme for rendering one's vote ineffective. If the demand set forth above is what we really want, then it does not matter what party, or combination of parties, secures it for us; it does not, in fact, necessitate any particular party at all, for it is not a party matter. What does matter is that the people should be able to get, through their paid representatives and Government, the results they demand.

* * *

Now there is a vast amount of difference between a mere passive desire for a result and an active determination to have it so. In the case of a democratic demand for an almost universally desired objective, this difference represents the failure of the individual to realise that, in association with a majority of other individuals, he can effectively demand whatever he wants of what is physically possible. In other words, he has lost faith, if ever he had it, in his personal sovereignty; and, as might be expected, everything is done to dissuade him from any attempt to rediscover his power-in-association or from changing his present attitude of leaving it to the Government, or other authority, to decide for him what he wants and what is best for him.

After long and careful training, both secular and religious, and with the gradual frustration of his natural ambitions by insidious financial methods, which make it increasingly difficult for him to secure or to retain the means of livelihood except under onerous conditions laid upon him by external authority, it is not to be expected that the average elector will change his docile attitude at once. He will not realise that he is free immediately to step out of his artificially imposed economic prison into the Age of Plenty and personal security which surrounds him, merely by being told that it is so. Even when it is proved to his intellect that the door of his prison has only an imaginary lock, and that he is prevented from going out of it by nothing more than his own imagination, plus what is probably the most gigantic bluff which has ever been foisted upon this long-suffering world of ours, he is slow in finding the courage to move.

What the average individual needs is not words and information which seem "too good to be true," and which he therefore does not really and fully believe, but actual practical experience of his power as an individual. In the case of a National Demand such as that set forth above, the time which must necessarily elapse between the individual signing his name to it and the realisation of its objectives is sufficient to cause most electors, who have succumbed to the great bluff, and so had the heart taken out of them, to lose heart and faith, if ever they had it in the first place; and, by the time every room in the national "house" has been wired up and made ready for the light to be switched on, the wiring of the first room may well have become defective.

But, since the principles of association here outlined are capable of application equally to any institution large or small, it is fortunately possible for the individual to gain, by practical experiments in quite small ways, the self-assurance which he requires before he will make, and more important, maintain, any insistent demand for results which are nation-wide in character.

There is a simple way in which any enterprising individual can prove to himself and his neighbours that he—in association, of course, with them—has in fact power to demand wanted results (i.e., to dictate policy) from any institution in which he has an effective vote. He has only to find out some simple objective which he has good reason to believe is desired by a majority in his neighbourhood, and which, though possible, has been put off or refused by (for example) his local authority, and he is already provided with the conditions necessary for a successful experiment.

Having ascertained something which he believes is generally desired by the people in his locality, and which is the concern of some authority or institution to fulfil, he can formulate a demand in concise and simple terms and then proceed to canvass the people of the locality asking for their signatures to it. Having obtained this

“This is a sound principle, a sound outlook on society,” says commonsense Stephen.

“Social Credit, then, as theory, is moonshine,” says the Professor, on page 164.

Well, well, well! Family arguments are bad enough, but a man arguing with himself like this is the limit!

The trouble is, of course, that the Professor is quite sure that something which is physically possible cannot be made financially possible. On page 158 we find the following bit of cross-talk:

The Professor: “Social Credit in the sense of economic theory is mere wind, words and nothing else. It creates a vague ideal of ‘purchasing power’ and wishes that everybody might have lots of it.”

Stephen (interrupting): “So do I. I’d buy a new Fedora hat with it this morning . . .”

The Professor: “But there is no way to make an Act of the legislature to sprinkle all the people with ‘purchasing power’ as you sprinkle a lawn with a hose.”

This, of course, will be dreadful news to Douglas! He will have to think of some entirely new method of distributing purchasing power, such as, for instance, shooting it at people from a gun, or perhaps administering it in small green pills. As, however, ‘purchasing power’ is only a ‘vague ideal’ anyway, it doesn’t seem to matter very much. The Professor (though not Stephen—he wants a hat) will be quite happy so long as he has a nice piece of paper, redeemable in real shining gold, and will not care a bit whether it has the power to purchase a matchbox or a motorcar. It is odd, however, that he trots out that hardy perennial, invariably used with devastating effect by both sides in any monetary argument: “What the people want is physical goods, not bits of paper . . . People can’t eat paper” (p. 182).

This last is, as a matter of fact, not entirely true. I know a man who can distinguish all the national dailies by their taste, and as the Germans can now make food out of wood-pulp, why not out of paper? I think Professor Peacock should found a League for More Edible Currency, which would insist that the calorific value of banknotes should be proportional to their face value. Perhaps the withdrawing of the new British threepenny bits because one stuck in a child’s throat is a first step in that direction.

There are places, notably in the chapter on “The Pure Theory of Social Credit,” where the Professor hides rather meanly behind his double’s well-known and popular facetiousness, and tries to mislead people about the nature of Social Credit. There is a nasty little Leacocksy invention called “a Soddy-Douglas Credit Shop,” which apparently can lend any old drunk \$1,000 a day. “A real bank has to think, will Comrade pay it back? The Soddy-Douglas-House simply answers, what the hell if he doesn’t? Fetch another cheque book.” “Honestly, my Social Credit friends, your bank is off.”

Not *very* honestly, I think, seeing that the Professor must be well aware that the technical aim of Social Credit is to equate incomes continuously with prices. When he ridicules the idea that banks can create credit, there is also a bit of a smell of unfairness about. Readers are given the impression that this is some wild theory of those heretics Douglas and Soddy, whereas they are being invited to laugh heartily at the bulk of the eminently orthodox, including Hawtrey, McKenna, and the Grand Old “Encyclopaedia Britannica” itself.

A real gem, however, occurs on page 181, where the Professor, attempting an energetic piece of irony, slips up, and lands heavily on the very point of the literal truth, as follows:

“Pass on to the next item—the famous ‘purchasing power’ doctrine. Major Douglas has stated the basis of it with such exquisite accuracy; such scientific nicety—that I can’t understand a word of it.”

“I don’t know, shall never know, what it means.”

The joke is that here follows a full quotation of the A + B Theorem from “Credit Power and Democracy,” which is literally accurate word for word, and is therefore, as the Professor kindly points out, quite unintelligible to an economist. The readiness of the Professor to pronounce the economic theory of Social Credit mere wind and moonshine, even though he admits he does not understand it, is, after all, only human, since professional pride is at

stake.

No doubt it is the same professional pride which leads the Professor, writing in the spring of this year, to forecast that the Commission set up to “organise Social Credit” will just issue a report—“say half a million words.” “No one will read it, because on the day it comes out there will be a ball-game.... and Social Credit will be off the front page” (p. 168).

This prophecy looks a bit foolish now, in the light of recent events, and so does the statement that “dividends” and a “heritage” will become “a sort of sacred ideal . . . too holy for current use.” “This is always the way with parties.” So it usually is, but the Professor hasn’t reckoned with that little something which Social Credit has, and the others haven’t got, namely, the demand for results. But that he has heard of it is made clear on page 306, where he talks of “those elements which have chiefly distinguished each of our political parties: the empire patriotism of the Conservative, the stubborn honesty of the Liberal, the optimism of the Socialist, the driving-power of the Social Creditor.”

The driving-power of the Social Creditor—what a thrill it gave me to realise that “the belief of people that in association they can get what they want” has already made such a mark upon the world! In case he has not yet realised it, let me tell the Professor that this is Social Credit, and not A + B or any other economic theory; and, by the way, Crediter, please, not Creditor. We don’t claim a monopoly of the credit of society!

Talking of recent events, isn’t it a bit rash of Professor Leacock to suggest “shooting all Social Creditors during the partridge season” on page 248? Does he realise that he has made not himself, of course, but probably the Governor of the Dominion Bank and the chief Liberal Whip liable to arrest on a criminal charge of incitement to murder? Or did Stephen do it on purpose?

I must not, however, give the impression that the book is all about Social Credit—it is about Canada, and a very thrilling voyage of discovery it has been, at least for me.

I wanted to pack up my bag at once and rush off to this fascinating country. The giant waterways of the East, the rise of Winnipeg, the Wheat Country, the immense wealth of the North, of Alberta and of British Columbia, are all graphically described. The chapters which deal with the Railway Muddle, and the tendency to secession in all the provinces at once, are most revealing to one who, like myself, does not know Canada. The fantastic growth of debt, to which “Social Credit woke us up, as Thomas Jefferson said of the slavery question, ‘like a fire-bell in the night’ ” (p. 165), is brought out with impressive power.

This is a book which badly needed writing. It is the most powerful justification of the Demand for Results I have yet seen by a popular writer. It takes the realities of the situation—the real wealth, the Debt, the poverty, the despair, and the rising hope of the West, and puts them down side by side with the “ways and means of salvation” proposed by an orthodox economist. These are: a return to gold, the consolidating of the Debt (“we can float it at 2½ per cent.”—excuse my giggles!), the amending of the Constitution “to restore central economic power to the Dominion,” and, above all,—immigration. Of the vast riches of British Columbia he says (p. 228), “Can’t sell it, can’t sell it? . . . If we can’t sell it abroad, let’s all go out there and eat it,” and then proposes Manorial Settlement for English gentlemen of means, and Land Settlement Companies for the poor, who would have to be as self-supporting as possible.

Ordinary people, like you and me (and Stephen), have a sort of idea that, in order to remedy a fantastic and ever-growing debt, you might have to do something drastic to the Debt (i.e., the Credit) System. Not so the Economist. All he proposes in that field is a return to time-honoured methods, but he demands that the control of people and of wealth be further centralised, and suggests that the people should be herded off like cattle to graze upon the wealth, so that they can make up for the deficiency of money by not using it!

Professor Leacock has done us a service in making this so clear that I have hopes that even some other Professors of Economics will catch a glimpse of the absurdity of it.

GEOFFREY DOBBS

War on Satan

“Thy Will Be Done.” By Lt.-Col. J. Creagh-Scott (Social Credit Press, 3d.).

IT is good to see that a second edition of Colonel Creagh-Scott’s address has appeared and is now on sale. But both the Colonel and others among us could wish that we saw more effects of its message among members of the churches. We are often tempted to despair—to agree with George Hickling in saying: “The churches have compromised so long with the Devil that they are being run by him now.”

In the language of old-style revivalists we should consider Colonel Creagh-Scott’s sermon a call to the realisation of deadly sin—the deadliest sin of all, a betrayal of their Leader by His trusted disciples. Church members in general are guilty of two major crimes today; like Pilate, they ask: “What is truth?” and, refusing to await an answer, they hurry away, their eyes tightly shut. Or they look upon truth and, God forgive them! they do nothing, say nothing, to defend and establish it. At most they permit themselves to be induced to expend their surplus activity on conferences, where woolly and opposing principles are blandly compromised and superficial agreement is reached on methods towards an end wrapped in the mysteries of abstractionist language. What, for instance, can one make of the people who arrived at “unity,” after three days of bitter controversy, upon the fruitful formula, “the extension of Christian community”?

Some time ago, by courtesy of its editor, I was allowed space in the Student Movement to summarise Social Credit philosophy. The journal is one which reaches the so-called intelligent classes, past and present university students all over the world, and especially those engaged in church and mission work. My letter received a semi-official reply from a certain Ronald Preston, who was connected with the Movement’s “economic” studies. He said, in effect, that Douglas was a man who had invented a wrong monetary theory which no economist would endorse, and no one ought to read him unless he had previously had a thorough training in economics. No doubt this letter was the main reason why there was no response at all from members of the Movement who were not already Social Crediters.

If Colonel Creagh-Scott were to write in his pamphlet that Christ was a man who made bad chairs which the Pharisees refused to sit in, and no one ought to read the Gospels without a thorough training in carpentry, he would undoubtedly cause a certain stir among Church members. He might—even in 1937—rouse a certain measure of indignation. But when he points out that Christ is being daily and hourly betrayed in our midst by people who are known, and who are working through policies and a philosophy which has been exposed, Church people are not interested—worse, they even approve these policies. If Jesus lived today He would spend most of His life in prison, and few of the higher clergy would feel called upon to protest. When He went out with the fishermen and told them where to cast their nets, the good people of Galilee, though not so underfed as our own depressed half of the population, were no doubt pleased by the catch. Today some Marketing Board would have Jesus and the crew imprisoned or heavily fined for “ruining the market,” and the fish would be thrown back into the sea.

It is not Churchgoers, Quakers, Nonconformists, or intellectuals who are moving to end this wickedness. It is the ordinary common people, who can find no longer leadership—except to Hell—or nobility of purpose among their religious guides. Stirred by the dynamic in Christianity and democracy, from which Douglas in a lifetime of patient labour has cut away the encrusting slime and corruption, they are acting to save themselves.

MILES HYATT

Non-Irrend

“National Income and Outlay.” By Colin Clark, M.A., University Lecturer in Statistics, Cambridge (Macmillan and Co., 12s. 6d.).

THIS is a useful book for students of Social Credit. It is concerned with the statistics of the national income and expenditure, population, distribution of the products of industry, accumulation of capital and of prices, real income, and short-period determination of national income, etc. The author derives his data from various sources, chiefly from the Board of Trade. “They obtained powers under the Import Duties Act of 1932 to take what is in effect an annual Census of Production...” The first enquiry into the national income of England was made by Gregory King,

Lancaster Herald, in the year 1696. Note this date; William III was on the throne and “Dutch finance” well established. After this date there is little information upon which to base statistics until the present time.

There is a good deal of interesting matter about taxation. From tables given in the book it may be seen that the rate of taxation has increased from 4 per cent of the national income in 1688 to 11 per cent in 1913, and 23 per cent in 1935. In a chapter on the rate of economic progress, extracts are given from the book “From Crowscaring to Westminster” by George Edwards, M.P., showing what life was like on a wage of 7s. a week, which Mr. Edwards’s father was earning in 1850. The author comments on this as follows:

“From the conditions which George Edwards has described, we have advanced to the ‘frugal comfort’ (to borrow the words of the Papal Encyclical) of a large section of the present-day working classes, the qualified poverty of miners and agricultural workers at 30s.-40s. a week, and the promotion of an increasing proportion of the population to the ranks of the well-paid salariat.

“In return for this degree of economic progress, at least half the working population is now living in a condition of economic insecurity, and fear of unemployment, which in the past was the lot of only a minority.”

There are some curious references to “national dividend” which occur some half a dozen times within the first nine pages only of the book. The expression appears to be confused with national production of those goods and services “which are customarily exchanged for money,” and with national income. It seems a pity to confuse the issue in this way, especially as the author expresses no opinion as to the merits or demerits of the extant system of credit finance. In connection with the term “national dividend”—as the author understands it—there is a proposal to substitute for the words “good” and “bad,” wherever they occur in “defining any measure calculated to increase, regularise the flow, and equalise the distribution of the national dividend, the coined adjectives “irrend” and “non-irrend.” So far as this coinage is intelligible—it is nearest to irrenderable—it appears to mean “not capable of translation.” In the author’s meaning of the words, it may be said that this book is irrend and his exposition of the national dividend is non-irrend.

ARTHUR WELFORD

This Indigent Earth

“Economic Planning and International Order.” By Lionel Robbins, Professor of Economics in the University of London (Macmillan, 8s. 6d.).

THIS is a long essay of 327 pages. On page 4, economic activity is defined as “activity involving the disposal of scarce goods.” This half-truth, to be made whole, requires qualifying, and the word “artificially” should go before “scarce.” But the essay rests upon the foundation of the half-truth, the author’s house of glass being built of the airy abstractions, which alone will stand upon such faulty groundwork. Later in the essay it is admitted that “From the economic point of view the world is still relatively undeveloped.”

Were Professor Robbins’s premises true, such planning as he advocates might be vitally necessary in an attempt to avoid war, of which scarcity has ever been the main cause; planning on international lines with international force—if there could be such a thing—to back it. “There is no vested interest more intractable than the vested interests of national groups,” and (quoting Bertrand Russell) “We are driven to the conclusion that internationalism must be established first in the military sphere, and only at a later stage extended to economic matters.”

Professor Robbins does not, himself, go quite so far as this; he advocates a “Liberal world federation,” whatever that may mean, and in money matters, “What the world needs today is an international money immune from the meddling of national governments—a Maria Theresa dollar up to date, which passes as currency in the different national areas.” The idea of money is rather lightly disposed of in this essay on strictly orthodox lines, and there is no suggestion anywhere of its present cause and control of those “scarce goods.” “In a world free from monetary nationalism, the solution of the remaining problems of banking policy should not present insurmountable difficulties.” Quite so!

But Professor Robbins upholds, in theory, the system of private property and private enterprise; how he reconciles the continued existence of this system with greater freedom than ever for the money-lending, inevitable-debt-creating monopoly is not explained; indeed, the two are never linked, money being treated as if it were something real and geocentric.

As to money incomes of individuals—the only means of upholding the system of private property and of implementing private initiative—“Only that policy maximises the social income which leads to the continuous application of resources at the points of greatest productivity.” Possibly this would be so under a different money system, certainly under a money system reflecting the facts of actual and potential production and consumption; but never under a money system which lends a nation, or even a world, its own credit as a debt, and under which every improvement in production process causes a diminution in the comparative rate of flow of purchasing power. To internationalise an error is to increase it, not correct it.

Surely this suggestion of “scarce goods” must be the last of the evasions of the truth by orthodoxy; certainly it is unworthy of Professor Robbins’s “fine discipline of analytical economics.”

ARTHUR WELFORD

Men Must Work

“Cross Currents in Australian Finance.” By D. B. Copland, C.M.G., M.A., D.Sc., D.Litt., Professor of Commerce and Dean of the Faculty of Commerce in the University of Melbourne ; and C. V. Janes, B.A., B.Com. (Melb.), Associate Economist, Bank of New South Wales (Angus and Robertson, Ltd., Sydney, 1936, 10s. 6d.).

IN the introduction to this book it is stated that “We have reached a stage in our recovery when both differences of fundamental policy and of emphasis upon phases of policy are thrown into bold relief. Controversy has ranged around funding Treasury bills, maintaining cheap money, expanding credit, increasing public works expenditure, easing the financial difficulties of the States. The emergence of this controversy into clear divisions of opinion is the main theme of this book. What stage of recovery are we at? How have we got there?”

It is not surprising that this very limited view of the state of a nation through bankers’ spectacles should lead the authors to base their book upon a fallacy. “We take as a reliable test of recovery, the volume of employment, which is now 85 per cent to 88 per cent of the working population, compared with 70 per cent in mid-1932. This is the dominant fact.”

After the introduction there are 481 pages of comment on financial affairs and quotations from speeches of politicians. (If only the erudition commonly expected of a reviewer were increased by his “volume of employment”!) But it seems that some gleam of truth is penetrating the thick darkness of orthodoxy, for we learn that the national (Australian) income has “. . . expanded considerably from its low level—estimated at £A430m. in 1931-2 to approximately £A500m. in 1934-5 . . . if we allow for the fall in prices generally from 1928-9 to 1934-5, real income in the aggregate has returned to its pre-depression level. But population has increased in the interim by over 5 per cent. Moreover, there was an abnormal margin of employment [whatever that may be] even in the more favoured days of 1928 and 1929. Hence real income per head is lower, though there may be some doubt whether it is any lower, if as low, for those in work.” What a doubt! And what a “test of recovery”—18 per cent more of the population put with nose to grindstone with a lower real income!

The 481 pages, containing matter connected with Commonwealth and State Finance, Monetary and Banking Problems, and Employment and Wages, neither add to nor detract from the introductory revelation. Although extracts from speeches of politicians of all colours are given, there is nothing in any of them to cause bankers to dream that they are losing their grip, the extracts from the well-meaning but ineffective utterances of Labour leaders being quite effectively countered by those of, say, the Rt. Hon. J. A. Lyons, who is reported as saying in a speech of August 13 1934, “The suggestion that the banks have withheld their help from Governments I can only describe as indecent. Right through the depression the banks have devoted the funds they could spare to the support of public finances, and their holdings of Treasury bills have exceeded £30,000,000.

Kindly banks!

ARTHUR WELFORD

Saccharine Sometimes

“Sugar in the Air.” By E. C. Large (Jonathan Cape, 7s. 6d.).

DOUGLAS is a supercharger of language. He writes texts, which demand to be frayed out to their ultimate and universal meanings by the understanding commentator. There are signs that the tight and concentrated statements of Douglas will eventually sustain a whole literature, and amongst such signs is the gradual permeation of Social Credit ideas and their derivatives into the written and spoken word, from official reports to the novel. The novel has to relate this thinking to life as it is lived.

What we await in the truly creative novel is the projection of the new realism, the realism, that is, which aligns human life and endeavour with the recognised nature of the universe, into the events and relations and reactions of the lives of individuals with which the novel is concerned, and this in a positive sense, revealing the full promise of our freedom. Meanwhile, Mr. Large, in his virile and imaginative book, has exposed our bonds.

His theme, the endeavours of a researching chemical engineer to make a madman’s dream come true by producing synthetic foods from the flue waste of industrial smoke-stacks, is developed in a way which shows most sadly how both the researcher and the product of his painstaking toil are sabotaged by the financial-industrial framework in which they are confined. The final phase, in which the young chemist makes a complete statement of his findings, not for his glory or for triumphant recital before the Royal Society, but in order that it shall be passed on with the cultural heritage of future generations, sounds the note of essential and selfless honesty by which our human freedom is eventually ensured. The travails of this age are not for waste, but for increase.

Mr. Large describes the hold-up by which money deficiency cheats us of the full fruition of education and organisation; the birth control of ideas and new process. “First the business must be made to pay dividends, before the necessary money would be permitted to dribble into research.”

Apart from the larger aspects of cramped genius, and the overweening and impudent power of big business, with its paucity of forward-looking vision and its invincible backing of money-power, Mr. Large illuminates the narrower domestic problem. Pry, the young chemist, confronting the prospect of marriage with a woman who wanted a child, “was unashamedly afraid. For he saw our social and political system as a terrible conspiracy whose aim in all things was the enslavement and conscription of the individual. For him, marriage, insurance, mortgage and debt were some of the means by which a man’s love for his children is exploited.” This is the kind of warning which the novel can placard until the heedless take heed. The novel larded with such forbidden truths overtops the meaner significances of syndicated “news.”

CHARLES JONES

Colonies and Common Sense

“This Mandates Business.” By Neil Macaulay (Methuen, 6s.).

IT cannot be too often reiterated that... the approach to the subject of colonies or mandates is simply and solely economic. It is not a question at all of bartering a few million natives from one Power to another whenever the latter rattles the sabre loudly enough. The crude colour of the piece of bunting which floats over the D.C.’s office in South-West Africa or in Western Samoa does not matter a row of pins in the promotion of the world’s recovery. What does matter intensely, however, is that the wit of men shall find, and that speedily, some means whereby the abundance of the earth’s products and all the ingenuity of man’s labour-saving and space-annihilating inventions shall be consumed and enjoyed in leisure by the inhabitants of the world.”

The lucid commonsense of this quotation is characteristic of the two hundred odd pages which make up a most interesting and well-informed book. In addition, the layout, index and printing are beyond reproach. It should stand as a concise and accurate work of reference on the subject of mandated territories, with the added advantage of being colourful and racily written.

The author is at the same time visionary and practical man of affairs. On the one hand he sees what could be made of the ex-German colonies, indeed of all colonies, and on the other what actually is being made of them. As visionary

he sees the true purpose of colonisation, which is the bringing of the real advantages of organised society to places where there is no organisation. But as practical man of affairs he sees that colonies at present are the prey of the financier; the outposts of Empire suffer from the imposts of finance.

The main purpose of the book is to show that no good reason can be put forward for handing over to Germany the colonies, which she ceded unconditionally to the Allied Powers after the great war. They are negligible both as sources of raw materials and as potential markets. Furthermore, the author asserts that history shows the German, both as administrator of backward peoples and as actual colonist, to be a failure, and Nazi propaganda for the return of the colonies may be regarded as a red herring to distract the people of Germany from their economic plight. "Germans are not fools. These men realise that, miserable as they are in the Germany of today, and under the present financial system, and hovering as they are like millions of other gaunt-cheeked human beings on the borderline of penury and starvation in a world of plenty, there will be no guarantee that their spending power will be increased by the sunshine treatment of Africa or Polynesia."

The League of Nations, under whose mandate the ex-German possessions are governed by the various powers, is shown as inept and worse. "In the present clamour for colonies the same sinister influences are at work as were, and have remained, active behind the scenes in the League of Nations and its corollary next door, the Bank of International Settlements at Basle.... In all cases the bulk of investors in colonial development are not individuals but large financial corporations. The trustee money and small folks' savings invested in such loans can, for all the League of International Banksters cares, simply go to the devil."

It is obvious that the author owes a good deal to, probably, Count Serra for his outlook on the financial exploitation of colonies; but, in addition, there is a great amount of careful collation of statistics and other evidence to prove his case, which is that the mandated territories should be freed altogether from the miasma of the League of Nations and purged of Nazi propaganda.

J. SCOTT KYLE.

That Last Chapter

"The Human Needs of Labour." By B. Seebohm Rowntree (Longmans, 2s. 6d.).

MR. SEEBOHM ROWNTREE is so well known as an acute investigator of social conditions in this country that any facts put forward by him merit careful attention. His latest book, which brings up to date investigations carried out and published by him in 1918, is mainly an objective study of the minimum standard of living at which the majority of the inhabitants of this country can hope to maintain their health and self-respect.

The three cases which he discusses in this book are: (a) The urban worker with a wife and three children; (b) the agricultural labourer with the same family; and (c) the single working woman. As a result of a most careful enquiry he is convinced that the minimum weekly wage in each case, taking the lowest 1936 prices, should be (a) 53s. ; (b) 41 s. ; (c) 30s. 9d. His totals for the first two classes are made up as follow:

	<i>Town</i>	<i>Country</i>
Food	20s. 6d.	18s. 6d.
Rent	9s. 6d	5s. 6d.
Clothing	8s	7s.
Fuel and light	4s. 4d	3s. 2d.
Household sundries.....	1s. 8d	1s. 4d.
Personal Sundries.....	9s.	5s. 6d.

It should be noted that "personal sundries" include such items as Unemployment and Health Insurance, contribution to sick and burial clubs, trade union subscription, travelling to and from work, etc., and that only 3s. 4d. a week is allowed for recreation, luxuries, such as beer and tobacco, holidays and travelling other than in connection with work. It would be difficult for the most ferocious Colonel Blimp to detect dissipation on this scale!

The largest item, food, in these two budgets is based on the recommendations of the British Medical Association's Committee of 1933, and certainly cannot be deemed excessive, when it is shown that its value in proteins and fuel energy (calories) is slightly less than that provided for convicts, and compares very poorly with a sample menu at a west end club, whose members are not manual workers. Mr. Rowntree's recommendations for the industrial worker

provide 100 grams of protein and 3,400 calories of fuel energy per man per day; the clubman's quite modest repasts contain 202 grams of protein and 5,148 calories of fuel energy per day.

Next to food, rent is the largest item in the workingman's budget. Mr. Rowntree's minimum requirement for a working-class family is a house with three bedrooms, a fair-sized living room, a scullery-kitchen, and a bathroom. He has investigated rents in 17 of the largest cities in Great Britain, and somewhat optimistically includes an item of 9s. 6d. for this purpose in the urban worker's weekly budget, although in many cases, notably London, the actual rents are considerably higher. In some country districts they are, of course, lower, and this is recognised in the scale suggested for the agricultural labourer.

One other important factor is fully examined in this book. If, e.g., an urban worker has more than three dependent children, his weekly 53s. will be insufficient for adequate food, clothing, etc., for the whole family. Mr. Rowntree would meet this not uncommon difficulty with a "family allowance" from the State of 5s. per week per extra child.

The question of how to provide these essential conditions is discussed in the last chapter of the book. Unfortunately, Mr. Rowntree's knowledge of our financial system does not appear to have kept pace with his scientific study of the sociological facts. He proposes to finance the necessary wage increases out of the "surplus profits" of industry, and to provide the "family allowances" for extra children out of taxation. In other words, he assumes the common socialistic thesis that the money is there under existing conditions and only requires redistribution. Apart from the technical error in this assumption, it is a pity that a writer who so clearly perceives the human needs of labour, and who no doubt is equally aware that there is no physical difficulty in satisfying them, can be led astray by the fantasy of figures.

Mr. Rowntree's book would have gained greatly in weight if he had confined himself to his admirable statement of the essentials for a healthy population, and had ended with a simple demand that the responsible experts should provide them with the least possible delay. His intrusion into financial technique gives the financiers and their tame politicians an excuse for a one-sided argument on methods, with the inevitable result that the delivery of the goods can be postponed *sine die*.

K.M.

Wyndham Lewis Rings the Bell

"Count Your Dead—They are Alive!" By Wyndham Lewis (Lovat Dickson, 7s. 6d.).

MR. WYNDHAM LEWIS gives a lively, acute and realistic analysis of the principles of government in the British Isles; and then, after pointing out that by common consent our political life has been pruned of all issues except those of Foreign Policy, he shows European conflicts as manifestations of the same principles.

His first spokesman is a "Bolsho-Tory," a man of practical outlook with a flair for nice distinction between the facts of government and the notions and words employed to explain, mitigate and confuse the facts so as to sooth the people governed. The Bolsho-Tory dislikes Communism. Soviet Russia, he says, while condemning Creative-Capital (used during the making of things—pins, teacups and aspirin), condones Loan Capital (money used as a commodity). This is because Loan-Capital maintains the condition of scarcity necessary for the existence of Communism. Indeed, if Loan-Capital proceeds on its present course it will lead directly to Communism. Small concerns will be absorbed, everyone except the super-capitalists will be debt-ridden, and the State will take over all small concerns as Official Receiver—but by that time the State itself would consist of the super-capitalists. Such a condition would be indistinguishable from Communism. It is already noticeable that super-capitalists do not hate Soviet Russia, as by rights they should hate an anti-capitalist State; and that they are not entirely dissociated from the politicians in this country.

Many of these super-capitalists are British; some of them are Englishmen, their capital is invariably "British," and their interests "British Interests." England is simply a base for operations elsewhere, and the traditional figure of John Bull—honest, stupid and respectable—is employed as a camouflage for the manoeuvres of politicians and so-called "British interests." Consequently the better interest of England *itself*, as apart from these two sets of exploiters, has suffered immensely in recent years. England *itself* does not, of course, realise this, as it is kept as dark as possible. England *itself* is allowed few facts—they are dangerous.

The press, wireless and cinema are judiciously "managed"—news is distorted and biased, and occasionally it is

untrue. Appropriate propaganda bolsters up the Englishman's belief in his insularity and conservatism. The "technique of escape" is encouraged and probably even directed, a flight from reality in fashions, plays, books. It is all very comfortable, very cosy. And then there is the lulling effect of a well-advertised Democratic System. Not that it acts; it might be described as a "fake antique," an out-of-date machine (a reproduction) done up to look traditional and impressive, and even to make efficient noises; but all the work is done by a small, modern engine concealed in the background. England, in fact, is governed by a financial directorate using the democratic machine as a camouflage. This elaborate pretence is not to deceive other nations (who probably know the facts), but to allay the suspicions of the ordinary Englishman if he should wonder at the lack of democratic results.

In ancient times Greek democracies were composed of freemen who governed themselves and were served by slaves; and this was also true of England when it really was a democracy. It is no longer those that rule, while "slaves" have the titles if not the fact of liberty. The relationship used as a screen to conceal the real governors is thus strained and meaningless. Meanwhile the Money Powers that in reality govern us direct our policy along the paths of internationalism and collectivism.

"This fake system must in the end be scrapped. Why not scrap it now? Only the nation can save the nation. The whole nation should act. It should get back power. It should smash this sham façade, obtain control of its National Exchequer (which only exists by virtue of its brains and toil), and take back its National Sovereignty, of which it has been robbed. So we should once more be a nation."

The second and longer part of the book introduces, in addition to the Bolsho-Tory, "a really rare fool" who was "an infallible index of British public opinion." Between them they resolve the affairs of Europe into conflict between the states aiming at internationalism (democratic and communist states) and those aiming at nationalism (fascist states). The Money Power is identified with the former. Considerable space is devoted to a discussion of the Spanish Civil War in these terms. The international character of the Government party is opposed to the national character of General Franco's party. It is emphasised that Government money is supplied internationally, but the source of General Franco's funds is not mentioned. He is financed by Juan March.

Economically the issue is posed between Monopoly and Anti-Monopoly—Woolworths and the small independent store. The politicians of Great Britain are on the side of Monopoly and Woolworths. They are abandoning the country's sovereign rights, and ranging England on the side of internationalism without England itself—that is, the Englishmen and women in a semi-doped condition of acquiescence—realising what is happening.

The final outcome of the political acrobatics of our leaders—each party set against the other—is bound to be war; but even the threat of war leaves the public acquiescent.

In this analysis Mr. Lewis has distinguished fundamentally between two types of political government, Fascism and Communism, and implied that every State is faced with a choice that could be reduced to this alternative. It is true that in the world at the present time the visible conflict is between these alternatives. In the passage quoted above, however, Mr. Lewis opens the way to another solution.

"Only the nation can save the nation; the whole nation should act . . . and take back its sovereignty." When we have taken back our sovereignty what are we going to do with it? Once we have realised that the Nation is We Ourselves, and the nation's sovereignty our sovereignty, then we shall indeed be careful not to entrust government to authority, national or international, without good guarantee that we are going to get what we want. The possession of our own sovereignty is our guarantee in case of aberrant governing, and the use of this power to insist on fulfilment of a popularly determined policy seems to offer scope for a more satisfactory system than either of those already in use.

Elizabeth Edwards.

For French Realists

“La Crise et son Remède Le Crédit Social.” By Armand Turpin (Hull, Quebec, \$1.00).

THIS French pamphlet, concerned mainly with the technical aspects of Social Credit, can be recommended to anyone. At the end there are some good replies to two sets of criticism which appeared in the French Canadian press.

The general excellence of the pamphlet is marred by one unfortunate mis-statement. On pages 25 and 26 it is said that Major Douglas maintains that purchasing power issued in any period is always less than the prices of only consumable goods. Major Douglas has never maintained this. In fact he has made it clear that, in many periods in the past, purchasing power has been made to equal approximately the price of consumable goods by the simple means of vast capital and public expansion. It is hoped that this slip will be rectified in any future prints.

H.R.P.

We recommend . . .

“Faraday and Edison and Bessemer and Watt—
All these here inventor chaps—they’re not so hot;
For any fool can make a thing with no great pains,
But when you come to sell a thing, why that needs brains!”

—From “*Libellous Lyrics on Superior People.*”

By G. W. L. Day. Illustrated by Hynes. (Herbert Jenkins, 3s. 6d.)

SELECTED BOOKS

For the Student

By Major C. H. Douglas

The Alberta Experiment
Economic Democracy (4th Edition, 1934)
Credit-Power and Democracy (4th Edition, 1934)
Social Credit (3rd Edition, 1933)
The Control and Distribution of Production (2nd Edition, 1934)
Warning Democracy (2nd Edition, 1934)
The Monopoly of Credit (2nd Edition, 1937)
These Present Discontents: The Labour Party and Social Credit
The Nature of Democracy ("The Buxton Speech")
The Tragedy of Human Effort ("The Liverpool Speech")
The Use of Money ("The Christchurch Speech")
Money and the Price System ("The Oslo Speech")
The Approach to Reality ("The Westminster Speech")
Social Credit Principles

By Other Writers

The Meaning of Social Credit, by Maurice Colbourne
Money in Industry, by M. Gordon Cumming
The A.B.C. of Social Credit, by E. Sage Holter
The Economic Crisis (Southampton Chamber of Commerce Report)
The Nature of Social Credit, by L. D. Byrne
Social Credit, by A. Hamilton McIntyre, C.A

For the Citizen

When the Devil Drives. A Play by Margaret Carter
You and Parliament, by Dr. Tudor Jones
What's Wrong with the World? by G. W. L. Day
This Leads to War, by G. W. L. Day
Poverty Amidst Plenty, by the Earl of Tankerville
The Fear of Leisure, by A. R. Orage
Open Letter to a Professional Man, by Bonamy Dobree
Social Debt or Social Credit, by George Hickling
Why Poverty in the Midst of Plenty? by the Dean of Canterbury
Women and Poverty, by Jean Campbell Willett
Thy Will Be Done, by Lt.-Col. J. Creagh Scott
Debt and Taxation, by L. D. Byrne
Armageddon, by Jacques
How to Get What You Want, by G. F. Powell and G. W. L. Day
Waste; The Chosen Fast of God; Feeding Ravens;
A Family Needs Money; Foreign Trade; Wasted Lives.

Homeric Laughter

(Dickens would have abolished imprisonment for debt by the power of humour. Attempts are still being made.)

Life and Money, by Eimar O'Duffy
Economics for Everybody, by Elies Dee

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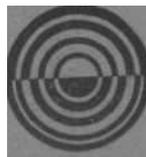
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