

THE ABOLITION OF POVERTY.

AND

THE DISAPPEARANCE OF UNEMPLOYMENT
AND WAR

A MESSAGE OF HOPE

to every Man and Woman in
England, Scotland, Wales,
and Northern Ireland

BY

WILLIAM WARD

AUTHOR OF

"HOW CAN I HELP ENGLAND?"



DINGLE'S PRINTERS LTD.,
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THREEPENCE

ORGANIZATIONS PLEDGED TO THE ABOLITION OF POVERTY

"Believing in the universality of the Golden Rule, 'All things whatsoever ye would that men should do unto you, do ye even so to them,' we contend that Society best holds together when equal opportunity is accorded all men in the natural resources of this planet."

The Rotary Code of Ethics.

"A social order which deprives men of the Gifts of God by artificial financial restrictions is contrary to a Christian order of life."

The Industrial Christian Fellowship.

"It is our view that if the economic system is put into adjustment on the lines indicated, the major economic evils of the world would be overcome within a short space of time . . . Internal trade revival would soon take place, communities would enjoy a measure of prosperity such as they have never known, and the problems of unemployment, crushing taxation, and widespread poverty would cease to exist."

The Southampton Chamber of Commerce Report.

"Each life has its meaning and value, and should therefore be guaranteed a fair inheritance in society."

The World Brotherhood Federation Challenge.

"We claim the fullest life for all, and wherever private interests stand in the way of this they must be superseded. The present incentive of profit and power arising from the private ownership of the means of production and credit must be removed."

The Society of Friends' Industrial and Social Council.

"The prevailing Poverty and the potential Plenty, due to increasing productivity, justifies the Christian conscience in demanding such an alteration in the principles at present underlying the distribution of wealth among the classes of the community as will secure a more generally effective demand for the abundant supply available to meet human need, *will raise the standard of living for the people generally and so will end the scandal of poverty amidst plenty.*"

The Christian Social Council.

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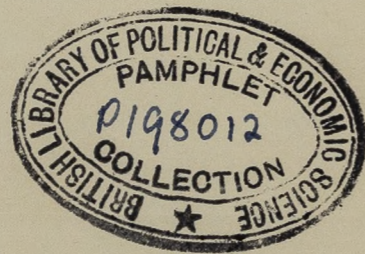
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THE ABOLITION OF POVERTY

THE great World War was said to be a war "To make the world safe for Democracy." Did it succeed in accomplishing this? Ask the members of the great organisations that were the backbone of Democracy before the war in Italy, Germany, Yugoslavia, Russia and other countries.

It was said to be a "War to end war." Have the so-called big Powers, to say nothing of the small Powers, beaten "their swords into ploughshares and their spears into pruning hooks"? Not by a long way.

When the War was over, England was to be made "a country fit for heroes to live in." Ask the "heroes," who are scattered in tens of thousands all over the land, crippled, underfed, unemployed, what they think about it.

And what about the financial aspect of it? Just look at it for a moment from the viewpoint of £ s. d.! It has been calculated that the Great War cost more than £35 for every minute, day and night, week in and week out, month after month, and year after year, ever since Jesus was born in Bethlehem.

Whilst this is being written, the members of the Mother of Parliaments, sitting with "Big Ben" booming over their heads, are discussing the Problem of Poverty and Unemployment, and some of the members are trying to get an Act of Parliament passed embodying the view that 5s. 8½d. a week is sufficient to keep an able-bodied workman in health and strength. And all this, so that his so-called "dole" may be cut down, followed, probably, by a cut in wages for those who are fortunate enough to have work to do. It is a mad world, my masters!

It is more than sixty years since John Bright, the Quaker statesman, addressing a mass meeting in the Free Trade Hall, Manchester, made his historic statement, *Force is no remedy*. Wasn't he right?

THE NEXT WAR, A CAMPAIGN AGAINST POVERTY

And the next war is being freely talked about! Private armament manufacturers are said to be the busiest section in industry, making arms for what purpose? To defend our native

land in case of invasion? Not at all! They are selling them to any country in the world that will purchase them, and if things turn out as they hope they will, we shall be plunged into another war worse than the last, and those very armaments made in England may be turned against us. Wouldn't it serve us right for allowing such things to be done? But it will take some time before the war mongers can get ready, and meanwhile there is just time for us to butt in and say what kind of a war the next war shall be. Suppose we suggest that instead of men of all nations fighting against each other and making the world worse than it is now, we should close up our ranks and start a campaign of our own, here in Great Britain, and that it should be a *Campaign against Poverty*. If we tackle the job in the right way, and buckle-to in downright good earnest, we can win hands down. We can sweep poverty clean off this island of ours, and give every man, woman and child in the land, the opportunity of living the free, happy, glorious life God intended them to live. The divine promise, "They shall hunger no more," and all the rest of it will then become a reality.

What is more, it will do what the last Great War failed to accomplish. It will make Democracy safe and put an end to future wars among nations.

The first question usually asked by those who are seeking light on a subject like this is, How can it be done? and many very good and estimable people, without giving it much thought, turn it down as being quite impossible. As it is mainly a question of Economics, which is generally dubbed "the dismal science," many turn from it without giving it the least consideration. Let it, therefore, be understood from the beginning that this is not a lecture on Economics but just a plain common-sense talk on the subject, addressed, not to the intellectuals, but to John Smith, William Brown, Lloyd Jones, Jack Robinson and Alexander Macgregor, who are all thinking about it and are asking, How can it be done? and When is it likely to become an accomplished fact?

Now, there are scores of clever thinkers and writers, men of National and International reputation, who have studied the subject from many angles, and who are agreed on one vital point, namely, that there is money enough in the country that belongs to the people of the country in their own right as a community, to supply everyone with more than enough to free them from Poverty. This has slipped out of their grasp in one way or another, and now what is required is a simple Act of Parliament or an Order in Council putting through to restore it to their rightful owners, the British Public. It is going to be done, sooner or later, and it will be done as a matter of common honesty, returning to the people what is their very own without robbing anyone of a single penny.

RUSKIN AND OLD AGE PENSIONS

John Ruskin, when living at Denmark Hill, wrote a little book entitled "Unto This Last." He was the first to advocate, in this very book, Old Age Pensions. Most people thought him mad. Is there any sane person in the land that thinks so to-day? No! We look upon the people that opposed him as more fit for a lunatic asylum than he was. Then, alongside his advocacy of Old Age Pensions, he urged the Abolition of Poverty and gave us hints as how to proceed. He used the words, "*Consumption is the crown of Production*," and gave us clearly to understand that Poverty was caused, not on account of the lack of things produced, but because of the lack of money with which to purchase them. And that raises the question we are now grappling with, namely, how to provide everybody with sufficient money to purchase all they require for their daily needs, whether in work or not.

Now, if we can call to mind how we finally succeeded in getting an Act of Parliament establishing the system of Old Age Pensions, we shall be able to see daylight as to how to get Parliament to follow it up by making provision so that there shall be no more Poverty in England, Scotland, Wales and the North of Ireland, as concerning the material things of life. Then what did we do to get Old Age Pensions? To begin with, we adopted three fundamental ideas with regard to methods of propaganda which ought to be regarded whenever we are working on behalf of the social welfare of the people of the country. The first was that we should *steer clear of party politics*. And we did. We never allowed the movement to get into the hands of any Political Party, and our final goal was reached in urging the electors to vote only for such Parliamentary candidates as pledged themselves to vote for Old Age Pensions, irrespective of the political party to which they belonged.

The second item was to grant the Old Age Pension to every man and woman over a certain age whose income was below a certain figure. This raised the cry of "the undeserving." Loud protests were made about this at first, but we soon settled that point. We began by quoting Shakespeare, "Treat every man according to his deserts, and who would escape whipping?" But in the end it was Bernard Shaw who put the lid on by asking, "Who are the deserving? I've never seen anyone yet," he said, "who deserves what he gets. Haven't we all sinned and come short of the glory of God?"

The third objection raised against it was embodied in the cry, "Where is the money coming from?" We were firm as adamant in maintaining that it was the duty of the Government

to find ways and means, as the social welfare of the people of the land was, to a large extent, in their hands.

We also learned from Ruskin that if our scheme, like all true schemes, was based on what he called "the final truth of principles," its accomplishment was unquestionable and that "what could be finally accomplished was inconceivable." This was most heartening in the great task we were undertaking, especially when we were confronted with that large section of people who like to find fault with everything just for the sake of being contrary, as well as those who are so blind they won't see. But we soon found out that the vast majority of folk in this country have got heads on their shoulders and can size up a good thing when they see it. If the principle is sound and it means doing an act of justice to poor folk, or those who have been wronged, you may depend upon it that John Bull, like the famous Mister Britling, will see it through. And so it came to pass that in due course the people were so roused that they succeeded in getting into Parliament a big majority in favour of the granting of Old Age Pensions, and in 1908, Lloyd George, who was then Chancellor of the Exchequer, piloted the Bill through Parliament, and it was carried by 317 votes for, with ten against.

THE STRUGGLE IN THE HOUSE OF LORDS

Then came the final tussle in the House of Lords, where it met with the most fierce opposition. It is amusing to-day, to think of some of the things that were said by noble Lords in their detestation of the Bill. Here are a few examples:—

"It is a measure, which for good or bad, *will produce a social revolution.*"

"I do not think I have come across so reckless a financial scheme as that contained in this Bill, the passing of which, would be *the inauguration of a financial revolution.*"

"I implore the Government to assure us that in furthering and not opposing this boon which they offer to the old of the United Kingdom that they are not *dealing a blow at the Empire which may be almost mortal.*"

"It is quite easy to imagine a position of affairs when the country will find itself unequal to the task of national defence, and may say that, great as this scheme of benevolence was, we were not able to afford it, and while respecting existing beneficiaries we are obliged to retrace our steps . . . *I have delivered my soul, and I have washed my hands free, so far as I can, from any responsibility for this vast measure of policy.*"

You are being reminded of these things in order that you will see what we may be up against in advocating that such an act of justice as we are now advocating should be approved by Parliament. Make no mistake about it. We do not want to rake up any bad feelings against anybody. It is a pity that there are such fractious folk, for it is generally because of their ignorance, and therefore they are to be pitied. Let us be charitable to all men. At the same time, we must not let ourselves be hoodwinked by them. The most kind-hearted and peace-loving gentleman who ever trod this earth, urged His followers to "Be wise as serpents, and harmless as doves," and if we follow His advice there is no power on earth or in hell that can stand up against us. We shall win through every time.

THE ARCHBISHOP OF CANTERBURY SPEAKS OUT

But before leaving this point let us remind ourselves of what another member of the House of Lords, the late Lord Davidson, formerly Archbishop of Canterbury, said. This is how the late Francis Herbert Stead, of the Robert Browning Settlement in Walworth, recorded it in that book of his, telling "How Old Age Pensions began to be":—

"In the House of Lords the tribute of organised religion was paid by none other than the Archbishop of Canterbury. His Grace declared that after a long and tiresome discussion the time for action had arrived. With a prescient insight into the pregnant nature of the change proposed, *His Grace declared that it was the first step in a long and toilsome journey. He believed the results would conduce in the highest degree to the common good of the English people.*"

In the passing of the Old Age Pensions Act, we got the principle adopted of the responsibility of His Majesty's Government for the social well-being of the people. Then, according to the Archbishop, we were to go on, step by step, making the bounds of Freedom from Poverty wider and yet wider, until the time would come when "The glory of the Lord would be revealed, and all flesh should see it together." Not a man, woman or child would be deprived of their rightful heritage in all the good things, material, cultural and spiritual, which Providence has provided for all.

If the World War had not come in between we should have travelled a long way further than we have. Notwithstanding, we have taken a few more steps forward, on the same principle, having secured Unemployment Insurance, Maternity Benefit, and Health Insurance.

So now, we are in for the next step, which will be the final struggle to abolish Poverty altogether, and to see to it that every-

one has a fair share in their inheritance as a member of the great family of God. The All-Loving Father Himself has made the matter of our common inheritance as clear as noon-day, for whilst He has declared, as it is written in His Word, and carved out in stone over the facade of the Royal Exchange, in the very heart of the City of London :—

THE EARTH IS THE LORD'S AND
THE FULNESS THEREOF.

And again He has declared, as though in answer to the central petition of the Lord's Prayer :—

THE EARTH HATH HE GIVEN TO THE
CHILDREN OF MEN.

Furthermore, He has ordained that there shall be no traffic in land by means that shall deprive men of the opportunity to use it for their needs :—

THE LAND SHALL NOT BE SOLD FOR EVER,
FOR THE LAND IS MINE.

WHERE IS THE MONEY COMING FROM TO ABOLISH POVERTY?

A SUGGESTION

YOU will remember that in our struggle to obtain Old Age Pensions, when the question was asked "Where is the money coming from?" our reply was that it was the duty of His Majesty's Government to provide it, and that on the Chancellor of the Exchequer and the Treasury lay the onus of finding a way. From those people who are opposed to the Abolition of Poverty by means of a weekly or monthly payment by the Government, which shall be sufficient to guarantee every man and woman, and every family in the land, security against Poverty, the cry is again being made, "Where is the money coming from?" Let us be firm in our determination to throw the responsibility on the Government, otherwise we shall be playing into the hands of our opponents who will set off one section against another, each demanding their own remedy and so getting nothing done. On the other hand, we must let it be well known that there are ways and means by which all the money can be raised. There are officials at the Treasury and the Bank of England who are well aware of some of these sources. The Government has only to request the Treasury to ascertain and report ways and means, and they can soon be produced. As a matter of fact, there is to be found in the pigeon holes under the control of Parliament a Bill that has already passed the House of Commons giving power to value all the land of the United Kingdom, with the idea of following this up, as was said in the King's speech in October, 1930, "*to introduce legislation to secure for the community its share in the site value of the land.*" It has been computed that a tax of One Penny in the £ on the land values would realise many millions per annum. This would not only be a handsome contribution towards providing the people of the country with sufficient to guarantee them security from Poverty, but would, at the same time, be the first step towards the restoration of the land to those to whom it legally and honestly belongs. It would, moreover, be a means of letting the present landholders down gently, by gradually increasing the land tax in such small increments and at such periods as would make it easy for them to effect the restoration.

On this matter let us look for a few minutes at the question of Land Ownership.

LANDHOLDERS, NOT LANDOWNERS

Who are the real owners of the land of the United Kingdom? There are said to be five hundred and forty members of the House of Lords who, among them, own fifteen million acres of land, from which they at one time drew an annual rental of no less than thirteen million pounds. But as an absolute legal fact, not one of them *owns* a square yard. They are *landholders*, not *landowners*. That is the point I want to drive home. In strict law, no man in the country literally owns a piece of land. Those of you who are interested in this point will find it clearly defined in the leading law books on the subject, all of which take up the same position as Blackstone, the great legal authority, who says:—

“Allodial property no subject in England now has, it being a received and now undeniable principle in law that all lands in England are holden mediately or immediately of the King.”

John Stuart Mill, writing on the Land Question from the standpoint of economics, says:—

“The land of every country belongs to the people of the country.”

Froude, who dealt with the matter mainly as a social question, takes the same view. He says:—

“Land never was private property in the sense in which we speak of a thing as our own, with which we may do as we please.”

Strange to say, this is the very principle laid down in the Bible for dealing with the Land Question. In the twenty-fifth chapter of the Book of Leviticus you have the Mosaic Law concerning the land explicitly set forth. The whole of the details are well worthy of careful consideration. But I want to draw your attention particularly to the foundation principle on which the Mosaic Law is based. It is clearly and distinctly stated that the absolute buying and selling of land is prohibited. Land was to be held in possession or use by families, but however hard up they might become, whatever inducements might be held out to them, they could not dispose of it absolutely:—

“The land shall not be sold for ever; for the land is Mine; for ye are strangers and sojourners with Me. And in all the land of your possession ye shall grant a redemption for the land.”

Even in cases where men had temporarily parted with their right to the use of land, whether through misfortune, thriftlessness, or from whatever cause, it was to revert back in the year

of Jubilee. Once every fifty years the whole of the land was automatically restored to the people. I commend to your perusal the whole of the fifth chapter of the book of Nehemiah. The Jews had broken away from the Law of Moses. Like some modern critics, they pretended that the ancient laws were not adapted to modern customs, and had adopted the system of private property in land, with the inevitable result of poverty among a large class of the community consequent upon their lack of opportunity to earn their livelihood. How did Nehemiah tackle the problem? By setting men to chop firewood in return for a copper and a morsel of bread? Not at all! He called the land-grabbers and money-lenders together and sternly rebuked them, and said:—

“It is not good that ye do. . . . Restore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houses.”

The land was restored to the people for their use, poverty was abolished, the unemployed problem was solved, and peace and prosperity once more prevailed.

The object in drawing your attention to this Biblical incident is to let you see that we may look to all the Jews in the country to-day to rally up in support of any measure that will tend towards the restoration of the land to the people. They will be a most powerful asset.

Equally emphatic on this point is the teaching of the New Testament. Could anything be stronger than the third petition in the Lord's Prayer: “Give us this day our daily bread”? Let us look at it from the lowest viewpoint, the material. Where does bread come from? It doesn't drop down from heaven like the manna in the wilderness. Whilst the life-giving energy that comes from above is an essential, we have to get our daily bread by the application of labour to the land. So, when we pray “Give us this day our daily bread,” we are actually praying that no one shall be deprived of their access to the land from which to earn their daily bread. When, therefore, we are demanding the restoration of the land to the people we are only echoing the words of Nehemiah when he said, “Restore, I pray you, to them, even this day, their lands.”

BUT IT LOOKS AS THOUGH WE SHALL HAVE A VERY LONG WAY TO GO BEFORE THIS CAN BE REALISED, AND EVEN WHEN IT IS ACCOMPLISHED IT WOULD DO NO MORE THAN MAKE AN ATTEMPT TO REDISTRIBUTE AN EXISTING AND INSUFFICIENT TOTAL OF PURCHASING POWER WHILST MAKING AN ATTACK ON ONE KIND OF PROPERTY. ITS INFLUENCE IN THE DIRECTION OF THE ABOLITION OF POVERTY WOULD BE INFINITESIMAL.

WHERE IS THE MONEY COMING FROM TO ABOLISH POVERTY?

ANOTHER SUGGESTION

LET us just call to mind that striking statement that we were reminded of at the beginning of our conversation, how that the World War cost more than £35 for every minute, day and night, week in and week out, month after month, and year after year, ever since Jesus was born in Bethlehem.

The "Manchester Guardian," a daily newspaper that has a world-wide reputation for its reliability, calculated that the total war costs to the combatants was reckoned approximately at one hundred thousand million pounds sterling (£100,000,000,000). With this enormous sum of money it would have been possible to present every family in Great Britain, the United States, Canada, Australia, Belgium, Germany and Russia with

A £500 house standing in a five-acre plot,
containing £250 worth of furniture,

and to provide for each group of 20,000 families

a hospital,
schools,
the salaries of teachers, nurses,
doctors and professors.

Now, let us look at a few facts which the League of Nations Union has furnished us with as to the total cost incurred by Great Britain, and this will give us an idea as to another good suggestion as to where the money to abolish poverty can be obtained.

Great Britain, by the autumn of 1914, was spending £1,000,000 a day. By the autumn of 1915, she was spending £4,500,000 a day. By the spring of 1917, when the United States of America joined the War, Great Britain was spending £7,000,000 a day.

At one time during the War, Great Britain was spending £1,500,000 a month on spying.

Lord Snowden, when Chancellor of the Exchequer, pointed out that the War left Great Britain with a debt of seven thousand millions (£7,000,000,000). "It takes the whole-time

labour of two million workers," he said, "year in, year out, to produce the means to pay the annual cost of our debt service." We get a total of £520,000,000 a year, £1,000 a minute, to provide for war purposes.

Many years before the Great War broke out, many of us were advocating a plan for the abolition of war, and we are still convinced that if that plan had been adopted, the World War could never have occurred. It was a Victorian suggestion, but none the worse for that. The idea came to us from Tennyson, who was then England's Poet Laureate. It must be some sixty years since he published "Locksley Hall" that made many young fellows of those days sit up and think, and the following generation was equally fascinated with it. Here are half-a-dozen verses:—

For I dipt into the future,
Far as human eye could see,
Saw the vision of the world,
And all the wonder that should be,

Saw the heavens filled with commerce,
Argosies of magic sails,
Pilots of the purple twilight,
Dropping down their golden bales,

Heard the heavens fill with shouting
And there rained a ghastly dew
From the nations' airy navies
Grappling in the central blue;

Far along the world-wide whisper
Of the south-wind rushing warm,
With the standards of the peoples
Plunging thro' the thunder storm;

Till the war-drum throbbed no longer,
And the battle flags were furl'd
In the Parliament of man,
The Federation of the world.

*There the common sense of most
Shall hold a fretful realm in awe,
And the kindly earth shall slumber,
Lapt in universal law.*

Think of those first three verses having been written many years before Wilbur Wright and his brother made their first flight in a machine that was to be the forerunner of our flying

machines, and then notice how the League of Nations was prophesied in the fifth verse, but most important of all, how he foreshadowed a method by which disarmament could be safely adopted and the Peace of the World established. It was not by getting the representatives of all the nations of the world, small and great, together and trying to get them all to agree. That is the method that has been tried and has so far failed. What Tennyson, the Victorian poet-philosopher and seer advocated was, "The common sense of most to hold a fretful realm in awe." Taking our cue from this idea we urged that Great Britain and America should first join hands and agree that they two should join in endeavours to keep the peace of the world. Then get other nations, one after another, to fall into line and notify all other nations that in future all disputes, of whatever kind, between nations must be settled without recourse to war, and that any nation breaking that rule would meet with the hostility of all the other nations united. And there is a vast volume of opinion in Great Britain and other countries that still favours this method, in the firm conviction that it is the shortest road to Disarmament and the liberation of a vast sum of annual expenditure that would go a long way towards the Abolition of Poverty.

BUT, ONCE AGAIN, IT SEEMS CERTAIN THAT WE SHALL HAVE A LONG, LONG WAY TO TRAVEL BEFORE WE GET THERE, AND EVEN THEN IT WOULD ONLY RESULT IN LESS MONEY BEING IN CIRCULATION, THE MONEY SAVED WOULD EITHER NOT BE CREATED OR WOULD BE CANCELLED OUT OF EXISTENCE BY THE BANKS, AND WE SHOULD NOT BE ONE STEP FURTHER TOWARDS THE ABOLITION OF POVERTY.

WHERE IS THE MONEY COMING FROM TO ABOLISH POVERTY?

A VERY HAPPY SUGGESTION MADE BY "THE TIMES" AND SOUTHAMPTON POINTS THE WAY

IF THE money to guarantee all the people of the country security from Poverty does not come from the taxation of land values, or the restoration of the land to the people, or from Disarmament, where next can we look with any degree of hope? Well, no less a paper than "The Times" makes a very happy suggestion. This is what it says:—

"Major Douglas's proposals have for some months occupied an important place among the various plans put forward to counter the economic crisis through which the country is passing. It is indeed possible that before many months have passed we may see them proposed. It would surely be a good thing, therefore, in a country that prides itself in being a democracy, that such ideas as these should be canvassed publicly and some definite opinion formed on them."

Let us follow the advice of "The Times" and look into it. The question then arises, who is Major Douglas and what are his proposals? On turning up "Who's Who in Engineering," we get the following particulars:—

"*Douglas, Clifford Hugh, Major R.A.F. (reserve), M.I.Mech.E., M.I.E.E., Cons., Engr., b. 1879; s. of Hugh Douglas and Louisa Ardern Hordern; m., Edith Mary, d. of George D. Dale, Indian Civil Service. Ed. Cambridge Univ. App. Brush Elec. Eng. Co., Loughborough; Canadian General Electric Co., Peterborough, Canada; Asst. on Lachine Rapide Hydraulic Construction; Chief Construction Engr., British Westinghouse Co.; Chief Engr. and Manager, India Westinghouse Co.; Dept. Chief Engr. on Electrification Schemes, Buenos Aires Pacific Rly. Co.; Rly. Engr., P.O. (London), Rly.; Asst. Supt., B.A. Factory,*

Farnborough. Publ.: 'Economic Democracy,' 'Credit Power,' 'The Control and Distribution of Production,' 'Social Credit.'"

As to his proposals, on looking through his book entitled "Social Credit," one finds that it is based on an entirely different principle. It is a work dealing with a subject very difficult for most ordinary folk to grasp, but in this book he tries to make it plain and simple. In one passage, this is how he explains it:—

"One method by which it is possible to visualise in a familiar form the embodiment of such a set of relationships is in the conception of, let us say, GREAT BRITAIN, LIMITED. If we imagine a country to be organised in such a way that the whole of its natural-born inhabitants are interested in it in their capacity as shareholders, holding the ordinary stock, which is unalienable and unsaleable, and such ordinary stock carries with it a DIVIDEND which collectively will purchase the whole of its products in excess of those required for the maintenance of the 'producing' population, and whose appreciation in capital value (or dividend-earning capacity) is a direct function in the real credit of the community, we have a model, though not necessarily a very detailed model, of the relationships outlined. Under such conditions every individual would be possessed of purchasing power which would be the reflection of his position as a 'tenant-for-life' of the benefits of the CULTURAL HERITAGE handed down from generation to generation."

In this quotation, the words *Dividend* and *Cultural heritage* are printed in capital letters as they are the key to a correct understanding of the passage. Major Douglas contends that the factor transcending all others in importance in the modern world is "the cultural inheritance," by the aid of which wealth is practically unlimited in quantity, and can be produced by a small and diminishing amount of human labour; and the *National Dividend* is each individual's share in the wealth that is practically unlimited in quantity. Then if his proposals are adopted, how much is the National Dividend likely to be to begin with? This is how he answers that important question in his Draft Social Credit Scheme for Scotland:—

"For the purpose of the initial stages, an arbitrary figure, such as one per cent. of the capital sum ascertained by the methods outlined in Clause (1) shall be taken, and a notice published that every man, woman and child born in the country and of approved length of residence, with the exception mentioned in the paragraph that follows, is to be entitled to share equally in the dividend thus obtained, which might be expected to exceed three hundred pounds

per annum per family. It will be clearly understood that no interference with existing ownerships, so called, is involved in such a proceeding. The dividend to be paid monthly by a draft on the Government credit. . . . No payment of the National Dividend will be made except to individuals, and such payments will not be made where the net income of the individual for personal use, from other sources, is more than four times that receivable in respect of the National Dividend. The National Dividend will be tax free in perpetuity, and will not be taken into consideration in making any returns for taxation purposes, should such be required."

To people who have been pinched with poverty and to those whose incomes have been so limited they have not had their fair share of the necessities of life, to say nothing of its luxuries, the amount of weekly income coming to each family under the New Order, as worked out by Major Douglas, may seem incredible. Most of them, when they first hear of it, consider it too good to be true. But the figures which have been given have been vouched for by some of the ablest Chartered Accountants and keen business men who have taken the trouble to investigate. Furthermore, since Major Douglas first propounded his scheme, there has arisen a new school of economic writers and thinkers who have been endeavouring to discover some scheme to solve the world's economic problems and banish poverty and destitution from the land. Prominent among these is Maurice Colbourne, author of "Economic Nationalism." His books on economics are well known on both sides of the Atlantic. He has worked it out in his own way, yet arrives at almost identically the same conclusion. This is how he puts it:—

"The Government, as the agency of the nation's policy and will, would ascertain the sum of money left over, and would divide it equally among the population without distinction of creed, class, age, or sex. The resulting sum would be a National Dividend. A nation which paid a National Dividend would be able to act impartially and justly. . . . Above all, such a nation would act mathematically and therefore accurately.

"At the same time, caution and common sense would have to be used in the initial application of the Scheme, and probably the first Dividend distributed would have to be much smaller than that warranted from the figures in the National Credit Account. Even so, erring almost grotesquely far on the safe side, it has been calculated that . . . a National Dividend of ~~£300,000,000~~, or £75 per person would be distributable to every man, woman and child born and resident in Great Britain."

BUSINESS MEN FACE THE SITUATION

Now, for a long time when people have first read or heard of this, they have generally exclaimed, "Sounds like a fairy tale," "Too good to be true," or, to use Bernard Shaw's phrase, "Too true to be good," and that sentiment is very prevalent still.

It is inevitable in cases of this kind, and particularly when it is a matter of *Economics*, the bugbear of all the Sciences, that a very small percentage of the people have the necessary time to think it out for themselves and have to depend on the judgment of other folk as to whether it is a practical proposition or not. So it is with this question of the Douglas System of Social Credit. Something like £300 per annum for every family in the country, whether in work or not, and over and above what they are now earning in wages, salaries, or general income! They wish they could understand and believe it. That would indeed mean the Abolition of Poverty. Well, the best thing to do is to set a body of people of well-trained minds and practical experience to go into it, get right down to brass tacks, to explore, to overhaul, to examine, to leave no stone unturned in order to find out if the adoption of Social Credit will indeed prove to be a method that will accomplish the almost unbelievable object of banishing Poverty from the land. That is what the hard-headed, practical British folk generally do when they have a hard nut like this to crack. Now, whilst the majority of folk in the country have perhaps never heard of it during the years Major Douglas and his followers have been advocating it, and are only just beginning to hear it talked about, that is the very thing that has been done, and done in the usual British way in a common-sense manner, by men with brains and experience, and with a dogged determination to get at the truth whether agreeable or not. As luck would have it, it was a body of business men, and as fine a group as you'll find anywhere in the country, although there are others just as good for the purpose, but this one tackled it first.

It originated with the Southampton Chamber of Commerce. The question was brought before the General Meeting on the 5th January, 1933, and an Economic Crisis Committee was appointed to make a "study of the root causes of the calamitous depression in national and international trade, especially focussing attention on the problem as now represented by unemployment, and to make a recommendation, based on the findings, to the Association of British Chambers of Commerce."

The Douglas Social Credit System is not mentioned by name in the report, nor is the amount of money that may be paid in the form of a National Dividend. The Abolition of Poverty and the Disappearance of Unemployment and War on the lines indicated are the conclusions arrived at.

They spent six months in making their investigation, during which time they held eighteen meetings. They explored every avenue of Political Economy bearing on the topic, they got down to the root causes of the present deplorable economic situation, and they then pointed out the remedy. Here is the conclusion they finally arrived at, which is worth reading a dozen times before going any further:—

"It is our view that if the economic system is put into adjustment along the lines indicated the major economic evils of the world would be overcome in a short space of time. It would be possible for creditor countries to accept payment of their debts in goods and services without inflicting damage upon their own nationals; it would, in point of fact, increase the general well-being of their people. It would be possible for debtor countries to discharge their obligations, for no question arises as to the ability of debtor countries to meet their obligations in goods and services. International trade would assume normal proportions as the main cause of conflict for foreign markets would be eliminated. INTERNAL TRADE REVIVAL WOULD SOON TAKE PLACE. COMMUNITIES WOULD ENJOY A MEASURE OF PROSPERITY SUCH AS THEY HAVE NEVER KNOWN, AND THE PROBLEMS OF UNEMPLOYMENT, CRUSHING TAXATION, AND WIDE-SPREAD POVERTY WOULD CEASE TO EXIST. With the cessation of economic conflict between nations the chief contributory cause of war would be removed, thus practical measures for disarmament and co-operation between nations would become an actual possibility."

It is profoundly interesting to see how this group of hard-headed business men conducted their enquiry, and came to such a conclusion that makes us feel that the Millennium, when there will be no more poverty, is so close at hand. In their report they have let us into the secret.

In the first place they give us a fairly lengthy quotation from a leading article which appeared in *The Times*, November 3rd, 1932, which clearly indicates the spirit in which they set out exploring the situation. It was pointed out that "a new world was in process of being, in which the old canons of orthodox economics and finance may not perhaps be applicable without adjustment. There is plenty of material here for searching study by men not obsessed by any theory or dogma, but anxious to get at the facts and to frame policies to meet them."

That this was the motive that inspired this body of business men in their investigation is evident from their opening statement, in which they define *The Purpose of an Economic System*. They declare that:—

“Much confusion of thought arises from examining economic conditions without bearing in mind the objective for which an economic system functions. The purpose of an economic system is to deliver goods and services as they are required, when they are required, and where they are required, by members of a community. To this end the resources of a community should be mobilised and production organised in a manner likely to prove most beneficial to the majority of individuals. *The object of an economic system is not the provision of work; . . .* Yet we find that national leaders are concentrating on the problem of ‘finding work,’ while ignoring the main consideration as to whether the economic system is adjusted to its function of making available the abundant supplies of goods and services as, when, and where they are required.”

Having made that foundation principle so plain and simple that every sane being can clearly understand, the rest is comparatively easy. They now give us a few facts, in consecutive order, that enable us to follow the line of thought which brought them to the conclusion that, among other things, “the problems of unemployment, crushing taxation and widespread poverty would cease to exist.” Each fact is amplified with a clear and understandable course of reasoning that carries conviction to every open-minded person.

“Taking the total number of unemployed persons and those dependent upon them, it is estimated that about 120 millions of human beings have been rendered destitute in the industrial countries of the world. It is our view that the problem of unemployment consists not only of these unemployed persons and their dependents, but also of the vast resources lying idle in factories, plant, mines and land.

“It is in relation to the problem of unemployment that what is termed the economic paradox is so plainly manifest. On the one hand we have the vast army of persons capable of producing but rendered impotent to do so, and existing in an impoverished condition through their inability to obtain employment. On the other hand we have almost limitless resources for supplying the wants of every human being in the civilised world made available by machinery.

“On the *prima facie* evidence, the fault in the economic system lies in the machinery responsible for the transfer of goods from productive industry to individuals of the community. . . . This link between production and consumption is ‘Money.’

“We should expect to find any monetary system based upon the ability of the community to furnish itself with goods and services, that is, upon the credit existing in and inseparable from the community. In order that it should function smoothly, the quantity of money should always be sufficient to provide the community with purchasing power to have access to the goods and services available. Thus we should expect to find the monetary system reflecting any increase in the well-being of the community through its ability to produce more for its use.

“The currency controlled by the Bank of England forms only a small amount of the total money of the country. The bulk of the money is created by the commercial banks. By granting loans, allowing money to be drawn on overdraft, and purchasing securities, banks literally create money. This form of money is intangible, and consists of figures in bank ledgers, which are transferred from one account to another by means of cheques.

“Thus it will be seen that the bulk of the money consists of intangible financial credits created by the commercial banks and lent to the community; the community, therefore, being in the position of being indebted to the banking system for practically the whole of the money of which they have the use.

“While we have the highest regard for the efficiency and integrity of our banking system, we cannot refrain from commenting upon the fact that here we find no indication of the amount of money being dependent upon the needs of the productive system to supply the community with goods and services.

“Again, the fact that the authority for the creation of money is vested in private institutions seems an anomaly. . . . ‘The credit,’ or ‘belief’ upon which the money system is based is inherent in the community.

“It is our view that any adjustment which may be necessary should be effected by evolutionary methods, without causing any violent shock to the economic system or to the social life of the community. It seems logical that any steps to deal with the world situation should proceed from the seat of the trouble, and nations should put their faulty economic systems in order as a preliminary to dealing with international trading relations.

“It has never been possible to get people everywhere to do the same thing at the same time, and for this reason

we would urge that Great Britain should assume the leadership in world affairs by setting the example of how the present world economic impasse should be dealt with along the lines indicated."

These citations give a brief outline of the trend of thought embodied in this valuable document, and show clearly that it was only by a painstaking and thorough investigation, based on a foundation of sound and unprejudiced knowledge of the facts, and with that vision which the true "seer" possesses, that they arrived at the conclusion that not only is the Abolition of Poverty a possibility, but that "now's the day and now's the hour" for its accomplishment. Little could they have dreamed of the effect it would have, for during the few months that have elapsed since it was issued it has quietly and unobtrusively worked its way until now business men and tradesmen are studying it quietly in their spare hours or foregathering in their clubs and other meeting places discussing its contents. Members of Chambers of Commerce, of Rotarian Clubs and other organisations of business men throughout the land are making themselves familiar with it, and even politicians and statesmen are looking into it, realising that it is more than likely that its effect will be most powerfully felt at the next General Election. And it is not only in Great Britain that its influence is being felt. It was quietly and unobtrusively introduced into AMERICA some months ago, and the demand for further supplies have kept constantly pouring in ever since, whilst it is being studied in AUSTRALIA, NEW ZEALAND and other countries, including JAPAN. There is scarcely a business man in the land that would not like to possess a copy if he knew the marvellous effect for good it will have on his own and everybody else's business when the principles outlined are put into force, as they are bound to be sooner or later, and very much sooner than most people think. It might have been published in book form at 3s. 6d., and become a "best-seller." It still remains in its original form as an Official Report, and a copy can be had by anyone for sevenpence, including postage, on application to the Secretary, Chamber of Commerce, Southampton.

AS EASY AND SIMPLE AS A.B.C.

Lord Tavistock, in his famous pamphlet entitled, "*Poverty and Over-Taxation: The Way Out*," referring to the methods to be adopted in putting Social Credit into practice, draws attention to the fact that "it would be almost as simple as introducing Daylight Saving, and would cause as little fuss and bother."

Competent authorities on Parliamentary procedure state that it is not necessary to wait until an Act of Parliament is

passed to put Social Credit in operation. It can be done almost immediately. The Government authorities are perfectly aware of this, and as soon as they realise that the men and women who have voting power understand what Social Credit with its National Dividends means, and are only waiting for the first opportunity to send members to Parliament at the next Election pledged to support it, they may make up their minds to adopt it now. We may, therefore, some morning, in glancing at our daily newspaper, see that it is an accomplished fact, passed possibly during a midnight sitting. Then, as in the days of Nehemiah, *the money will be restored to the people, and it may be recorded again as it was aforetime, in the days of Nehemiah, that "All the congregation said, Amen, and praised the Lord."*

During this year, 1934, is being celebrated the Centenary of the birth of William Morris, poet, artist, and pioneer of the great change in the social condition of the people now pending. His work paved the way, and his poems made glad the hearts of men and women who were striving, along with him, for the realisation of "The Earthly Paradise." His words inspired many in the days gone by to live and, if necessary, to die for the cause, and we could hardly do better than recall them now that victory is at hand:—

The homes of ancient story, and the tombs of the mighty dead,
The wise men seeking out marvels, and the poet's teeming head,
The painter's hand of wonder, and the marvellous fiddle-bow,
The banded choirs of music; all those that do and know,—
All these shall be ours and all men's, nor shall any lack a share
Of toil and the gain of living, in days when the world grows fair.

Then why and for what are we waiting while our brothers droop
and die,

And on every wind of the heavens a wasted life goes by?
Through squalid life they laboured, in sordid grief they died,
Those sons of a mighty mother, those props of Britain's pride;
They are gone and there's none can undo it, nor save our souls
from the curse,—

But there's many a million cometh, and shall they be better or
worse?

O COME LET US CAST OFF FOOLING AND PUT BY
EASE AND REST,
FOR THE CAUSE ALONE IS WORTHY TILL THE
GOOD DAYS BRING THE BEST
O COME, CAST OFF ALL FOOLING, FOR THIS AT
LEAST WE KNOW
THAT THE DAWN OF THE DAY IS BREAKING, AND
FORTH THE BANNERS GO,

HOW WILL
THE NATIONAL DIVIDEND
BE PAID?

WHETHER it comes by way of the Taxation of Land Values, or the saving of expenditure by way of Disarmament, or by way of Social Credit, or any other plan that the Government may devise, the question of the distribution of what we will call the National Dividend, becomes a very important topic. Men are keenly interested in this aspect of the question, and it is generally acknowledged that women are even much more so. As no definite plan, as far as we know, has been suggested, the way is open to point out what is considered a simple method.

There will be a large proportion of men and women who have a banking account. The Government could easily make an arrangement by which all these could have their account credited on the first day of each month with the Dividend. In this, as in all other cases, the payment would be made separately to each person.

Then there is another large section who have their account at the Post Office Savings Bank. Here, again, the same method could be easily adopted.

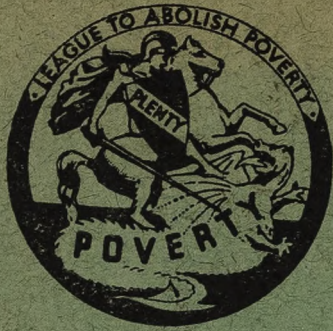
Then there are again thousands upon thousands who have purchased, or are desirous of purchasing, their houses through a Building Society. The Dividend could be credited to every holder of a Building Society book every month without the individual person having to handle it in any way. One can easily imagine how this might help largely in solving the Housing Problem. Where a deposit of, say, £25 or any larger sum is required, when that sum is paid, the purchaser becomes possessed of his book and the National Dividend could be credited by the Government through the Building Society every month, so that after the deposit is paid the purchaser does not need to make any further payment. His, or her, National Dividend would automatically meet all future instalments.

Then there are the vast number of members of Co-operative Societies throughout the country to whom their National Dividends could be credited just in the same way as if their Membership Book were a Bankers' Pass Book.

There may be other organisations to which the same method could apply. In any case, the instances cited comprise a very large number of the population who would receive their Dividends without any trouble whatever, and in a dignified manner.

MAJOR DOUGLAS'
BOOKS
ON
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LEAGUE TO ABOLISH POVERTY

38, CURSITOR STREET,
CHANCERY LANE, E.C.4

Phone: HOLBORN 9634

Hon. President:

THE MOST HONOURABLE THE MARQUIS OF TAVISTOCK.

Hon. Director: WILLIAM WARD.

OBJECTS:

- 1.—The Abolition of Poverty by means of a NATIONAL DIVIDEND which shall be sufficient to guarantee every man and woman, and every family in the land, security against Poverty.
- 2.—The disappearance of War as a necessary and natural corollary to the Abolition of Poverty.
- 3.—To enrol men and women of goodwill in all classes of society in a National Campaign for its immediate realisation by Parliamentary action.

THE LEAGUE TO ABOLISH POVERTY is not associated with any Political Party. It is neither a supporter nor an opponent of any Party, as such, but urges its members to vote for no Candidate for Parliament who does not pledge himself to support a Bill for the Abolition of Poverty by means of a NATIONAL DIVIDEND as indicated in its Objects.