

54. WHAT WILL HAPPEN TO FOREIGN TRADE WHEN STOCKS OF GOLD IN THE BANK OF ENGLAND HAVE BEEN PAID TO OTHER COUNTRIES ?

WE SHALL DO without monetary gold altogether, and continue to trade with other countries on the basis of our Real Export Surplus.

55. SUPPOSE OTHER COUNTRIES REFUSE TO TRADE ON THAT BASIS, AND DEMAND GOLD ?

THAT IS A form of financial blackmail that no Social Credit State will tolerate. Its method of resisting such financial pressure will be to cease to trade with any country attempting to apply such pressure. The result will be the loss to that country of "a valuable export market," while the Social Credit State will not suffer so heavily, since it is not dependent (financially) upon export markets. The corresponding loss of imports to the Social Credit State will only be serious in the case of "essential raw materials"—and the Hitler-war has shown that, apart from war-production, very few raw materials from abroad are absolutely essential to the maintenance of life and health in the British Isles. In other words: a stop-all-exports-to-Britain campaign could not succeed in either starving us out or bringing our productive system to a standstill.

The fact that all non-Social-Credit countries are compelled by their financial debt-system to "export or die" will make them think twice and three times before attempting a no-goods-for-Britain policy. Any such attempt will compel the non-exporting country to (a) find some other export market; or (b) to destroy part of its goods-for-export; or (c) distribute them to its own consumers—which can only be done by making its own Home Market effective by applying Social Credit principles.

Thus, the attempt to boycott or starve-out a Social Credit State by depriving it of imports, is certain to drive the "boycotter" towards Social Credit—simply because, under the debt-system of orthodox finance, it must "export or die." Foreign Manufacturers of goods for export will certainly not welcome any decree banning exports, unless their goods can be sold at an economic price in the Home Market—and this can only be done by financing the consumer in accordance with the Social Credit technique.

Social Credit established in any one country will, therefore, tend to drive all other countries towards Social Credit; and the threat of a ban on exports will automatically speed-up the process.

56. WHEN BRITAIN "GOES SOCIAL CREDIT" WHAT OTHER COUNTRIES WILL BE LIKELY TO FOLLOW HER EXAMPLE ?

CANADA, NEW ZEALAND, AUSTRALIA, will be likely to follow our example very quickly.

With Great Britain, Canada, New Zealand and Australia operating Social Credit, the other countries of the British Empire, or Commonwealth of Nations, will certainly introduce the same debt-free technique.

57. HOW WILL A SOCIAL CREDIT BRITAIN DEAL WITH POST-WAR EUROPE ?

IF BRITAIN IS in a position to bring effective pressure to bear upon post-war Europe, two things must be insisted upon:—

1. A Debt-free Peace—the cancellation of all war-debts.

2. The establishment of a Debt-free Europe operating a financially costless system of exchange in each country in accordance with the Social Credit technique of national accountancy. That is: *a Social Credit Europe*.

Frontier problems should not be dealt with until after each country has established its own Social Credit economy. Questions as to where one country ends and another begins are not vital questions in a Continental Community operating Social Credit. For a time frontiers could be "fluid"; and, indeed, under Social Credit the frontiers of post-war Europe would tend to become of no more importance than the county boundaries in Britain to-day.

PART III

WHAT WILL SOCIAL CREDIT DO?

58. HOW WILL SOCIAL CREDIT PUT A STOP TO WAR?

BY CUTTING OUT the chief cause of war—the international scramble for Export Markets.

The nations of the world are compelled, under the present Bankers' Debt-system, to compete with each other for Export Markets, because, under this system, they cannot make their Home Markets effective. This is the root of all modern war.

Social Credit makes the Home Market effective, and, by abolishing needless Poverty at home, avoids War abroad.

59. SURELY WARS ARE PRODUCED BY FAR MORE THAN MERELY ECONOMIC CAUSES?

WHY DO YOU use the word "merely"? Without Food, Warmth, Shelter, you cannot remain alive. A careful examination of the history of mankind shows that most wars, among the more primitive peoples as among the so-called "civilised," are caused by pressure of economic circumstances, no matter what the high-sounding "excuse" may be for going to war. There is reason to believe, for example, that the religious Crusades of the Middle Ages were due in large part to the bad state of the roads in England at that time. There can be no doubt whatever that the main cause of all modern war is the scramble for export markets. People are told that they are fighting for "freedom," and indeed they are fighting for freedom to live. There can be no freedom to live under the present financial debt-system without "freedom" (an outlet) for exports. When the Dictators said, "Expand or explode," "Export or die," they were merely repeating what the Democratic Governments proclaim when they say, "We cannot live without exports." This is the seething cauldron of war, and it is no use speaking of "merely economic" causes as though these were not the main causes. Almost all the impulses towards war are the outcome of these economic causes. To deal with the impulses arising, is to deal with the symptoms of the disease and not with the root-cause of it.

60. DOES SOCIAL CREDIT MAKE A CLEAN SWEEP OF CAPITALISM—OR DOES IT PRESERVE SOME PART OF THE OLD SYSTEM AND SO KEEP CAPITALISM GOING?

CAPITALISM IS A system of production without an adequate mechanism of distribution.

Social Credit will establish an effective mechanism of distribution that will enable everyone to have a fair share of the goods and services that are, in fact, efficiently produced by the so-called "capitalist system."

It is no use trying to maintain that the so-called "capitalist system" does not produce goods and services efficiently. It does. You have only to look in the shops and showrooms to convince yourself about this. There you will see the actual finished products of "capitalist" manufacture. You will see chairs, tables, beds, carpets, curtains, clothing, knives, forks, spoons, cups, saucers, plates, motor-cars, radios, vacuum cleaners, refrigerators, electric irons, lamps, radiators, kettles—and a thousand and one other things. It is quite ridiculous to suggest that these things are not made efficiently by the so-called "capitalist system." Go into the shops, buy what you want and take it home, and you will find that these capitalist-produced articles are well constructed, useful, and sometimes even beautiful.

The truth is that the main problem of Production has been solved by "capitalism"—but *your* problem of being able to go into the shops and get what you want has *not* been solved. *It is a money problem—not a problem of production.*

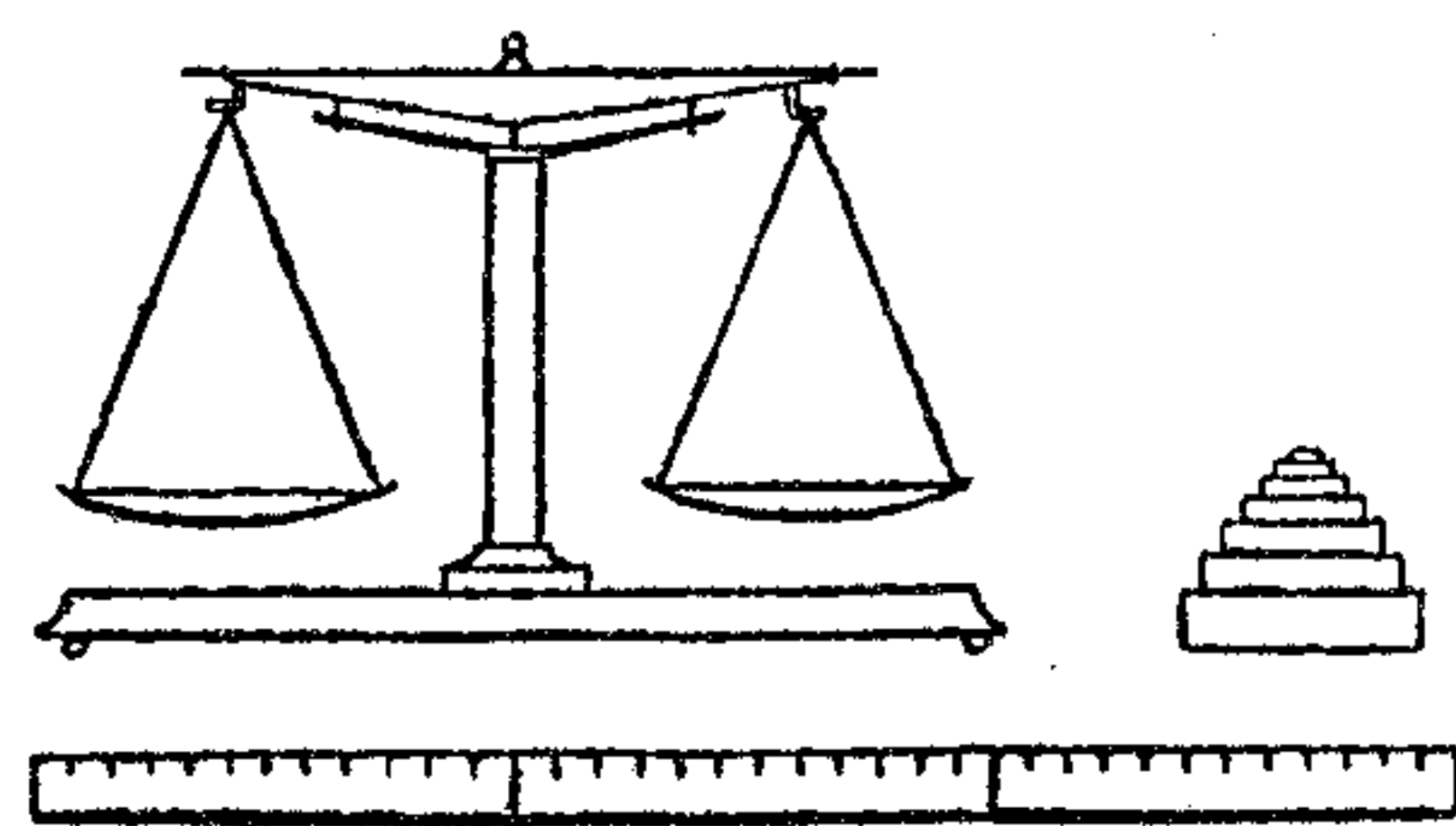
Social Credit will solve this money problem. In doing so it abolishes the exploitation of the Many by the Few, which is the malignant disease of the banker-ridden "capitalist system," by giving everyone a birthright income—the National Dividend—that no one can suspend, stop, nor interfere with in any way. It does not keep Capitalism going. It transforms Capitalism and turns it into Social Credit. Therefore it makes a clean sweep of Capitalism.

61. WHAT WILL HAPPEN TO THE BANK OF ENGLAND AND THE BANKS GENERALLY?

THE BANK OF ENGLAND will become the Credit Issue Department of the National Credit Office, and the Banks will become, in effect, branches of the National Credit Office. They will take up their proper function in a modern Power-Age society as the National Book-keeping Organisation of the whole community. They will be required by law to operate the Social Credit technique under the central authority of the National Credit Office. For this service to the community they will, of course, be paid an agreed service fee.

The actual property-ownership of bank buildings, etc., is of no particular importance. Just as the scales and yard measure of every little retail shop throughout the country must conform to the requirements of the Weights and Measures Act, and does in fact conform without being "nationalised," so the Bank of England and the Banks generally will carry out the requirements of a National Credit (Equation of Consumption to Production) Act.

A Parliamentary Bill setting forth the necessary clauses has already been drafted by the Social Credit Party of Great Britain.



62. WHAT WILL HAPPEN TO THE STOCK EXCHANGE AND INVESTMENTS?

NOTHING, SO FAR as a Social Credit Government is concerned—so long as no attempt is made to create a “scare” or to stampede the public into a “financial panic.” People who own a part of a business must always be entitled to dispose of their share to someone else, but as price levels will be predictable over long periods, the Stock Exchange will lose its attraction for gamblers and will become once again a place where stocks can be exchanged.

As the main incentive to invest money will tend to “evaporate” by the introduction of Social Credit, and as the chief business of the Stock Exchange is the buying and selling of stocks and shares for customers, this institution is certain to become obsolete in the long run. It will not be needed. When everyone is assured of the National Dividend, the incentive to speculate, or gamble, on the Stock Exchange will die out.

As regards foreign dealings, its place will be taken by the Import-Export Clearing House Department of the National Credit Office.

Regarding investments: the dividends drawn from them will, under Social Credit, buy more goods and services, but the inducement to invest—i.e., to secure an unearned income—will gradually die away as financial security becomes the rule and not the exception.

As any new enterprise that is wanted by the community will be financed by new credits from the National Credit Office, the field for ordinary investments will narrow. There will, however, remain spheres in which personal savings can be used to promote new ventures, and people will naturally be free to finance and own businesses created by themselves or their associates.

63. WHAT WILL HAPPEN TO SAVINGS—INCLUDING WAR SAVINGS?

THEY WILL BE quite safe. People only save because they fear that they will not have sufficient money at some later date. This

fear of being left without money, or without enough money, will gradually disappear, because everyone will have the National Dividend as a birthright income. If, however, people wish to save, a Social Credit Government will not interfere. Such saving will be reflected by a rise in the National Dividend, thus making good the amount “saved.” As people get used to the idea that they need have no financial fear of the future, “saving for a rainy day” will gradually die out, and all organisations designed to encourage and assist savings will become obsolete for lack of “savers.”

If you ask, “What will happen to War Savings under Social Credit?” the question is too vague. If you mean: “What will happen to my personal savings—i.e., Savings Certificates, Post-war ‘Nest-Eggs,’ etc.?” the answer is:

A Social Credit Government will honour the obligations entered into by previous Governments who induced you to invest your money.

It is clear that you are asking the above question because you assume that your savings are quite safe under the present system, and that Social Credit might endanger them. In fact, however, the boot is on the other leg. Have a look, and you will find that previous Governments have not defined their obligations. For example, take your “nest-eggs.” When are you going to be paid out? Nobody knows. *And, anyhow, a rise in post-war prices could wipe out their buying-power.* Then Savings Certificates. It is true you are entitled to cash them out; but if more than a limited number started cashing out you would upset the bankers’ system. They would get into a panic, and would say it was *you* who were in the panic; and they would stampede Parliament into passing “emergency” measures.

Now the National Credit Authority of a Social Credit State could never get into this technical tangle. It would have neither the motive nor the power to pass *measures of default* through the Legislature.

Be sure of one thing. You would get tired of cashing out long before the National Credit Authority got tired of paying out. Its resources are invulnerable because they are based on a correct calculation of Real Wealth as distinct from Financial Debt, and, by that token, your savings are inviolable.

And, better even than that, your economic position will be so secure that in future you won’t even bother to save.

64. WHAT ABOUT TAXATION?

TAXATION IS THE raising of a revenue from members of a community by the imposition of compulsory contributions, usually in the form of money. The term *taxation* covers every conceivable

exaction that a government can make, whether under the name of a tax, or under such names as rates, assessments, duties, imposts, excise, licences, fees, tolls, etc.

The purpose of taxation is to raise a revenue with which to pay for government and other public services, because, under the Bankers' Debt-system, the Government has no money—i.e., the community is deemed to have no power to create its own public credit for these purposes, and can only carry on by (a) taxing itself by taking away a proportion of its buying-power which cannot then be spent on consumer goods, or (b) borrowing its own credit-power from the bankers, which again means taxing itself in order to pay interest and/or pay back the sum borrowed.

A Social Credit Government will not need revenue from taxation (i.e., buying-power taken from your pocket), nor will it have to borrow one farthing from the Bankers, because the money needed for all government and other public services will be public (debt-free) credit issued by the National Credit Office for these purposes, based upon the actual productive capacity of the whole community. *Therefore, under Social Credit, all forms of taxation will tend to fall into disuse, and finally there will be no taxation of any kind.*

Under the ramshackle Heath Robinson mechanism of the Bankers' Debt-system, taxation is a method—a very crude method—of regulating the amount of buying-power in the hands of the community. Under Social Credit this will be automatically regulated by the operation of the Scientific Price Adjustment at the retail end.



*Egyptian peasants seized for non-payment of taxes.
(From an Ancient Egyptian drawing of the Pyramid Age.)*

65. WHAT WILL HAPPEN TO PARLIAMENT ?

IT WILL, AT long last, become effective as the instrument implementing the Will of the People. The Will of the People will no longer be thwarted by "financial considerations" and "vested interests."

"And what," you may ask, "will become of the House of Lords?"

The House of Lords is the descendant of the *Magnum Concilium*, the Great Council of the King, and is of much greater antiquity than the House of Commons. "The need for two Chambers has been an axiom of political science based on the belief of the innate tendency of an assembly to become lazy, tyrannical, and corrupt, a tendency which can only be checked by the co-existence of another house of equal authority." (*Bryce.*) Since the Parliament Act of 1911, the "equal authority" does not exist.

A Social Credit régime will not interfere with the House of Lords, so long as the House of Lords does not interfere with the proper functioning of Social Credit.



*Parliament in Session.
(From a newspaper heading of 1641.)*

66. WILL SOCIAL CREDIT PROVIDE FULL EMPLOYMENT ?

IT PLACES NO obstacle in the way of full employment, if that is the will of the people. It does warn them, however, that such an objective means that men must replace The Machine, which in time means that the output of goods will dwindle towards zero.

Providing employment is not the objective of a sane social-economic system. A sane social-economic system must give economic security with as much individual freedom and leisure as possible. This Social Credit does by means of the National Dividend and Price Adjustment. The object is not "full employment"—*but full enjoyment.* Not at all the same thing, in spite of what moralists tell us.



Dodo, from Bontius.

In a Power Age the idea of "full employment" ought to be extinct like the Dodo—and would be, but for muddled thinking encouraged by the Bankers and their political, economic, and industrial stooges.

67. IF EVERYONE GETS A NATIONAL DIVIDEND WILL ANYONE DO ANY WORK ?

IF THEY DON'T, there won't be any National Dividend.

The National Dividend is based upon the production of Real Wealth (goods and services), and will rise and fall with production. *No Production—no Dividend!* That hard fact should be allowed to dawn upon each individual. It is time people became "adult" and faced the hard facts of existence.

No work—no Production. No Production—no National Dividend. Just nothing. No Food, Warmth, Shelter, or so-called Luxuries—but *not* because of artificial poverty due to lack of money-tickets. Just nothing because no one had done any work. That would teach people the first lesson; either to Work by Hand, or Work the Machines. It is high time they came face to face with realities, instead of financial nonsense. People would then begin to work, simply and solely because they wanted to use the goods and services that human labour plus machine-energy can produce. And that is as it should be in a Sane Economic System.

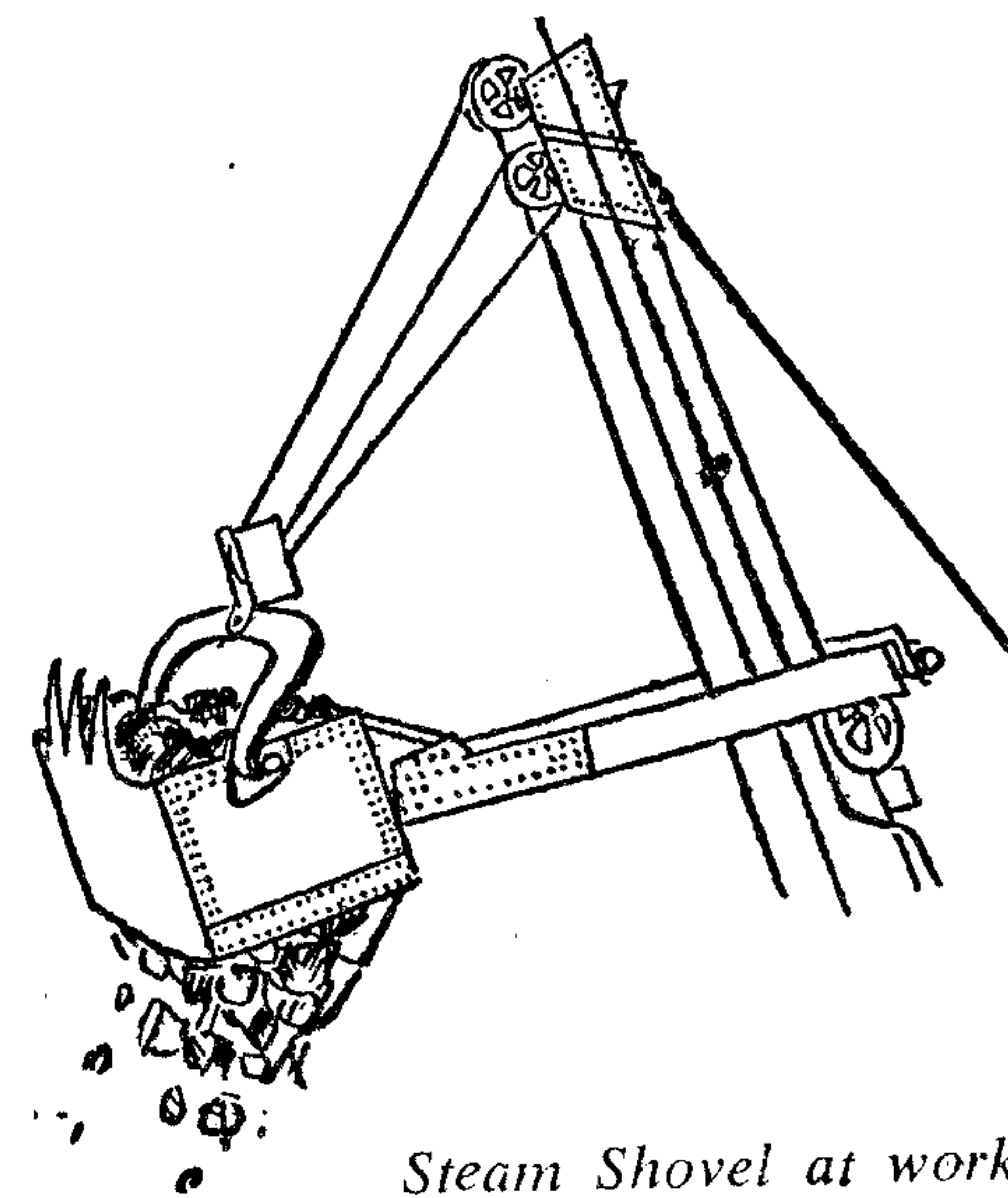
*"It is time people became 'adult.'"
(Chick in the egg at 10 days—from an old
Natural History.)*



68. SURELY EVERYONE OUGHT TO DO THEIR FAIR SHARE OF WORK ?

AN ELECTRIC COAL-CUTTER needs about four men and a boy to attend to it. It displaces a large number of miners. What "fair share of work" are these displaced miners to do in order to fit in with your ethics of Share-the-Work? Are they to go round dusting the electric coal-cutter with feather dusters?—or pat it on the back and say, "Good Coal-cutter! we're helping you to do the work"? You really must face this problem squarely. If you want everyone to work, you must scrap the electric coal-cutter—The Machine—and go back to hand-labour. In which case you should put up a monument to Ned Ludd, the halfwit stocking-frame breaker of Leicestershire (1779), and set about organising a Machine-Smashing Campaign. This suggestion isn't as wide of the mark as you may think. Just listen to this item from *The Canadian Machinery and Manufacturing News*, March 17, 1932:—

"Symbol of the return to 'hand labour' to take the place of mechanical agencies, a toy steam shovel was buried ceremoniously on February 22 near the Canadian National Railway tracks in Montreal. The Quebec Government's future policy, according to a news report of the event, will be to engage manual labourers and scrap machinery, wherever advisable, to provide more employment. A group of public officials and about 100 cheering workmen took part in the 'burial ceremony.'"



Steam Shovel at work.

69. IS IT A FACT THAT MODERN COMMUNITIES ACTUALLY DISCARD OR SCRAP MACHINERY IN ORDER TO "MAKE WORK"?

YES, IT IS TRUE, although it sounds more like the antics of Bedlam, than the policy of sane men. The ceremonial "burial" of the toy steam shovel in Montreal, 1932 (see Answer to Question 68, above), is one example. Here are others:—

Coal instead of oil used on Rumanian railways in order to "make work" (1933).

River barrages constructed in Germany by hand-labour in order to "make work" (1933).

Contract for a new bridge at Saskatoon limited the amount of machinery to be used in its construction in order to "make work" (1933).

New York State, in granting money for road-making, stipulated that 90 per cent. be allocated to man-work, thus debarring the use of rock-crushers and other labour-saving machinery, in order to "make work" (1933).

Fear of The Machine is fear of Leisure. Fancy grown men and women being afraid of the machines they have invented and made! If it were not tragic, it would be enough to make a cat laugh! Why not master The Machine by taking your Leisure—and using it? Incidentally, there is no other way of mastering The Machine. And there is no way of taking your Leisure, and using it, unless you have the right to draw "The Wages of The Machine." In other words: Social Credit is the only remedy.

70. WHAT WILL SOCIAL CREDIT DO FOR AGRICULTURE?

AGRICULTURE WILL BE given Number One place in the production-system of Great Britain. Food—Warmth—Shelter: these are the Three Essentials, and obviously food-growing comes first. Social Credit will remove all financial hazards from the growing of food as a business proposition. It will not only ensure a remunerative market generally, but will bring markets nearer to the grower. The right to draw the National Dividend enjoyed by everyone will reverse the migration from country to town and enable multitudes of people to live where food grows at their doorsteps, and where they can, if they choose, grow their own food, or take part in food-growing. This will mean fresher food and an open-air life, and therefore a vast improvement in the health of the nation.

As for the farmer: every working farmer knows that in peacetime his only real problem is money—i.e., *prices*. Farming is not his problem, but how to make farming "pay." He cannot, under

the Bankers' Debt-system, get a market price for his products that will cover his costs and leave him enough to live on. He puts his hand to the plough, but there's always a spectre following. He is dogged by debt.

Under Social Credit the farmer will (a) be able to get new debt-free credits for new production, (b) he will get his National Dividend like everyone else, and (c) always find an effective Home Market—i.e., people will be able to buy his produce at the just or scientific price, and the farmer will receive the full price (as now calculated) from the wholesaler or the retailer. (See Question 40, *How will the Price Adjustment work?*)

Therefore, the farmer will flourish. Think it out, and you will soon see why. And don't forget that it was the *farmers* of Alberta—and their wives—who elected a Social Credit Government in that Province in 1935, again in 1940, and again in 1944. They voted for Social Credit because they had been sunk up to their necks in money-debt—i.e., they couldn't get a price for their product (mainly wheat) that would cover their costs.

(See Question 4: *Is it not a fact that Social Credit has been tried in Alberta and failed?*)



Plowmen.

Inscription reads: "God spede ye plow and send us korne enow."
(From a very ancient Anglo-Saxon MS.)

71. WHAT ABOUT THE COAL INDUSTRY AND THE COAL MINERS?

SOCIAL CREDIT WILL put a stop to a gross scandal—the dispersal of our irreplaceable coal reserves abroad, and the ridiculous resistance of coal magnates to inflows of coal from abroad.

In 1939 the South Wales Trade Recovery and Expansion Committee (of which Sir Robert Horne was chairman) issued a Report *complaining* that our exports of coal dropped from 7,359,000 tons to 5,951,000 between 1935 and 1936. It asserted that much of this “loss” was due to German subsidies on exports, averaging 12s. a ton; and called for a counter-subsidy.

This policy is peculiarly dangerous to us because we are not well situated for water-power, and we have no forests to provide fuel.

Social Credit will reverse this policy. It will promote the conservation and sparing use (for our own purposes) of our coal resources, and welcome any additions that can be gained by importation. Should this involve (as it may) a lowering of output from our own mines, that will not matter. Managements will be entitled to apply for a revision of their costs (under the provision of their Price-Adjustment agreements with the National Credit Office) and will be authorised to raise prices sufficiently to make good losses in revenue and thus maintain payments of wages, salaries, and dividends on the previously agreed scale.

Coalminers thrown out of work by any such lowering of output will, of course, be able to fall back upon the National Dividend. But in these special circumstances it is a moral certainty that public opinion would spontaneously approve of a supplementary grant to these men—a sort of “stop-gap pension”—continuing until they found alternative work. If so approved, this would be done, for the basic characteristic of a Social Credit Government is summed up in the formula: *The protection of minorities*. In this case you would have (by assumption) the whole body of public opinion in favour of conserving our coal resources in its ultimate interests. Hence common justice demands that local losses arising from that policy shall be universally spread. The effect of this would be an almost imperceptible rise (and even then only temporary) in the price-level, which, however, would not be felt as a rise at all, because the general price-level would be falling all the time.

Now, what about the coalminer himself?

Dirt, darkness, danger, and drudgery—that's coalmining. Therefore, if it has to be done by human beings, it will have to be paid for at high wage-rates. Under Social Credit this will happen, because the National Dividend will enable each individual pitman to

stand out for (1) good wages, and (2) much shorter hours of working. There would be no financial difficulty in halving the hours, engaging double the number of men, and paying each the same rates as before (which would mean doubling the piecework rates), if that were found to be necessary in order to get the work done efficiently by contented workers.

But, of course, Social Credit will have another important effect upon the lives of these underground toilers. Electrical coal-cutters and other modern labour-saving devices and processes will be installed in order to reduce the number of human workers required on this body-racking, and often body-wrecking, job. Less and less human beings will be needed to go down the pits. The National Dividend—the “Wages of the Machine”—will enable our disengaged pitmen to have a well-earned rest, take up other paid work, or make use of their leisure-time in self-employment.

The miners, as I know from first-hand experience in speaking to them on Social Credit at the pithead in Durham and Northumberland, and Staffordshire, are perhaps the most intelligent set of workers in the community. They and their families will not be long in finding out how to employ their new leisure to full advantage. Splendid fellows, our miners, we all agree. Well, then, let them live splendidly. Under Social Credit they will. A new life looms ahead for them, and they deserve it.

It is possible too that coalmining may no longer be needed. Ways are already known of extracting the products from unmined coal; but further still it may be that already in some laboratory is a device for using Solar Energy direct, without using coal. This is speculation, but it is certain that if, under Social Credit, coalmining became obsolete, it would not spell ruin for all concerned as it would now. On the contrary, it would usher in the Sun-Power Age, and a sun-powered life for everyone.

Already Atomic Energy has been applied to war, and could be applied to industrial production. Even before that has been done, we may be able to use direct Solar Energy—power direct from the sun—without any “atom-splitting” at all. Such an advance towards the New Solar Civilisation calls for the introduction of Social Credit *now*, in order to enable research, invention, and discovery to go forward unhampered by financial considerations.

72. WHAT ABOUT LARGE-SCALE MASS-PRODUCERS AND SMALL MANUFACTURERS?

THEY WILL BE in a position to produce those things that can best be made in quantity by mass-production methods, and in doing so

will be able to use (1) new and fully automatic inventions and processes, and (2) less and less human labour.

Under the Bankers' Debt-system, large scale mass-producers cannot perform the proper function of industry, which is to produce and deliver goods and/or services as, when, and where required by the community, but are forced into a fierce catch-as-catch-can for markets; tend not to modernise their plant when new inventions and improvements call for such modernisation; and, when forced to sack workers during "slump" periods in order to cut production costs, make it still more difficult to sell the goods produced—since a cut in wages is a cut in buying-power. This compels mass-producers to scramble for export markets, and this is the chief cause of war to-day.

Under Social Credit large-scale mass-producers will be assured of an effective Home Market, and therefore the beggar-my-neighbour smash-and-grab for markets abroad will not be necessary. New credits for new production, issued via the National Credit Office, will enable them to install up-to-date labour-saving machinery and improved processes, while the release of workers no longer needed will not result in loss of sales due to lack of buying-power. Finally, the Price Adjustment technique will prevent periods of "boom" and "slump" so that those workers really needed for mass-production will be fairly certain of steady work at high rates of pay over and above the National Dividend.

Social Credit will give consumer control of mass-production. In a community where "cheapness" is not a primary consideration, mass-produced articles will only be used where they are an actual improvement upon hand-made articles, or where it is impossible to supply a sufficient quantity of hand-made articles. Thus, in many directions mass-produced articles will tend to go out of use if they have only been made in order to "make money," and not because they are really wanted. On the other hand, new needs will arise in which mass-production will be essential. We may therefore expect a sorting-out process to take place in which a great natural revival of craftsmanship will oust mass-production in certain spheres, while mass-production will find new fields of development; as, for instance, architectural building units, aircraft, plastics, etc.

So long as mass-production is called for by consumers, mass-production will flourish. And in a modern community mass-production is called for in the making of such articles as vacuum-cleaners, telephones, refrigerators, radio sets, motor cars, etc.

As assured Home Market—expanding to the limits of consumer needs—will enable mass-producers to sell their goods at a fair price—i.e., the Just or Scientific Price that will include an agreed profit, or service-fee for the producer.

When the Home Market—you, and I, and everyone else—is satisfied, mass-producers will be able to manufacture a Real Export Surplus to be shipped abroad in exchange for necessary imports.

As for the small manufacturer: under Social Credit they will increase and flourish. Not being mass-producers they will be better able to satisfy the public demand for *variety* in the kinds and qualities of goods. They will be able to adapt their plant to changes in the tastes and habits of customers. For these reasons they will take over a large proportion of business which is now done by large-scale mass-producers. The latter will not object because they will be chiefly occupied in producing machinery, tools, semi-manufactures; so the small manufacturers will be their customers rather than competitors. Even if both make the same articles and compete in price, the small manufacturer will often be able to quote the lower price. Large plants do not necessarily show lower costs. Again, small plants will often be making tools for large plants. Thus there will be give-and-take in buying and selling between them.

This interplay takes place in a restricted way under the present system, but, as a rule, the small manufacturer finds himself driven out of business by large-scale mass-producers. This is due to the general shortage of consumer buying-power. There will be no shortage under Social Credit. Everything made can be sold provided somebody would like to have it. *It will be up to the producers—large or small—to find out what the public wants.* In other words Social Credit, by empowering the individual to buy, makes consumer control of industry effective.

73. WHAT ABOUT RETAILERS ?

UNDER SOCIAL CREDIT every retail shop will sooner or later become a "free house" in the sense in which one speaks of a public house not tied to any brewer or distiller.

The business of a producer is to produce. That of a retailer is to distribute. The duty of a producer is to make what the retailer orders. That of a retailer is to order what his customers want.

Any attempt by a producer to tie a retailer to his factory (whether it turns out beer, boots, or more expensive things like ovens, refrigerators, motor-cars) is an attempt to reverse the proper order, to push the customer around and force him to accept some particular goods, or type of goods. Such attempts are made to-day simply and solely because they "pay," or rather because neglect to do these things is likely to involve loss. They are the phenomena of cut-throat competition arising directly out of the Bankers' Debt-system.

Social Credit will remove the motive for this commercial smash-and-grab.

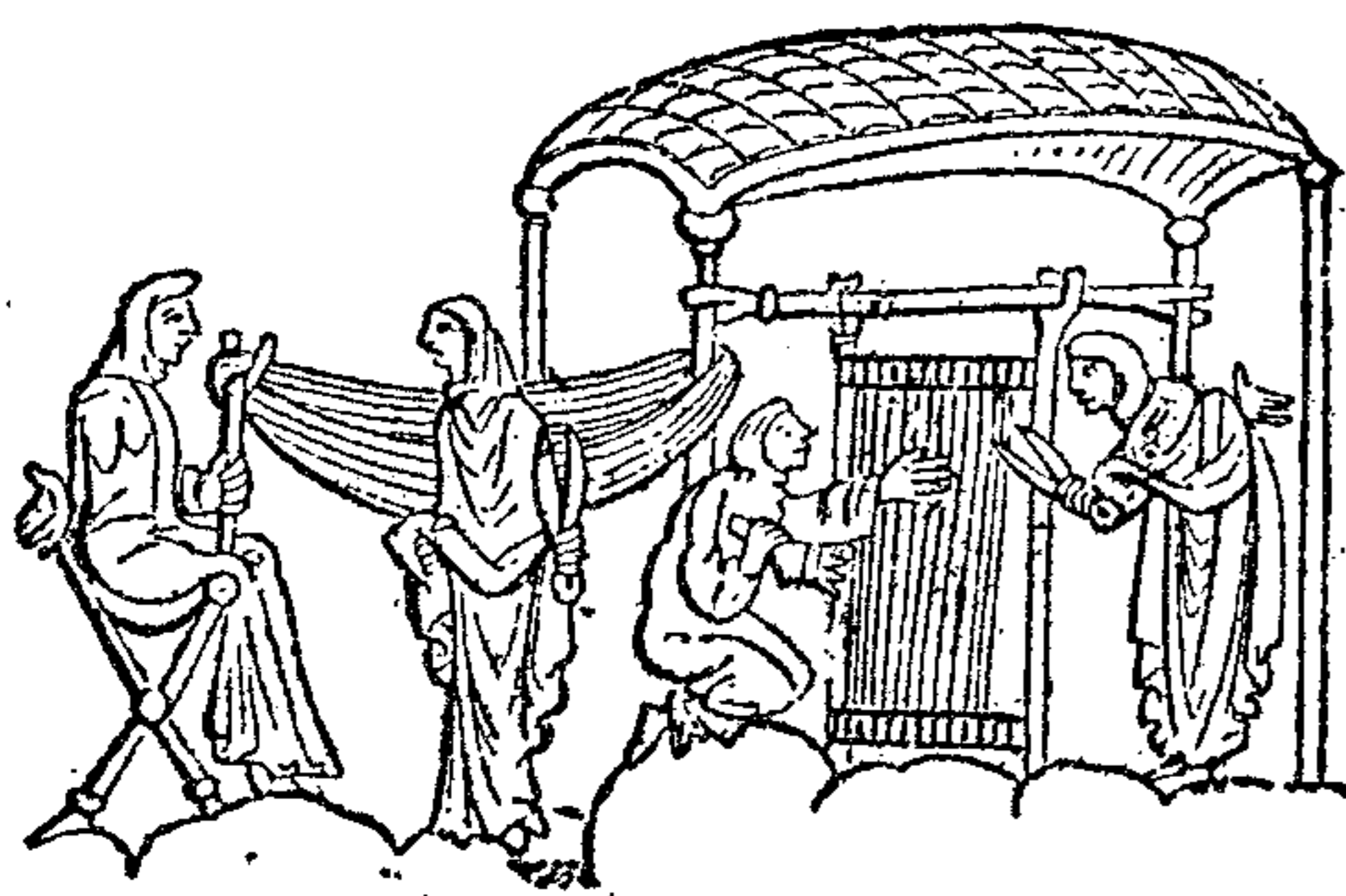
To-day, retailers feel the first shock, after wage-earners, of disemployment. Under Social Credit disemployment won't affect the buying-power of the public because the National Dividend will supplement wages, and gradually supersede them.

With the abolition of Bankers' control, the beggar-my-neighbour driving compulsion of the business world will vanish also. There will be no devil to take the hindermost, and people will be able to deal with each other as human beings instead of as market-snatching gangsters.

74. HOW WILL SOCIAL CREDIT AFFECT THE POSITION OF WOMEN IN GENERAL?

BY GIVING EVERY woman a birthright income—i.e., the National Dividend based on the productive capacity of the community—it will ensure economic independence *and* freedom, for it will release her from being:—

1. Tied to the home when she wishes to live her own life.
2. Treated as a drudge, or as an inferior—i.e., the “chattel” status.
3. Driven to marry for the sake of economic security.
4. Bound to some man who ill-treats her, or is in some other way unsuitable as a person to live with.
5. Driven into work-wage slavery in competition with men in order to keep alive.



Women of the 12th century
weaving.

(From Eadwine's Psalter.)

75. WILL WOMEN GET “EQUAL PAY FOR EQUAL WORK”?

YES, THEY WILL. (1) Because a Social Credit Government will naturally stand for fair play for all citizens without distinction; (2) because employers will no longer need “cheap labour”; and (3) because each individual woman will be able to say—

“If I do this job as well as a man could do it, I shall want the same pay as a man.” And if the employer says, “No,” she will be able to say: “Very well, I refuse the job. After all, I can live on my National Dividend.”

This places every woman in a very powerful position.

(It will apply equally, of course, to badly-paid male workers.)

76. WILL PEOPLE KNOW WHAT TO DO WITH THEIR LEISURE?

WELL, WILL YOU know what to do with yours?

After all, there are plenty of things to do in the world, and it will not take most people long to find out what they are—once they have *time* to do so.

(Some people may like to go fishing. It doesn't interest me—but every man to his own choice. . . .)

“What,” you may ask, “will people do with their leisure?”

To begin with, of course, there will not be much leisure, because there is such an enormous amount of reconstruction to be done. For ten years at least, after this war, there will be work for all. We have to re-shape our world. But, all the same, we must re-shape it in such a way as to establish a Leisure State in a Power Age. If we don't, we shall be heading straight for World War III. Quite gradually people will come to value their leisure because it will allow them time to “work” at work of their own choosing. It will give them *freedom to work at work worth doing*. No more “square pegs in round holes.” Released from a great deal of industrial drudgery, people will begin to take up a thousand and one activities, and in a Leisure State we shall find the majority of people *working harder than ever!* but at work they have chosen, want to do, and enjoy. Have no fear: a Social Credit Government will usher in the Leisure State gradually and smoothly, giving people time to readjust and re-educate themselves. And the rising generation—those born into a Leisure State—will shed the last vestiges of the “fear of leisure,” and live a life of intense activity and awareness such as their parents never knew. That is because they will have *time* to live, and to live splendidly.

“The world is so full of a number of things,
I’m sure we should all be as happy as kings.”
(Happier, no doubt.)



*And why not time to
PLAY? All work
and no play makes
John Citizen a very
dull dog indeed.*

*Amusements of the
17th century.
(From an old
woodcut.)*

77. SURELY PEOPLE ARE ALWAYS MUCH HAPPIER AT WORK?

IT DEPENDS ENTIRELY on what you mean by “happiness” and by “work.” If by “work” you mean some activity they have chosen to do of their own accord, and without being driven to “find a job” in order to keep alive, you are right—and under Social Credit that would be possible for everyone. But if by “work” you mean needless toil—monotonous drudgery that could be done by automatic machinery, or, maybe, not done at all—then you are wrong, and you are preaching Work for the sake of Work, which can have but one result: Mass Ignorance and a Low-Grade Culture. That is what we have at the moment, and it is due to this perverted idea

that “people are always much happier at work.” They aren’t. It depends on what *kind* of work—and whether they have chosen to do it of their own free will, and can give it up, or change to another kind, when they desire to do so.



*Chessmen carved in walrus-tusk ivory.
(Iceland, 12th century, now in British Museum.)
Perhaps carving these was someone’s hobby? . . .*

78. WON’T PEOPLE TAKE TO DRINK—AND ALL THAT SORT OF THING?

A FEW MAY, as they do now, but they will soon find themselves in “clink” if they become a public nuisance. Most people are about the same as you are—decent and law-abiding. This fear that other people will “go wrong” if they have time to live is really nonsense. To live and to enjoy life is the only sane objective, and people must be given the time and opportunity to do so, even if a few scallywags and ne’er-do-wells are unable to stand the strain of real individual freedom.



*The Great Drinkers of the North.
(From a woodcut, Antwerp, 1560.)*

79. WON'T PEOPLE GET TIRED OF DOING NOTHING?

THAT REMINDS ME of the little boy who came upon a real work-shy Weary Willie sitting under a haystack smoking a pipe.

"Don't you never get tired, doing nothin', Mister?" asked the little boy. To which the tramp replied:

"Ah, we all 'ave our troubles."

I once told that to a meeting organised by the Bank Officers' Guild in London. It was to illustrate a point I was making about Work and Leisure. The bank managers and bank clerks present didn't smile. There wasn't a titter. Dead silence. It was before the Hitler-war, and it wasn't at all funny to them. They wanted work—"full employment"—and couldn't see themselves with plenty of leisure time.

And that is the whole thing. People who are used to plenty of leisure—men like the old hunting squires, artists, poets, musicians, the real old *Romanitshel* gipsies, inventive engineers, scholars devoted to some special study, such as philology, archaeology, ethnology, and craftsmen who have time to sit and think and dream—do not "get tired of doing nothing," because, when they find themselves (if they ever do) in that sad state, they always know what they want to do and have a hundred and one things to turn to.

No, no, people will not "get tired of doing nothing." They, or their children, will very quickly learn to live a good life. And in this connection we may remind ourselves of Jasper's words from Borrow's *Lavengro*:

"Life is sweet, brother."

"Do you think so?"

"Think so! There's night and day, brother, both sweet things; sun, moon, and stars, brother, all sweet things; there's likewise a wind on the heath. . . ."

Those words have been over-quoted, and sneering weevil-intellectuals have eaten out the heart of them and turned them to dust. But the truth of them remains, and the lilting chant in which they are set is part of that truth.

Only conditioned slaves, machine-minders, robots, mechanical men, work-or-starve serfs fear leisure which, to them, means "doing nothing." To the free man "life is sweet"—and even to breathe God's fresh air with a good pair of lungs is a joyful thing.

Nothing suits the Bankers quite so well as a herd of would-be workers clamouring for *WORK!* Don't you want time to live, to

enjoy life? If not, what is your idea of Progress, of Civilisation—an ant-heap?

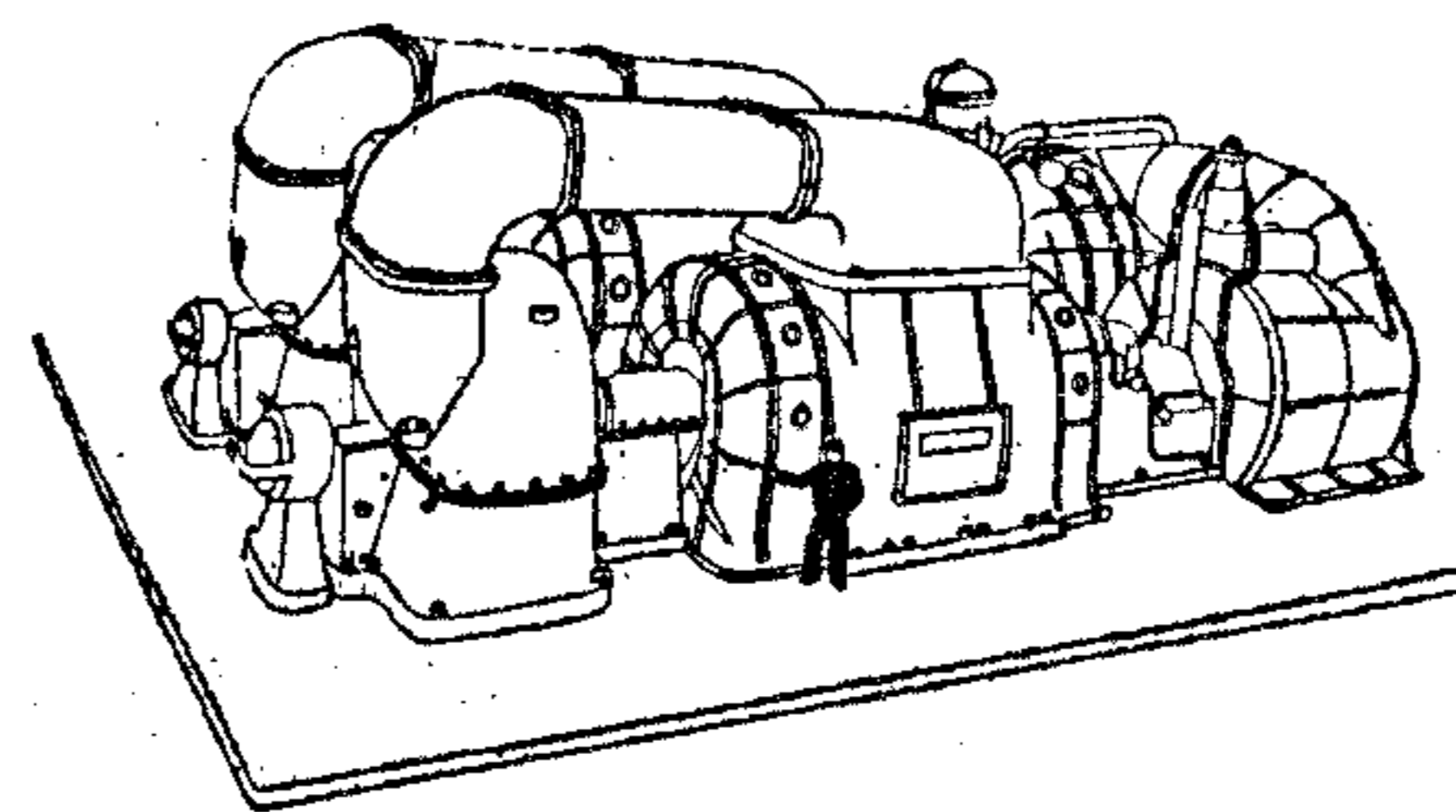
Science gives us the possibility of an Age of Leisure and Abundance—*now*. Even the ravages of war have not destroyed it. On the contrary, war organisation and war production have actually increased this possibility. What are you going to do—drag us back to the old Work-or-Starve Slavery by your fear of leisure?

If "sun, moon, and stars" are not good enough for you, then, of course, there is nothing for it but to scrap the mechanical bull-dozers, grabs, and scoops, and start digging holes with a saltspoon and filling them in again. But before you go off "genuinely seeking work," you might give this question of Work and Leisure another thought? It happens to be the fundamental question of our age.

80. SURELY IT IS RIGHT THAT "IF A MAN WILL NOT WORK, NEITHER SHOULD HE EAT"?

THAT IS A popular misquotation from Saint Paul. The correct wording is: "This we commanded you, that if any would not work, neither should he eat." (Thessalonians II, ch. 3, x). He was addressing a small body of Christian converts in Thessalonica, some of whom were evidently making rather a nuisance of themselves; since in the very next verse he writes: "For we hear there are some which walk among you disorderly working not at all, but are busy-bodies." He was giving instructions to a persecuted religious minority in an Age of Hand-Labour. He was telling them to "watch their step." Saint Paul had never seen a modern power-station, an automatic lathe, nor a power-driven loom, and it is quite ridiculous to quote his words as though they were addressed to the 20th century.

To apply to modern man the text would have to read: "If people cannot get money to buy, it is no use producing food to eat." A very different state of affairs, brought about by the Mechanical Revolution of about a hundred years ago plus the inventions and improvements that have followed since.



Saint Paul had never seen a modern power-generating unit.

81. DO PEOPLE REALLY WANT FREEDOM ?

I SOMETIMES WONDER myself. Nevertheless, we must either allow economic freedom and security—or face the complete break-up of our civilisation. We have reached the stage where, willy-nilly, people must have freedom and shoulder the responsibilities of fully adult individuals, or plunge headlong into a New Dark Age of want, misery, and confusion. It seems almost as though people must have freedom thrust upon them—for their own good (and mine—and yours). However, it is more than likely that they will take to it quite easily, as a duck takes to water, once they are given the chance.

82. DON'T YOU RATHER GIVE THE IMPRESSION THAT LIFE CAN BE A SORT OF "PARADISE ON EARTH" —AND DO YOU REALLY BELIEVE IT ?

THAT DEPENDS ENTIRELY upon what you mean by "paradise," but, taking the question by and large, I would say: Yes, I do believe it.

In the 13th year of Mohammed's mission, a number of disciples came to Mecca from Medina offering their services. Mohammed was then in great need of such help, for his enemies had become so powerful that his life was in imminent danger. He therefore accepted this offer from "the faithful," and met them secretly one night at Al Akaba. But he was not, it seems, quite sure of their absolute faithfulness to himself and to the cause. Through the mouth of his uncle, Al Abbas, the matter was put squarely to them: "As Mohammed is obliged to quit his native city and seek refuge elsewhere, and as you have offered your protection, you will do well not to deceive him. If you are not firmly resolved to defend him, if need be with your lives, you had better say so outright, and let him make other plans for his safety."

They thereupon protested their sincerity, and Mohammed swore to be faithful to them, on condition that they protected him against all threats and insults. They then asked what recompense they might expect if they should be killed in carrying out these duties. Mohammed answered with one word: "*Paradise!*"

At that they pledged their faith to him, and went about their task.

They were content to fight for the Prophet of Islam, knowing that paradise awaited them should they be killed in his service.

Personally, I would rather fight for "paradise on earth" than drift into the stagnant sump of cynicism that begins with the popular notion—"Human nature being what it is"—and ends with the frenzied disbelief in "the perfectibility of man" that generates a fanatical enthusiasm for making "hell on earth" only equalled, if it

ever was, by the 11th century Assassins of Hassan Sabah in Syria and Persia, whose motto was: "Nothing is true, everything is permitted."

I believe that the Kingdom of Heaven (Paradise) on Earth is perfectly possible, and that most people secretly believe this—or wish they could. I believe that Social Credit is the key that will open the door to what may seem "paradise" to us, but will seem no more than a free and normal life to those born into a debt-free community.

"These things shall be: a loftier race
That e'er the world hath known shall rise,
With flame of freedom in their souls
And light of knowledge in their eyes.

New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise."

—John Addington Symonds (1840-1893).

Little tin-pot intellectuals, with more brain-weariness than sense, may sneer at these lines. Yet the fact remains that without such a vision the people perish—including the so-called "intellectuals." If you will not fight for Paradise-on-Earth, you are compelled to assist those forces that make for Hell-on-Earth. There is no middle course for anyone.



Heavenly Vision.

(Tailpiece by Dalziel, from "*Pilgrim's Progress.*")

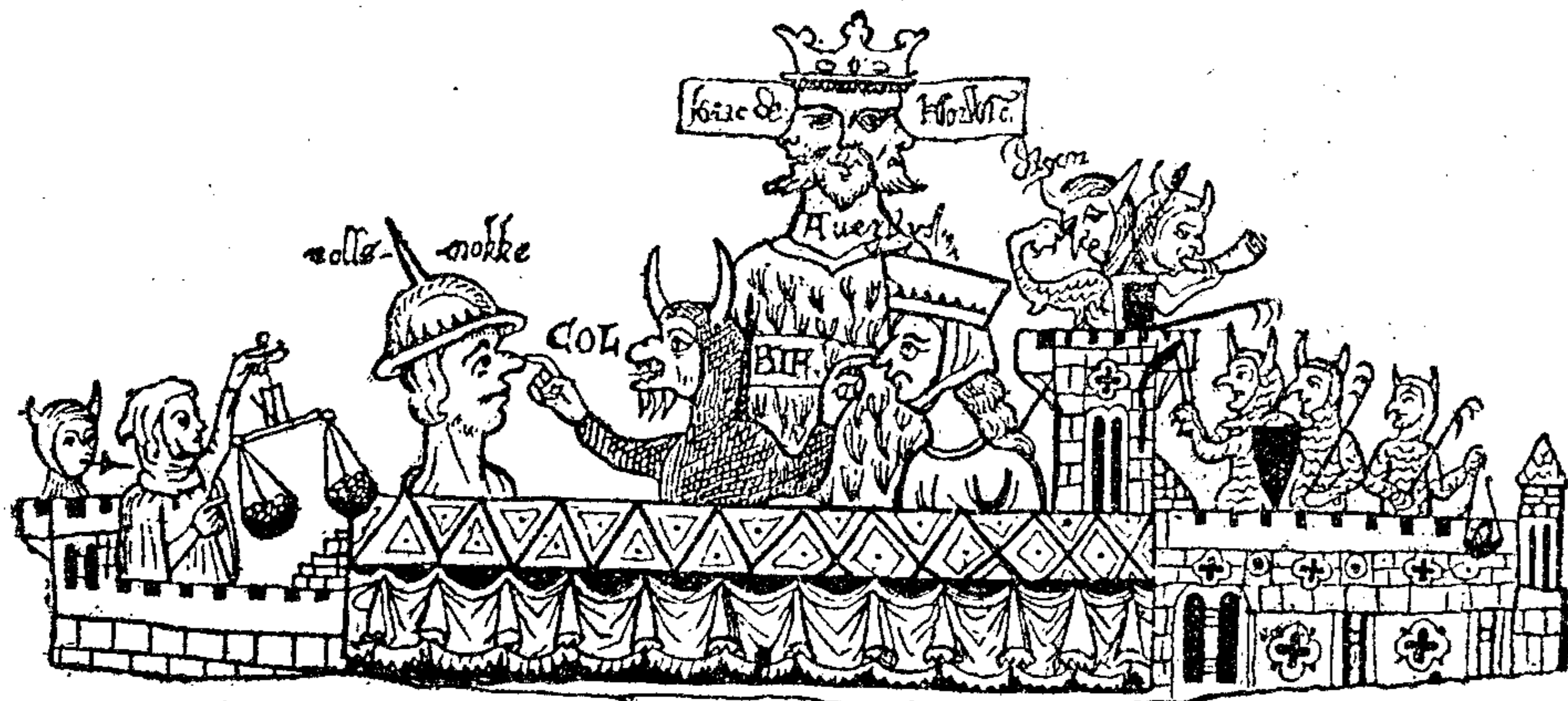
PART IV

WHY IS SOCIAL CREDIT THE ONLY REMEDY?

83. AREN'T THE JEWS THE MAIN CAUSE OF ALL THE TROUBLE?

THAT IS WHAT Hitler told the Germans. For centuries the Jews have been a convenient scapegoat. But, in fact, the social-economic troubles of this country and the world to-day have nothing to do with any particular race. The present economic-financial system could not be run satisfactorily by a Company of Angels and Archangels from Heaven. The system is unsound and unworkable by anyone. It is mathematically incorrect in its methods of calculating Financial Credit and Financial Debt. To embark upon a campaign of Jew-hating and Jew-baiting will not establish a sane and workable monetary system; it will merely drive us towards this or that form of Hitlerism.

Social Credit is the only remedy.



A 13th-century cartoon against the Jews of Norwich.
(From the Jews' Roll in the Public Record Office.)

84. ISN'T NATIONALISATION OF THE BANKS THE FIRST STEP TO SOCIAL CREDIT?

NATIONALISING THE BANKS will not, in itself, make any difference to anything, and the Bankers know it. "Nationalisation? I welcome it!" said Montagu Norman, some time before the Hitler-war began. It's the method of credit issue and withdrawal used in the books of the banks that has to be changed. It's not the *ownership* of the banks that matters, but the *technique* of banking. Calling a

bank "national" does not alter the technique used. You don't change raspberry jam by sticking a label "National Jam" on the pot. It's still raspberry.

85. WHAT DO SOCIAL CREDIT ADVOCATES MEAN WHEN THEY SAY THAT "OWNERSHIP OF THE MEANS OF PRODUCTION DOES NOT GIVE CONTROL"?

THEY MEAN that control of credit is control of production, and that merely taking over the "ownership" of the means of production—land, buildings, raw materials, plant etc.—leaves the control in the hands of the Bankers' Credit Monopoly. In other words: *Finance Capital controls Industrial Capital*.

Now listen to Lenin: "In running the current account of a certain number of capitalists, the bank may seem to be undertaking only a technical process; but when these operations assume extensive proportions, the result is that a handful of monopolists control all the operations, both commercial and industrial, of capitalist society. They can, by means of their banking connections, by means of knowing the state of current accounts, by means of knowing financial operations, first *ascertain* exactly the position of isolated capitalists, then *control* them, act on them by restricting their credits or, on the contrary, by extending them; at length they can *entirely determine their fate*, deprive them of capital, or, on the other hand, permit them to increase their capital to enormous proportions." (*Imperialism: The Last Stage*, Chapter II, pp. 27-28, English Edition, 1927).

Lenin recognised that Finance Capital controls Industrial Capital. It follows logically, that "ownership of the means of production does not give control." Such control depends upon a fundamental change in the technique of banking-accountancy. Neither Socialism nor Communism state what this fundamental change in financial technique must be in order to ensure that total consumer incomes always equal total retail prices. Social Credit is this New Technique.

86. DIDN'T HITLER INTRODUCE SOME KIND OF "SOCIAL CREDIT" IN GERMANY?

No. All he did was to grasp the fact that a man with a Tommy-gun need not pay in money for what he demands and/or grabs from someone who has only a pea-shooter. Hitler did not make his Home Market effective. All he did was to "solve" his unemployment problem (*sic*) by first of all preparing for war, and then going to war.

Any fool can do that, and Hitler was a fool. (But not the only one.)

87. WHY DIDN'T HITLER PUT IN SOCIAL CREDIT ?

BECAUSE HE WANTED to be a Dictator, and you cannot be a Dictator if people have a birthright income (National Dividend) that does not depend upon "earning a living." How can a Dictator get people to click heels and do what they are told, if they can "cock a snook" at him and get food, warmth, and shelter without obeying his orders? *Social Credit is fatal to any form of dictatorship.*

88. IN ORDER TO SHARE-THE-WEALTH, ISN'T "RE-DISTRIBUTION OF INCOMES" THE PROPER SOLUTION ?

NO, IT ISN'T. You cannot turn Scarcity into Plenty by redistributing an insufficiency of buying-power. You can't make one pound of butter into two by spreading it more thinly.

Professor A. L. Bowley (in *The Distribution of the National Income*) referring to the period just before 1914, calculated Great Britain's total annual income, over and above £150 per family, at £250,000,000. This, divided by the 10,000,000 families to be considered, would benefit each of them by £25. That would give every family an annual income of no more than £175. The whole idea is absurd! The extra £25 would be spent in a few weeks and the poor would be as poor as before, with this difference—everyone would be on this £175 poverty-line. A little later on, everyone would be poorer still, because no one would be able to afford the things industry could produce—cars, telephones, refrigerators, vacuum-cleaners, new and well-designed houses, and a thousand and one other things. Industry would droop for lack of orders, the factories and workshops would sack their workpeople, and mass unemployment would engulf the nation.

89. IF WE ARE TO HELP THE POOR, ISN'T IT NECESSARY TO "SOAK THE RICH" ?

No. That is like a man amputating his feet to cure his corns. *Not less for some, but more for all*, is the right line of approach in a community that can produce enough and to spare for all its citizens.

90. WASN'T ROOSEVELT'S "NEW DEAL" A KIND OF SOCIAL CREDIT ?

NO, IT WAS *not*. It was a kind of State Socialist—i.e., State Capitalist—Industrial Planning Scheme. It did not change the technique of banking and finance. It was an attempt to plan industry *within the limits of the financial system*. It was exactly like rats in a trap

planning a "New Deal" for themselves within the limits of the trap. It did not plan to get out of the trap, nor has it enabled anyone to do so. State Planning of Industry is no solution to the problem, which is not a problem of Production, but of Consumer Buying-Power.

91. WOULDN'T "FAMILY ALLOWANCES" HELP ?

NO, THEY would not. The Social Credit National Dividend does away with the need for "family allowances." And the best of it is, it doesn't have to come out of your pocket—nor do you have to take it out of someone else's pocket. Every "family allowance" scheme is a taxation-and-redistribution-of-income scheme—i.e., robbing Peter to pay Paul. But the S.C. National Dividend is everyone's birthright income, everyone's fair share of the nation's wealth based upon the community's total productive power.

The unconditional nature of the Social Credit Dividend places it in a class by itself. Family "allowances," payments made with insulting conditions attached, would have no place under Social Credit.

92. WOULDN'T "COMMON OWNERSHIP" SOLVE THE PROBLEM ?

NO, IT WOULD not, because the problem has nothing to do with the ownership of anything. It is a problem of consumer markets—i.e., the buying-power of money in your pocket, and mine.

Ownership does not give control over markets. If you and I, and everyone else, owned everything, everywhere, it would not, of itself, add one penny to our buying-power.

For example, it is of no advantage to be able to say, "I, and 40,000,000 other people, *own* the railways." The only question that matters is, "Have I the money to buy a ticket so that I can *use* the railways?"

Ownership and Use are two quite different things, and what people want in a modern community is not to own things, *but to be able to use them*. Social Credit empowers them to do so by means of the National Dividend and Price Adjustment.

93. WASN'T THE "BEVERIDGE PLAN" A MOVE IN THE RIGHT DIRECTION ?

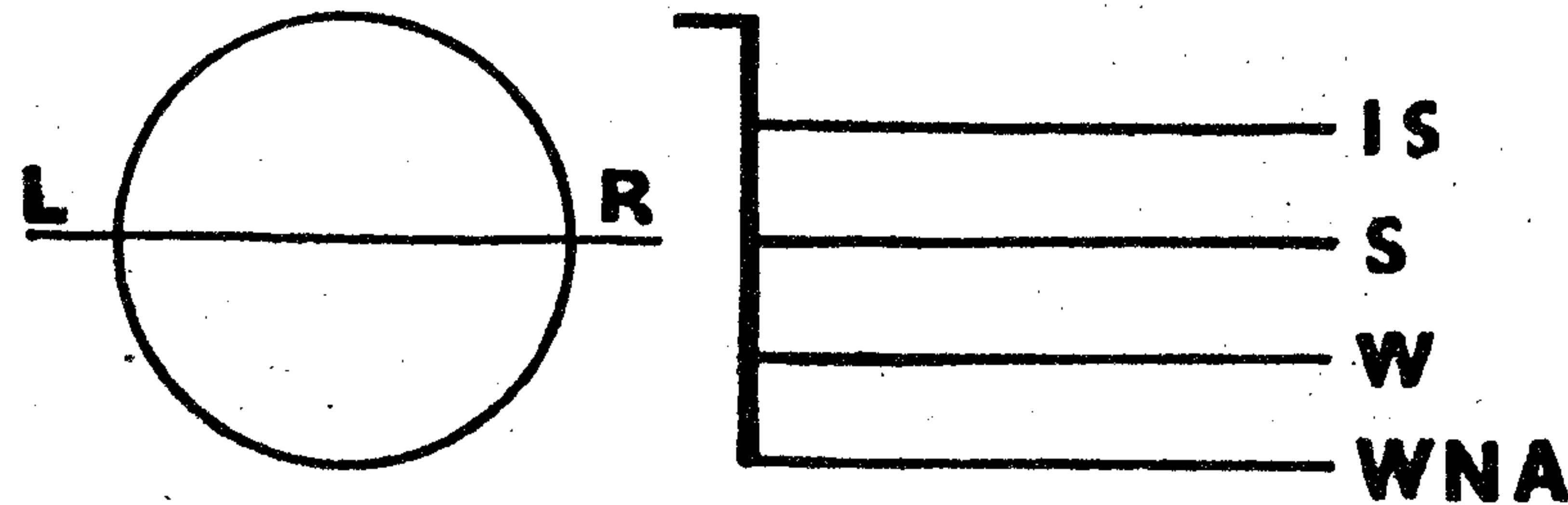
NO, THE "Beveridge Plan" was a move in the wrong direction. It was a move in the direction of compulsory all-in insurance—i.e., a move towards Totalitarianism, the Ant-heap State, the Servile State. No freedom-loving people would tolerate such a plan.

PART V

HOW CAN WE GET SOCIAL CREDIT?

94. WILL IT BE POSSIBLE TO MAKE THE BANKERS CONFORM TO THE SOCIAL CREDIT TECHNIQUE?

YES, QUITE EASILY. In order to enforce the Plimsoll Line, painted on the hulls of merchant vessels, all that was necessary was the Merchant Shipping Act of 1876, that made this load-line technique compulsory.



THE PLIMSOLL LINE

- LR—Load Register
- IS—Indian Summer
- S—Summer
- W—Winter
- WNA—Winter North Atlantic

All that is needed to make the Bankers conform to the Social Credit technique is a National Credit (Equation of Consumption to Production) Act.

You may say, "Oh, but Social Credit isn't a 'Plimsoll Line'—I mean, it isn't a simple device like that."

But it is a simple device like that. It is, in fact, an economic load-line—a balance between Production and Consumption—and might very well be called the "Douglas Line." Moreover, the Social Credit Device can be set down just as simply as the Plimsoll Line—and perhaps it ought to be painted on the wall of every bank building, just as the Plimsoll Line is painted on the hull of every merchant vessel. Here it is:—

$$\text{Just Price (in £)} = \frac{\text{cost of ultimate products consumed (in £) + depreciation of real capital in £}}{\text{cost (in £) } \times \frac{\text{credit created (in £) + cost of total production (£)}}{\text{cost (in £) }}}$$

If you say you can't understand that Simple Device, that is not the fault of the Simple Device, nor of those who can understand it. Whether you happen to understand it or not, it is the only calculation-method that indicates correctly the Just or Scientific Price of any article—i.e., the load-line of cost that any article must carry in its retail price, if all articles ready for sale to the final consumer are to be sold.

95. WHAT WILL YOU DO IF THE BANKERS REFUSE TO OPERATE SOCIAL CREDIT—OR, WITHOUT REFUSING, QUIETLY SABOTAGE THE WHOLE SCHEME?

REPEAL THE Bank Charter Act of 1844—empower the Treasury to carry out all necessary transactions—employ Chartered Accountants instead of Bankers—use the Post Offices everywhere as local Credit Offices (leaving the banks out of it altogether)—keep the public fully informed of what is taking place, and why, by radio and Press—and, if necessary, forbid any bank to operate without a Government licence.

Whatever happens, a Social Credit Government will see that (1) the National Credit Authority is properly established, (2) the National Dividend is made available to everyone, and (3) the Price Adjustment is applied at the retail end. It must be remembered that these "Three Demands" will be embodied in legal enactments and will become the law of the land. The Bankers will have to comply with the law of the land, or go out of business. You will find that they will comply.

It will not be possible to "quietly sabotage the whole scheme." The establishment of Social Credit will be carried out in the full glare of high-powered publicity by a properly constituted Government acting in accordance with the direct mandate of the people, and wielding sovereign power. Moreover, every citizen will know whether or not he or she is, in fact, receiving the National Dividend, and whether Retail Prices have been lowered. There can be nothing secret, underhand, or hidden about any of it.

The short answer to the question is: *a Social Credit Government will enforce the law.*

96. WHY DON'T WE HEAR MORE ABOUT SOCIAL CREDIT IN THE PRESS AND ON THE RADIO—FOR INSTANCE, THE B.B.C. "BRAINS TRUST"?

YOU HARDLY EVER read about Social Credit in the newspapers because there is a "Press boycott," due to the fact that almost every paper is under financial control.

Many editors declare that there is no such boycott, and that the only reason why they do not publish anything about Social Credit is that their readers "are not interested in the subject" Just how they know this—since their readers have never had a chance of discovering whether they are interested or not!—remains a mystery.

However, one editor at least has been quite frank about it. Mr. H. Norman Smith, M.P. for South Nottingham (1945), and one-time editor of *The Illustrated Carpenter and Builder*, wrote in his paper, October 9, 1942:—

"So complete has been the boycott of Social Credit ideas by Press, radio and political parties in this country that the general public knows hardly anything about them."

As for the radio: the B.B.C. is under financial control, and, naturally, does not want the idea of Social Credit made known. It is no use giving the excuse that it is "political," and barred on that account, for Social Credit, in itself, is an economic theory—a technique of National Accountancy—and is no more political than Einstein's Relativity Theory.

97. WHY DOESN'T THE LABOUR PARTY BACK SOCIAL CREDIT?

BECAUSE THE Labour Party is in the pockets of the Trade Unions, and the Trade Union leaders are too muddled in their minds to know whether to back Social Credit or not. Naturally, as specialists in the organising of labour, they do not like the idea of a system that will make their services unnecessary. Yet they see that events are doing this in any case. They know that they cannot force employers to hire all the labour available, nor force them to pay stipulated rates of wages to hired labour. Directly they try they find themselves up against something called "limits of costs." Sooner or later they will challenge that obstacle or get out—and when that happens, Social Credit will back *them*.

98. CAN WE GET SOCIAL CREDIT THROUGH PARLIAMENT?

YES, IF A sufficient number of people vote for Social Credit Party candidates pledged to the Three Demands.

99. WOULD IT NOT BE POSSIBLE FOR THE BANKERS TO SET UP A "BOGUS" SOCIAL CREDIT REGIME?

YES, IT WOULD—and they may try to do so. That is why it is vitally important that everyone should have a clear understanding of Social Credit.

100. HOW WILL YOU GET THE POWER TO PUT IN SOCIAL CREDIT?

FIRST OF ALL, by convincing *you* that Social Credit is desirable and workable.

Power to "put in" anything depends upon certain well understood factors, of which the most important are:

- (a) The emotional appeal of the idea itself plus its commonsense appeal.
- (b) The number of individuals who respond to the idea.
- (c) The building up of a powerful propaganda.
- (d) The will-to-release-power of the movement and its supporters.
- (e) The inability of other movements and/or parties to stand against the "magic" of the idea.
- (f) The development of a steady agitation inside Parliament carried on by M.P.s pledged to the Three Demands.
- (g) The development of mass pressure carried on by demonstrations outside Parliament, backing up the agitation inside Parliament.
- (h) The ability to take full advantage from day to day of events outside the control of the movement and its supporters—i.e., the swift link-up to circumstances arising out of the social-economic breakdown of the old form of civilisation.
- (i) The "jump" into position.
- (j) The ability to hold the position.

We shall "get the power to put in Social Credit" when the above factors begin to converge. It is not, however, a matter of sitting still and waiting for that to happen. It has to be *made* to happen, and each one of us can do something to help. For example, you can help by getting your friends to read this little book—or by using it as a textbook for a Social Credit "Brains Trust" in your own locality. Why not organise one right away?

It is clear that the general line of action throughout the British Isles should be:

- (1) A nation-wide Social Credit Crusade, or Evangel, carried out by trained full-time "missioners," followed up by:
- (2) A well-planned and efficiently carried out Parliamentary Campaign.

101. IS THERE A SOCIAL CREDIT PARTY IN THIS COUNTRY?

YES, AND it is very active. The address is:

The Social Credit Party,
33, Craven Terrace, Lancaster Gate, London, W.2.

SOCIAL CREDIT CLEARLY EXPLAINED

Short Index

A.	Page	J.	Page
A plus B	10, 15	Jews, the	60
Alberta, Acts	8		
Allowances, Family	63	L.	
Agriculture	46	Labour Party	66
Association, increment of	22	Leisure, what to do with?	53
Awkward Question	19		
		M.	
B.		Machine, wages of	22
Bank, what happens to under		Mass-production, Small pro-	
S.C.?	39	duction	49
Bankers, will they conform?... ..	64	Millionaires under S.C.	33
Bankers, S.C. against	15	" created from nothing . 13, 18	
Budget, calculations	28	Money Power, evidence of ...	16
Beveridge plan	63	Money, where to come from? 13	
Boycott, the Press	65		
		N.	
C.		National Dividend	10, 12, 34
Cancellation of National Divi-		New Deal	62
dend	34	Nothing, something for?	22
Capitalism	38	" creating credit from... 13, 18	
Coal	48		
Cultural Inheritance	21	O.	
		Ownership, Common	63
D.			
Dividend, National	12	P.	
" Cancellation of	34	Parliament	42
Debt, National Office	11	Paul, Saint, dictum of	57
Douglas, C. H.	7	Paradise on Earth	58
Dirty Work, who will do? ...	27	Philosophy of S.C.	9
		Plenty, existence of	23
E.		Portugal, Bank of	28
Employment	43	Price Adjustment	13, 30
Exports	34	Press Boycott	65
		Producers, Mass and Small ...	49
F.		Production, Ownership of	
Fallacy in S.C.?	15	means of	61
Family Allowances	63	Public Services, paying for ...	28
		Paterson, W., Bank Founder 18	
G.			
Gladstone (quoted)	11	R.	
Gold, unnecessary	35	Rat-trap, Politicians in a	8
		Redistribution of Income	62
I.		Retailers	51
Incomes, re-distribution of ...	62	Rich, Soaking the	62
Increment of Association	22		
Inheritance, cultural	21		
Inflation	33		
Investments and Savings	40		

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[OVER

S.	Page
Savings and Investments	40
Sabotage	24, 46
Services, Public, paying for ...	28
Single Country, S.C. possible in a	27
Sharing of Wealth	62
Smith, Norman	66
Socialism	8
Social Credit Idea	9
Something for nothing	22
System, debt-generating, abo- lition of	17

T.	
Taxation	41
Trade Unions and S.C.	66
Treasury	11
Tweedledum	12

W.	Page
War	38
Wages of Machine	22
Wealth, sharing of	62
Women	52
Work, will anyone do the? ...	44
" fair share of	45
" Dirty, who will do? ...	27
' Only way to create money?	19
Wrong, Orthodox Economists, are they?	26