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THE OFFICIAL TABLOID OF THE NATIONAL DISTRIBUTIST PARTY

## WHAT IS DISTRIBUTISM?

BY MATTHEW N

Distributism is a 'third-positionist' economic system, which opposes both laissez-faire capitalism and state socialism – which Distributists see as both being equally flawed and exploitative.

Distributists believe that no single company or owner should hold all the power and wealth within a single market, instead, this power should be distributed among as many owners as possible. The purpose of this is to ensure that the nation's citizens can become as self-reliant as possible.

Unlike socialism, the means of production are not centralised under the state but spread as widely as possible. In relation to laissez-faire capitalism, the means of production are spread to many different owners, rather than a few large companies or wealthy individuals and elites.

One main principle of Distributism is subsidiarity. This is essentially that no larger unit or company should perform a function that can be performed by a smaller one – the function in hand should be conducted and performed by the smallest unit or company. Families should become as self-reliant as possible, instead of relying upon larger companies and monopolies. "Give someone a fish, and you feed him for a day. Teach the person to fish, and you feed him for a lifetime"; families should, wherever possible, be given the freedom to provide for themselves.

Other principles of Distributism include private property (farmers and their land, plumbers and their tools, software developers and their computers – equipment may also be co-owned by local communities or partners within a business), dissolution of private banking (not necessarily the banking system as a whole, but rather the way private banks make money by charging interest), guilds, antitrust legislation, and the promotion of a society of artisans. In summary, Distributism supports the idea of 'industrial democracy', and the co-operative model of business.



## THE NATIONAL DISTRIBUTIST PARTY

BY MATTHEW N

The National Distributist Party was formed around late April of 2020, with the aim of causing change in the social and economic stance of British politics. We are a socially theocratic and conservative party, who support distributism economically. For too long have the British people been lied to by deceiving politicians, who put their own greed ahead of the people of this great nation. We aim to change this, and bring about a leadership that cares for local British business, British families, and the British environment.

# LOCALISM THROUGH DISTRIBUTIVISM

BY ALEX C

As we navigate the complex and shifting economic landscape of the 21st century, one thing has become clear: our local communities matter perhaps more than ever. In an era of globalisation and rapid technological change, it's easy to feel disconnected from the people and places around us, but distributism, a political and economic philosophy that emphasises the importance of widespread property ownership and strong local communities, offers a solution to this problem.

At the heart of distributism is the idea that economic power should be dispersed as widely as possible. Instead of concentrating wealth and resources in the hands of a few, distributists advocate for a society where property ownership is spread among many individuals and families. This not only promotes economic fairness, but also fosters a sense of community and shared responsibility. Distributism isn't just about individual property ownership; it also emphasises the importance of localism – the idea that communities should have control over their own economic and social systems. This means that decisions about how resources are allocated, businesses are run, and policies are implemented should be made by the people who are directly affected by them. Across the UK, and especially in more rural and working-class areas, we've seen the consequences of ignoring localism all too clearly. The decline of traditional industries and the growth of multinational corporations has left many communities feeling powerless and disconnected. British high streets lay dead and rotting, despite being bustling centres of commerce and local business merely twenty years ago. It's visible nationwide - my own town, once a mining town and then home to a thriving hub of shopping activity in its county, has seen its economy wither away with the turn of the century and the fast convenience of globalised and online shopping. Distributism offers a way forward, by promoting local ownership and control.

When communities have a stake in their own economic and social systems, they are more likely to invest in their own future. They are more likely to support local businesses, to care for the environment, and to work together to solve problems. This sense of shared ownership and responsibility is at the heart of distributism, and it's exactly what we need to build a better future for the UK. Of course, promoting local matters isn't just about rhetoric, it requires concrete policy proposals and practical solutions. One way to support localism and distributism is to promote cooperative ownership structures, where

businesses are owned and run by their workers or members. This not only promotes economic democracy, but also ensures that businesses are more accountable to their communities. Another important step is to invest in community infrastructure, such as local schools, libraries, and community centres. By creating spaces where people can come together and collaborate, we can foster a sense of unity and belonging that is crucial for local development. When we invest in our communities, we invest in our friends, families, neighbours, and ultimately our futures. It's been made very clear in recent years that we can't always rely on our government to do so.

Environmentalism is another essential component of not only distributism but the British way of life, and one that has enormous benefits for local communities. At its core, we can all recognise that our economy is dependent on the health of the natural world, and that we have a responsibility to protect and preserve it for future generations. We have a duty to restore areas of common land in our local areas that can serve as parks, nature reserves, even grazing fields for communal use. The encroachment of motorways and other dispassionately grey monolith on our green spaces and towns must be stopped. One of the key ways that distributism promotes environmentalism is through its localist emphasis. By promoting local ownership and control, distributism encourages communities to take responsibility for the natural resources in their area. This means that decisions about how to use land, water, and other resources are made by the people who are directly affected by them, rather than by distant corporations or Downing Street politicians. Another important aspect of environmentalism is the idea of sustainable living. Distributism recognises that our current economic system is based on endless growth and consumption, and that this is simply not sustainable in the long term. Instead, we advocate for a society where people live within their means, and where resources are used in a way that is consistent with the needs of future generations. This means investing in renewable energy, reducing waste, and promoting conservation and stewardship of natural resources.

Ultimately, the relationship between localism and distributism is a powerful one. By promoting widespread property ownership and strong local communities, we can build an economy that is fairer, more democratic, and by embracing environmentalism in distributism, we can create a society that is not only fairer and more democratic, but also more sustainable and resilient. By taking care of the natural world, we can ensure that our local communities thrive for generations to come.

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# THE BETRAYAL OF BRITISH FARMING IN POST BREXIT BRITAIN

BY TYLER WHITE

In 2016, it was recorded that around 58% of Britain's farmers were in favour of Brexit and intended to vote in order to leave the European Union. Since the finalisation of the Brexit agreement, in 2019, the farming demographic has been inextricably harmed by the uncaring policies of the current Tory government; usually regarding trade deals with Commonwealth nations that are equal to self-harm. Australian beef is a contentious issue within the livestock industry as since 2021 the large Australian outback beef industry has benefitted from trade deals made by Boris Johnson, assuring that Aussie beef would be allowed into the UK domestic market free of any tariffs. At the present time, Australia has a tariff-free quota of 30,000 tonnes of beef, however, the small print of the agreement states in year 10 of the deal this is increased to a whopping 110,000 tonnes. It is certain that in 10 years' time British farmers who produce livestock products will face increased competition from Australian imports. This will lead to a decrease in demand and prices for their products, which will negatively affect their profitability and viability. What part of this deal is pro-farmer?

Not only is the government artificially increasing the farmers' direct competition within the domestic market, but it is also failing miserably at subsidising farmers. After leaving the EU, farmers have lost at least 35% of their income, which was directly given to them

from EU subsidies (it is estimated that these direct payments previously made up 60% of net income for the overall farming industry). Instead of helping our farmers, the "conservative" government has implemented a scheme requiring farmers to go green in order to receive government grants and subsidies. Alongside this left hook, the government has also decided to cut direct agriculture funds (the remaining subsidies) of around £1.8bn per year in half by 2025 and completely cut all funding by 2027, which will be the death blow for British Agriculture. However, the government cannot be blamed entirely for the bleak position British farming is in, as it is up to us (the consumer) to decide which products we buy. In 2021, The Independent polled 2000 Brits and half said they were more willing to pay 10% extra for British goods, and in a post-covid Britain intended to buy more British produce. The figure is indeed encouraging; however, it should be noted that 50% of Britons did not intend to prioritise British produce over that of our overseas competition, which could be down to a myriad of factors, but it's likely this is mostly impacted by the difference in price between foreign and British goods, which is understandable, especially in a cost-of-living crisis country. This is just a small deep dive into the rabbit-hole that is the dreary situation the UK farming industry is facing, and it is evident that since Brexit the Tory government has sold out our farmers. This needs to change both in government and as a nation, the British people. We should do anything we can to help British farming, whether that is buying from the source, through village and local shops, co-operatives, or looking out for those "made in Britain" labels. Once the farms go bankrupt, it takes us one step further away from achieving full food independence.

# IN DEFENCE OF BREXIT: THE LIBERAL SABOTAGE

BY TYLER WHITE

The 23<sup>rd</sup> of June 2016 represents a vast shift in the way politics was approached within our country. Ideological issues and stances on the UK's internal economies were side-lined and replaced with discourse surrounding the fallout of the Brexit Referendum. Since the referendum, many have claimed that Brexit is to blame for the state the country is now in and is, solely or partly, responsible for the lack of food on our shelves, the widening wealth gap, tensions in Northern Ireland and the reason for the recession we are now facing. These claims have been made on the assumption that those who drafted the deal to leave the EU were acting in the full interests of those who had voted to leave, which are dubious claims to say the least. In this article I wish to defend the Brexit vote that families and I had voted and advocated for, which is not the

Brexit that was drawn up by Tory bureaucrats and big city bankers. Before the referendum to leave, the Eurosceptic movement was led by UKIP who, throughout the 2000s, were gaining headway into making the issue of Europe into a mainstream issue once again. UKIP tactically used patriotic imagery of the union jack, the war, and made issues such as sovereignty the focal point of the debate. This patriotic imagery and unapologetic patriotism (along with rhetoric about sovereignty) conjured up in many minds the picture of an ideal "Little England" as it has come to be known. The values of "Little England" are very simple, often including emphasis on small businesses, boosting agriculture in order to reach food dependence, the defence of fishing rights, stopping immigration as it depresses wages, and finally bringing manufacturing back to the UK. The term "Little Englander" has been used as a derogatory term in recent years,

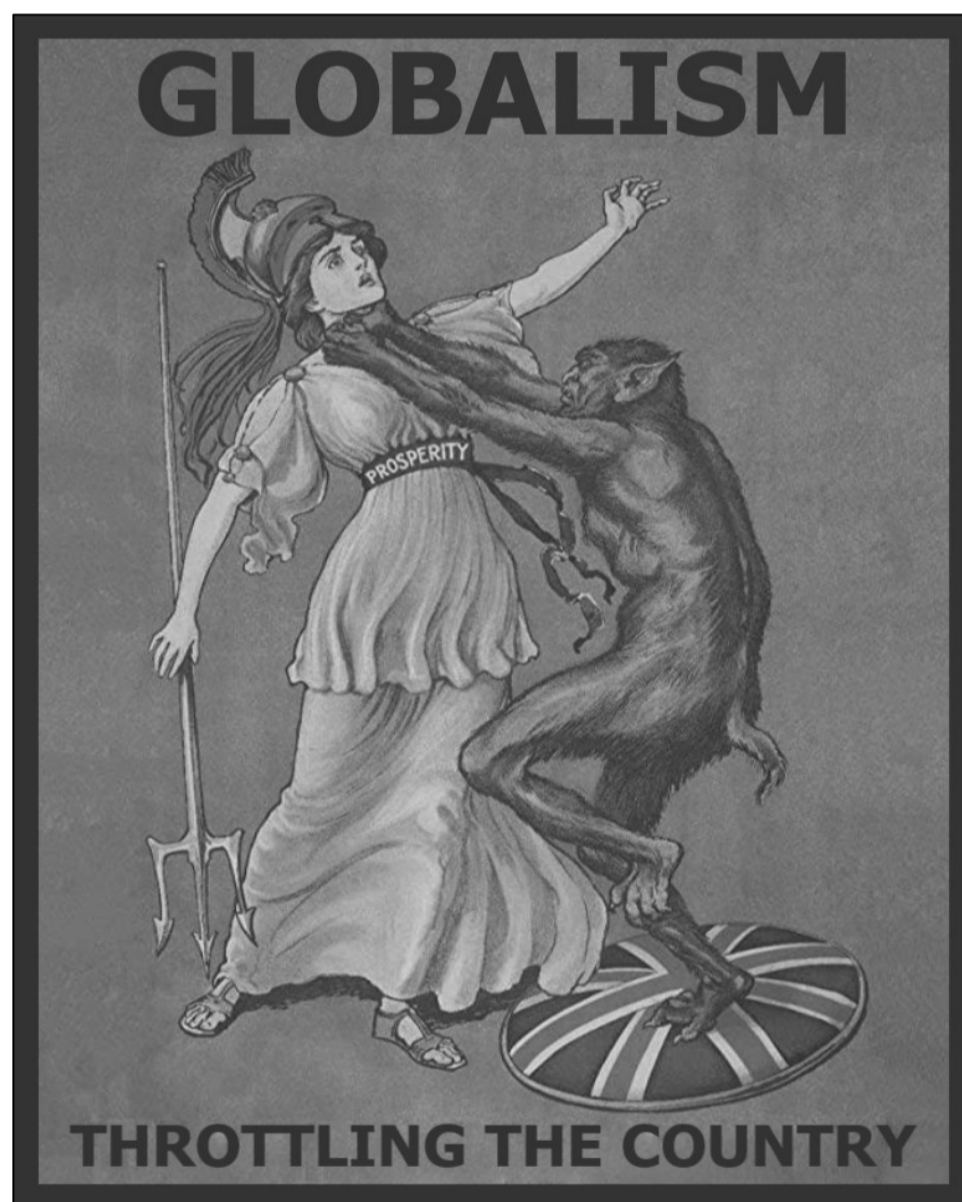
however, I see the manifesto of Little Englanders as something fairly noble as they wish to return to a state of being where the UK is free to do as it wishes and can rely on itself in times of crises. In a way, the Little Englander has been proven right by the Covid pandemic. Regardless, the big players in the Tory party at the time did not wish to leave the European Union, instead opting to continue with the Blairite doctrine of intense globalism and the focus on opening up the UK to both the foreign and European markets. After the referendum result it was this faction of the Tory party, the Neoliberals, who sought to undermine the Brexit project. This culminated in Tory MPs placing their remain candidate, Theresa May, into the role of Prime Minister, whereas, logically, the ardent Leave campaigner, Michael Gove, would've provided a better fit. Theresa May was very much the right Prime Minister at the wrong time as she was advocating on an issue she wasn't in favour of and was effectively

used as a monkey wrench by the Remainer Tory MPs. I am sure that her lack of results in the Brexit negotiations derived itself from these personal opinions on Brexit, alongside not knowing what the Brexit supporters actually wanted, a return to little England. May opted for the quick solution of trying to buy out the EU's favour instead of putting on a brave face and putting up a fight with the EU to get a good deal. This would eventually lead to her downfall as Prime minister. I will give May credence as she did attempt to employ some social policies favoured by the little England faction, mostly surrounding socially conservative topics, and if she was Prime Minister in a world where the EU wasn't an issue her premiership might have been a lot more fruitful, instead of the car crash we got. To bring it to the present day, almost 7 years on, the Little

Englander vision is all but dead in the mainstream, however, remains the bulk of the shrinking support base for Brexit. The Little Englander's knight in shining armour, Boris Johnson, betrayed them by instantly setting up trade deals with the United States as soon as Brexit went through and side-lined the aforementioned issues of industry, sovereignty, and immigration in order to focus on the Covid pandemic. Rishi Sunak has presided over the ruins of the UK economy in the post-covid era and recent news suggests he wishes to renegotiate the UK's position with the EU to achieve a Swiss style deal. To do this he too has fed into the myth that Brexit has ruined the economy, not the mass printing of money and large additions to the national debt that he is responsible for. Sunak has scapegoated the last of the little Englanders as a means for the Neo-liberal Tories to shift the UK back into a Globalist status quo.

Not once in the lengthy Brexit

negotiations and the years afterwards was the doctrine of little England attempted or given the attention it deserved. If given proper backing I fully believe the UK would have a smaller trade deficit with the EU (£43 billion in 2021) as we would be producing more of our own goods (28.7% of the UK's GDP is from imported goods and services). Instead of building our own factories and propping up new businesses, the Tories instead decided to let the market decide the fate of the UK in *laissez-faire* fashion, which has resulted in stagnation as the infrastructure needed to produce our own version of European goods has not been provided. This infrastructure would have provided higher quality jobs, increased spending within the UK domestic market and finally, higher quality goods for all. We instead got cheap Chinese products that undercut British manufacturers, high inflation, shortages, abandoned British farmers, and a lack of quality jobs.

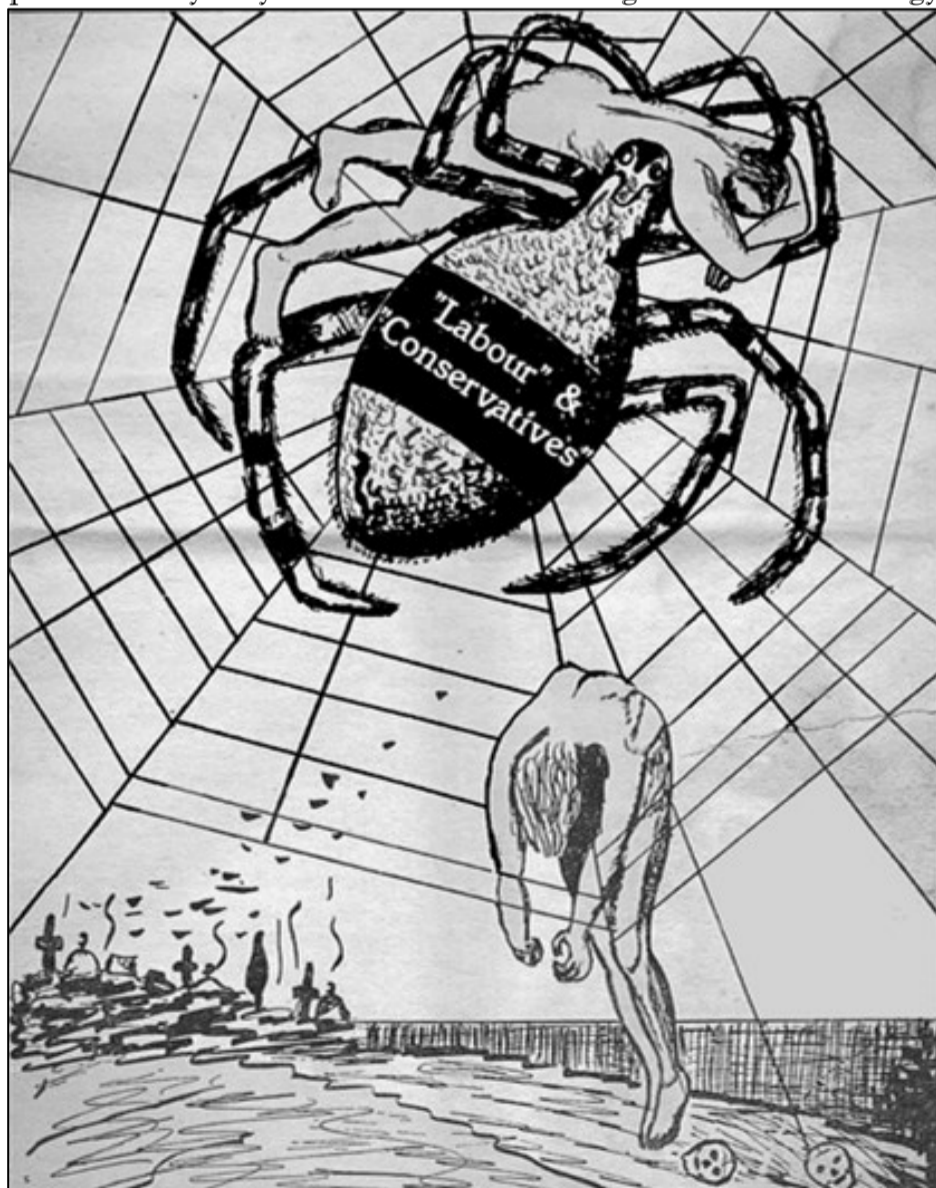


# A FALSE DICHOTOMY

BY SAMUEL P

If one were to follow only the Mainstream media, they would be inclined to believe that a culture war of two sides is brewing in the UK. The 'left' are labelled progressive, liberal, and socialist, whereas the 'right' are called conservative, traditional and capitalist. In reality, neither the left nor the right possess any of the characteristics ascribed to them. The left are no more socialist and liberal than the right are conservative and traditional. Centre-ground politics has pushed polar-opposite ideologies to near assimilation in political thought and action. The effect of this upon the 2 major political parties between 1992 and present, is best understood by the following thought experiment:

Suppose you are banished to a desert island, and the only political interaction in the UK you had was reading policy implementation. You would never see the circus of Parliament, or the promises left unfulfilled by each leader - all you would ever see is the implementation of policy. At the start of your isolation, Tony Blair had just won the 1992 election and supported the following policy areas: liberalism, social progressivism, capitalism, expansion of state power, funding of overseas wars, mass immigration and so on. This is the last political interaction you see. Every day, for the next 30 years, you are sent a postcard of the policy implementations from the government. In this situation, one would look at the implemented policies every day and write down the government's ideology



expressed through policy. At the present day, you are returned to England, your relatives see you and say, "so much has changed since you left, what would you like to do?" In which you reply "really? It seems as though Blair is still in power!"

The above thought experiment shows that if one were totally removed from political thought, and merely viewed government policy, they would see that nothing has changed in the last 30 years. One would believe that Blair was still in power as the government is still supporting his policies towards increased migration, Private-Public partnerships and so on. The dichotomy that the public is often fed is that politics is Right v Left, Labour v Tories, but as demonstrated, 5 conservative party Prime Ministers in 30 years has merely advanced the neoliberal position of Blairite labour. The truth is, these parties support the same policies, and the idea of voting for one as a protest to the other fails to account for third parties. It is the false dichotomy promoted by Labour and Tories that keep them in power, and that keep us on the same trajectory.

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## CHRISTIANITY, EDUCATION AND MORAL DECAY

BY JOSEFF D

For anyone who was lucky enough as a child; the Christian education was the most enriching experience, as it is the one thing which only grows in value exponentially. Christian education is a true guidance for life, for any Child's future, regardless of background, aptitude, or career outcome.

The Christian education is the one thing which can equalise all, King, or street sweeper. On a social level, people must have a common higher truth to aim upwards to, or else as a society we will collapse. Polls in November 2022 indicated that British people with "no religion" has risen 10% over the last 11 years, and there is currently no effort to stop the decline. The words of scripture should be sown into the heart at a young age; the echoing cries of the Psalms, the words from the mount, the lessons of selflessness in a world of self-worship, family and community responsibility, forgiveness, humility, and service are lessons which the most innocent child could learn, and the wisest man or woman could take to their death bed. Even children of different faith backgrounds can benefit from these lessons, and without them, the fabric of the society is stripped away - it's time we need to act, to stop the decline and to bring about a time of morals in education and the wider society, when they are needed more than ever.

# DECADENCE AND DESPOTISM: OUR POLICE

BY FRASER H

On the 3rd of March 2021, two years, and three days ago today - as of me writing this - Wayne Couzens arrested, raped, and killed Sarah Everard. He was an irredeemable and wretched man, yet he was also a police officer of our very own Metropolitan Police. When innocent citizens gathered in the Clapham Commons in London to mourn her death and celebrate her life, how were they treated? Like criminals themselves. Arrested, beaten, driven away: all by the very same officers who had sworn to uphold the law and protect the people.

To expound on all the failings of our modern police force would require a book - if not multiple - and not an article. Yet I will do my best herein to apprise you of the utter bankruptcy of morality and justice exhibited by the police of our modern United Kingdom. The corruption of their founding ideal - in essence, 'to protect and serve' - is nothing new. Rather, their decadence and despotism - especially under our most recent governments - has terribly worsened. It would not be hyperbolic to call our Britain a 'police state,' and not in the loosest terms.

There has always been a level of incompetence in our police: our literary tradition tells us as much. Arthur Conan Doyle's depiction of Scotland Yard in the various Sherlock Holmes stories drew on the contemporary failings of the Metpol. It is embodied in such characters as Athelney Jones, whose hopeless incompetency and undeserved overconfidence make a mockery of the police's investigative efforts. Yet Jones is one of the Yard's most 'well-known' officers, famed for his supposed energy and wisdom. Charles Dickens often featured beat policemen in his stories, and never in a positive manner. While he was enthused by the process and character of the law, he thought their

enforcers were corrupt, ineffectual, and brutish. His depictions of them in the Bleak House and Oliver Twist attest to that very fact. There are no doubt more Victorian depictions to be analysed: regardless, the works of Doyle and Dickens provide impressions to us - however accurately - of the Britain of their time. Even in their shallowest reflections these stories tell us one thing: the police were far from perfect.

You would hope that they have improved in the ensuing century-and-a-half - and would no doubt be disappointed to find the opposite has occurred. The police, on the whole, have left a blackened trail through their existence, of innocents abused and justice left undone. From the time of Peterloo, and Doyle and Dickens, they have evolved in their brutality and decadence but not in their adherence to the law. Sarah Everard's tragic death is far from the only case of police negligence, and whether directly or indirectly, they have caused agony and death to many thousands - if not hundreds of thousands - in this country's history.

Two cases in particular are most egregious. Firstly, that of the grooming gangs, who have plagued this country with their abhorrence for human decency and their utter degeneracy. Since the 1980s, they have raped our young and innocent children with impunity: the government and police, with all their 'reliability', reckon as many as 19,000 each year. From Rotherham to Bristol, and Oxford to Manchester: this evil has invaded our country across its entire breadth. Meanwhile, what do the police do? They suppress enlightening reports on the scale and terror of the gangs out of fear of 'racism'; they insist that the '80% of perpetrators are Asian' statistic is mere right-wing rallying fodder; and they identify, but do not indict. Data from the various police bodies within our country show that they had over 10,000 suspects in these cases, and yet they charged only 10% with any crimes. What sentence did those vile excuses for human beings get? Imprisonment without life. For the majority, imprisonment for a mere decade, if barely more. I encourage all you reading to delve deeply into the story of this social epidemic happening in our very own country, as I haven't even scratched its surface.

The second case is far more sinister: the conduct of the police during COVID. For all of its most grievous mistakes in tackling the grooming gangs, the police had at least not infringed directly upon the common and good citizens. But with the coming of the pandemic that changed entirely. The police became the government's attack dogs and enforcers, and not an instrument of the public to protect themselves. As they continued to neglect other alarming criminal activity - such as the continuing rape gang epidemic - they extorted great sums from the people for the mere expression of their own freedom: to go outside, to be free in nature, etc. They - the police and the government - told us that it was unsafe, even as they travelled and partied in leisure.

Now, as all the lies of the Tory government during the pandemic begin to unravel with this most recent spate of communication leaks, it should be clearly illuminated the extent to which our police are compromised. As our government grows more and more decrepit, the police will do so too: they will smother our freedoms, they will restrict our rights, and they will do it all in the name of a corrupted justice and national mandate. They will arrest us for praying in silence in public, and for controversial writing online, but do nothing while our women and children are raped. Let me impress upon you all: the police - with their reluctance to prosecute out of fear of racism, with their fixation of 'social justice', with their upholding of the unlawful governance of our kleptocrat politicians - abet crimes of the most abominable kind. Crimes by our government against its people, and crimes by true scum against the rest of our society.

Our society is in total decline. We need look no further than the supposed instrument of our very salvation to see how truly lost we are. If those charged to protect us will not, cannot, and prevent us from actively doing ourselves, where do we stand as a people and a country? Upon truly perilous ground.



# COMMON GROUND

BY THOMAS D M

*It is with great pleasure that I can contribute to the first edition of this paper. I wish to set out a future political outline in which it may play a role. I have been involved in the political landscape of the last decade and strongly believe in the development of new conversation and debate to match the changed and rocky terrain.*

The political conditions in England require the development of a stratagem and organisation that is long fabled, but rarely pushed as a serious potential reality, a coalition of dynamic and adaptive forces in genuine opposition to the establishment, its institutions and methodology. My argument is that such a front is never seriously pushed, not because it would be ineffective, but that it requires all constituent parts to recognise the need for compromise and solidarity, among those who share the simplest of demands, governance in line with the interests of the people and their well-being. Essential to this is putting aside reaction and pettiness in favour of kinship and conversation. Such a force could be described as a united populist front; one which can hold and push back against the powerful, but unpopular, political establishment in sway to moneyed interests and a globalist influence which has captured Britain, much of Europe and the United States. For we have reached a point where such a political coalition is essential to prevent the perpetual decline of Britain's economy and culture.

Throughout the 21st century in Britain, there has been a dampening division within the various political tendencies culminating to this new height of reaction. In paradox to the accelerating decline of living standards, community and culture, there has also been ever stale and uninspired politics in the ascendancy - both in terms of individuals and in infrastructural ambition. These times have not been without lively activism or engagement, as was shown with both the youthful exuberance and hope of Corbynism and the populist revolt of the Brexit campaign, culminating with the election of Boris Johnson through a broad coalition and a promise of one nation, constructive conservatism. Indeed, these examples and others have a common thread of the redistribution of power and agency from an establishment back to the citizenry. A return to the future of a universalist expansion of self-determination that had been previously scattered and stolen in the now evidently disastrous experiments of mass privatisation, depoliticisation, and the unregulated, cynical immigration policies enacted without care of assimilation or community dynamics. It has been made clear through those up-swells and more recent debacles and scandals that while rouge leaders from the established parties or media upstarts may give lip service, or even be genuinely inspired by popular campaigns, the very nature and machinery of the binary Westminster wings and media empires are set up to rebuff, obfuscate and even denounce such political projects, whether it be through media slurs and accusations or legal methods and bureaucracy. They cannot fulfil their supposed democratic function and refuse to consider the benefits of a populist approach in governmental practise, rather than just solely for campaign purposes or media viewing figures. The potential and will is there for such a change within the public, however, it is the job of new formations, such as the NDP, to realise that within this decade, it must allow space in national thought and organisation for young people and the politically homeless to reconstitute a political coalition which is based on productivity, rather than oppositional political ambitions, and moving forward to a patriotic utilitarianism that is geared towards improving the lives of constituents and developing culture, learning and health. This consensus already exists in the public as many polls show there is support for radical rejuvenation and renationalisation, as well as patriotism. It may seem like the groups of supporters of Corbyn and Johnson of those movements should be opposed, and indeed there are differences, but once antagonisms are calmed and dogmas dropped, there is a thread of English radicalism which we can rally around in the despondency we face in Britain today.

So, what are the potential tendencies which would make up such a front? This is where the focus, priorities and concessions come in to play, with each aspect embracing a

change of approach, if not view. Through this last period, we have seen radical, but polarised, forces spring up only to shout at each other behind police fences or march fruitlessly for some cause, while the government and the cultural institutions carry on with their socially destructive programmes. We have seen the emergence of extreme liberal ideology, free market consensus and reactionary bigotry infiltrating every aspect of the media culture, goading the other on with little to no emphasis on the material conditions or state of the infrastructure or communities. Shamefully, we have seen the complete breakdown in the conditions of workers in key, once proud industries, and professions, from nursing to the postal service, causing mass strikes and disputes, with ordinary working men and women standing up against this decline and an attempt to introduce an underpaid, outsourced and overworked public service sector. All this noise and yet there is still no popular political vehicle to amplify it and more importantly, lead. Thus, the coalition must accept these problems as the priority for its political aims and put aside proclivities towards oppositional dynamics and obsessional causes, it must be for structure, concrete outcomes, and development of the nation, it must, at the same time, recognise the varying features of the political landscape and population demographic while reforming the chaotic intersections into a viable and well laid third path.

It is an often repeated, but accurate, notion that the consensus of the British population is economically socialist and socially conservative, while in the last two decades, the opposite has been true in both the agenda and the state ministers' personal interests and backgrounds. This has led to the wide scale sell off of assets and depreciation of industry, wages, and public services, while at the same time, introducing an ultra-liberal, apathetic, or even cynical, approach to culture, causing all manner of issues in the everyday fabric of the country. It is that fabric that should be the focus of our common ground. I will attempt to only use this term once, as it is my point to propose moving beyond it, but the 'left and right' dynamic as it was known has been completely usurped by 'liberal vs structural', with this approach already making an impression with various political advisors and no doubt this dynamic will play a part in the next election, but we must move yet further forward to the meaning of this choice and that is one of principle and mission, rather than political trend or cultural reaction.

To improve the conditions while protecting the land. To instil values while celebrating artistry. To cultivate tradition while encouraging new disciplines. This is not the politics of intersectionality or individualism; it is the development of environment and conditions to the point where people may grow at liberty and in line with a harmonious society. Historical movements of the past have often spoken about the importance of health and civility, and it is all too often missing in our current discourse of what the governance should be, on all sides of the paradigm. I believe there is a genuine will to create such a society and while there are differences, and even stark ones of how to get there, it is clear the current establishment are the antithesis of such a goal and thus, my proposal: to put aside those difference and focus on what could be called the common romantic inclinations of both wings of the spectrum. Combined with correct thought, courage, and congeniality, we can formulate a new path.

The basis of the political mission shared by socialists and conservatives alike is goodness of spirit, the quandaries and quarrels we now find ourselves in are not the result of the political being too present, but of it being obfuscated and arrested in its development, becoming immature, twisted, and desperate in an attempt to capture the culture and being present in the fabric of politics as they should be, embedded in communities as functional organs of democracy. Where they do now exist, they are scattered and in competition. We must stand together against the power-drunk global establishment as a show of force and unification of vision. If properly articulated, in true and constructive ways, it is easy to see why the best of these movements can work together to paint a better political landscape and thus, achieve ambitious material outcomes.

# LOCALISM

BY M D VINE

Inherent to conservatism is a love of local community, preference for self-sufficiency, and a distrust of globalisation. Conservatives understand that charity begins at home, and that the natural bonds with those in our local areas, the constituents of our local communities, who therefore, share similar experiences to us, are, naturally, to be given precedence over those from further afield, or abroad.

Due to the flattening effects of globalisation, the sway of localism has been severely diminished - we rarely, if ever, buy shoes from a local shoemaker; we shop in chain supermarkets rather than the farmers' markets; we buy our clothes from multinational brands online and have them delivered to our doors. We used to know the names of our neighbours. We were not strangers in our communities. Our children went to school together and played together on the streets. These kinds of tight-knit communities may yet exist in the Shires and other rural areas of the country, but this is no longer the norm. We now mostly live in a fast-paced, internationalised, diverse world in which the parochial nature of localism is frowned upon, and shunned as "non-inclusive". But a community cannot afford to be so inclusive that it erases its own existence. Without exclusion, we could not define anything - without giving preference to some things over others, we could not act. In cities, where there is no homogenous group and vastly higher numbers of foreigners, there is no sense of community, because nothing ties the inhabitants together but proximity. There are simply too many people in metropolitan urban areas to form strong community ties. It is too fast-paced, too streamlined, and too generalised (or inclusive) to foster any sense of community spirit or culture. Without commonalities, city dwellers live solipsistically, viewing the nameless, faceless members of the crowd which surrounds them solely in terms of their function - as merely means to ends - the Starbucks employee who makes their coffee, the delivery driver who hands them their Amazon package. Those fortunate enough to have been raised in, or at least to have resided in, a village or very small town will have felt the weight of history, and seen the hand of time in their surroundings. The shabby charm of a centuries-old cottage, with its thatched roof and foliage growing on its brick wall exterior. The vast, rolling farm fields which, year upon year, through the labour of the farmers and the changing of seasons, provide sustenance and jobs to the local community. The magnificent trees which make up the vast forests in which children climb and play games, and people walk their dogs. Another cause of the solipsism in those who inhabit cities is that they do not get the opportunity to see how things are made - they only see the end product as they put it in their basket in the supermarket. They cannot see the rows and rows of cabbages growing in the fields, nor can they greet the bleating sheep and sleepy cows they encounter while enjoying a leisurely stroll on a crisp Sunday morning. Their clothes and electronics are mass-produced abroad by underpaid workers. In the glass-and-steel jungle of a large multicultural city, any sense of the hand of time is overshadowed by gargantuan concrete tower blocks and lost among grim, grey parks containing gormless, nihilistic teenagers smoking, drinking, and arguing. One cannot feel at home in such an environment as a busy high street, alienated amongst bustling crowds, and deafened by the roar of the double-decker buses. As such, one turns to the fictional world of social media and finds only simulated human interaction and the heavily curated lives of those whom they follow. It is no wonder that mental health has been affected so dreadfully by modernity - humans were not designed for the panoply of changes that have taken place in such a short a time.

A renewed interest in localism would do wonders for individuals and for society as a whole. Through the myopic lens of globalism and globalised capitalism, this would be a disaster, but from a cultural and societal standpoint, this would slow the homogenisation of cultures and incentivise nations to once again become self-sufficient. From the standpoint of the ordinary man, this would allow him to get back in touch with his roots, to leave behind the urgency and vertigo of modern society, and embrace a more meaningful existence among his fellow people, creating bonds of sentiment with those in his local area, and enjoying life outside of the machinery of soul-destroying global capitalism.

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## A SCOTTISH ALTERNATIVE

BY ETHAN SCOTT

The Scottish Aternative is an organisation that supports local people through charity, volunteering, and political action. Our policies mainly focus on ending the cost of living crisis, establishing a stable and honest government, rebuilding Scottish infrastructure, celebrating Scottish culture, protecting our environment, creating safe and clean streets, tackling the mental-health crisis, reforming our education system, and creating a human-economy.

As with English politics, Scottish politics is in dire straits, and the Scottish people, whether supporting an independent Scotland or one within the Union, are calling out for a party that truly cares for Scotland. We see the SNP focusing on



independance, calling their dislike for the Union, but that isn't helping the people during a cost of living crisis, with high levels of mental-health issues and the highest levels of drug-use within Britain as a whole. It is ultimately up to the people whether they vote for independence or not, but constant rhetoric is not going to help the issues in hand, political action will.

## THE IMPORTANCE OF GRASSROOTS FOOTBALL

BY MATTHEW N

Football has been at the centre of English, and British, culture for hundreds of years - from The Atherstone Ball game to modern-day football. Football plays a part in all of our communities, it's a place of pride for who we are as an individual and as a community; it brings together friends, families, and people we would never normally interact with, all together, travelling across the country to support their hometown and all things associated with it. A sport that celebrates history, culture, and community, football is greatly important from the highest level of the football pyramid, and even more so at the bottom. Not only is it beneficial from a community standpoint as a supporter, but as a player too. Football allows all generations to keep fit, socialise, and develop important skills such as co-operation, leadership, and conflict resolution.

For the significance the sport of football holds within our nation, such as integrated communities, the celebration of local culture and history, socialisation with different people, physical health, mental health, and personal skill development, it is vital that football, and more so that of grassroots football, is supported and protected by local councils and the Government as a whole.

# COFFEE BREAK

## WORDSEARCH:

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R	O	Z	I	C	D	Z	S	J	T	O	Q	N	X
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CHESTERTON  
 BELLOC  
 HOUND  
 MERCIA  
 WESSEX  
 ATHELSTAN  
 PRODUCTION  
 WORKER  
 GUILDSHIP  
 VALLEY

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## SPOT THE DIFFERENCE:



## DID YOU KNOW?

There is a cluster of termite mounds in Brazil that stretch over an area the size of Britain!

The song Waterloo Sunset, by The Kinks, was initially called Liverpool Sunset!

## WHAT'S THE ANSWER?

Which 3 teams have won the FA Cup without conceding a single goal throughout the whole tournament?

*Bury (1902-03), Preston North End (1888-89), The Wanderers (1873).*



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Y	B	L	C	N	J	K	T	B	W	O	U	X	Q
B	L	Z	Y	U	D	X	I	J	B	U	T	H	Y

## ANSWERS: