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FOR POLITICAL AND ECONOMIC REALISM

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From Week to Week

Well, there's *one* matter for satisfaction: no 'great man' ("all great men are evil men"—Acton) ever got much of an ovation during his life-time, and precious few got one at all. But, as Lord Acton's perhaps unwise aphorism suggests, there is a good deal of uncertainty about human greatness altogether.

Putting special occasions aside, there is something a little premonitory about Sir Winston Churchill's 'perhapses' in the House of Commons last week. What *The Times* asked was 'Why say it *now*?' Yes, why? The leaves are getting very mellow-tinted.

We have been asked not necessarily to admire but to notice Mr. Priestley's broadcast talk about 'The Gentle Anarchists.' The substance was not very remarkable in view of the innumerable repetitions (? *ad nauseam*) of the same arguments in *The Social Crediter* for many years past—by Social Crediters, indeed, since before the publication of "Wonder Hero" (a work by Mr. Priestley, incidentally). But why attach the notion of anarchy to the idea these gentle people hold? Among Social Crediters there is, we observe, quite a strong inclination to anarchy not only as a personal expression but as a philosophy: "I believe in order *except*—when I don't." But, so far as Social Credit is concerned, may we say however little likelihood there may be that anyone will listen to what we *do* say—that Social Credit

involves the tightest, closest, most all-pervading order (or anti-anarchy) there has ever been conceived? Perhaps it was worth the B.B.C.'s while to let Mr. Priestley's views slip over, with this curious label attached to them. You never know when folk may come to their senses.

If and when they do come to their senses, there will, of course, be the devil to pay; but "sufficient unto the day is the evil thereof."

Reference to the subject matter of Mr. R. F. C. Hull's translation of Jung's *Answer to Job*, published separately from Volume IX of the "Collected Works" ("Psychology and Religion") two years ago in Zurich as *Antwort auf Hiob*, would be out of place without due preparation of the reader's mind concerning the technicalities of the language in which it is written, the language of Psychology. But we may mention here its quite emphatic acceptance of our day as apocalyptic. We may also record: "It is not without good reason that I myself have reached the age of seventy-six before venturing to catechize myself as to the nature of those 'ruling ideas' which decide our ethical behaviour and have such an important influence on our practical life. They are in the last resort the principles which, spoken or unspoken, determine the moral decisions upon which our existence depends, for weal or woe. All these dominants culminate in the positive or negative concept of God." (p. 153). The urgency is related to the 'immense power of destruction' now given into men's hands and whether they 'can resist the will to use it.' In this predicament, Jung, writing as a psychologist of vast experience, recognises 'a popular movement' which contributed to the Pope's decision solemnly to declare the new dogma of the Assumption of the Virgin Mary. "The dogma of the Assumption is a slap in the face for the historical and rationalistic view of the world, and would remain so for all time if one were to insist obstinately on the arguments of reason and history. This is a case, if there ever was one, where psychological understanding is needed, because the mythologem coming to light is so obvious that we must be deliberately blinding ourselves if we cannot see its symbolic nature and interpret it in symbolic terms." (p. 175). "I consider [the promulgation of the dogma] to be the most important religious event since the Reformation" (p. 169). Jung discusses the Catholic and Protestant attitudes in conjunction with his own "deviationist point of view" which he "cannot expect to be known in any competent quarter" (footnote, p. 168).

Speaking of Jung and his interest in 'Enantiodromia'—the notion that everything that exists tends to go over into

its opposite—reminds us that the present position of Social Credit presents apparently a conflict between two entirely different things. Though essentially related, these two things express themselves in exactly reverse directions *in time*. One, the so-called philosophy of Social Credit, enjoins the end (the means, which are naturally inseparable, carrying along in its train), while the other, the technical proposals (inseparable) cannot bring a wider apprehension of the philosophy in its train, in the absence of concrete experience. That would be to reverse the natural order and the time order. In one sense means and ends are not only complementary but are 'all in the same sense,' all with the same 'sign': holistic. In another sense, means and ends behave as mutually irreconcilable principles and repel one another. The human mind is curiously constructed and rejects alternately causes of which it does not see the effects, and effects of which it does not see the causes. To see these conjoined is 'understanding' and is rare. There is throughout history an ebb and flow of aspiration for freedom. Apparently, when the vital forces are strong, the aspiration flows, and when individual vitality wanes the reverse takes place. In spite of its record-breaking exploits, our day must be reckoned one of diminished individual vitality. It is sick, knows it is sick, and only the unconscious part of it wants to get well, an objective defeated by its conscious part, which doesn't know what it wants or how to get it and 'couldn't care less.'

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A Sunday newspaper has been consulting 'the experts' in the hope of dispelling or otherwise from the dear little voters' minds the idea that our present weather is (a) abnormal and is (b) brought about by experimentation with the newest products of other 'experts.' Experts are all exactly alike: they think they know what they think they think, which is in any case not very comprehensive. Now, if only good King Alfred (called by many generations 'The Great') were alive and sitting on his antediluvian throne, he would just say: "Enough of this"—and there would be enough of it. Perhaps, as we turn in our giddy circle, we shall come round to him again.

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"... most people ... believe only in physical facts, and must consequently come to the conclusion that either the uranium itself or the laboratory equipment created the atom bomb."

"If, in physics, one seeks to explain the nature of light, nobody expects that as a result there will be no light. But in the case of psychology everybody believes that what it explains is explained away."

"Again and again and in increasing measure [man] gets into danger of overlooking the necessary irrationalities of his psyche, and of imagining that he can control everything by will and reason alone, and thus paddle his own canoe. This can be seen most clearly in the great socio-political movements, such as Socialism and Communism; under the former the state suffers, and under the latter man."
—(C. G. Jung.)

How Big is Size?

by G. BAXTER.

We live in a world of so-called great things, of wonders, of epoch-making inventions and developments. High-speed travel has shrunk the limits of the earth to short excursions and new terrifying bombs threaten the elimination of man. The gigantic and the prodigious are set on a pedestal while the minute is belittled and man becomes more and more just a pawn in the whirlwind of events.

This cult of bigness pervades almost all aspects of our lives and is corrupting to the mind itself. Even those who are forced by financial circumstances to modest modes of life and who have no hope of achieving greatness or of acquiring big things are constantly under the pressure of this maxim of magnitude. Almost as babes, and certainly as soon as our education begins, our minds come under the influence of this false philosophy and all else is sacrificed to it.

Millions of boys and girls who are being educated in an almost identical manner are faced with a titanic struggle for a place in the sun when they leave school and parents are obliged to try to fit them into the great state machine and economic system like so many rivets in a modern leviathan. Parents may not wish it, but the children's lives are thus planned because in order to earn a living when they become adults they must conform to the general scheme. The result of such education, as many know all too well, is a mass of citizens with second-rate, regimented and stereotyped minds whatever their ability may be to do crossword puzzles or to answer quizzes.

From the medical world, we hear frequently of new therapeutic wonders. Man, we must infer, has become wiser than Nature in his ability to heal. With a precision that is astonishing and, of course in each instance to the patient's perfect satisfaction, cures are effected by drugs, serums, the use of the knife and other drastic means. For the benefit of citizens, we have an elephantine health-service and yet as we look around we still see unhealthy faces. The cost of the health-service rises and the apothecaries' chain-stores continue to do business in millions yet we know that the nation's health is not a proportionate return for this fabulous outlay of capital.

Industry, of course, is one of the big things of the modern world. It grows and expands, employs all the most modern equipment and more and more horse-power. It has become so big and people have become so hypnotised that, if they ever know, they cannot say what is its true purpose. How many look upon industry as a huge labour market, a place for occupying the masses for eight hours a day and for distributing wages? That industry is there exclusively to produce the best quality consumer goods where and when required is completely overlooked. It is, therefore, little cause for wonder that goods for sale are commonplace, mass-made, indifferent in quality and almost lacking in signs of craftsmanship.

Even the oldest occupation in the world, agriculture, has been corrupted by the spell of bigness. We see bigger and bigger farms, larger and more complicated farm-machinery and more and more intensive cultivation by artificial fertilisers. In America, the result has been dust-bowls; at

home, the soil has been weakened by similar grandiose farming methods while the farmer is losing touch with the earth. The quality of the farm product is questionable and even our daily bread is suspect because it has become involved in mass-production methods.

If we examine this question of bigness as impartially as possible, we shall find that nearly all aspects of life are being pulled down to a lower standard. Entertainment, particularly by the cinema ousting the little theatre, was never so poor; the catering industry provides the most indifferent cuisine; and even sport, the glory of our country, has suffered by conversion into mass entertainment and big business.

Amidst all these enormous forces, namely, education, industry, entertainment, radio, the speed of life and the drive to make money or to make ends meet, man tends to lose himself and his identity, to feel himself merely as a part of a machine, and so he develops an artificial and unnatural satisfaction in feeling himself as a member of a huge community with whose ways and thoughts he must conform. To do otherwise would cast him into an abyss of loneliness.

This mass feeling and mass-conception of life is the greatest danger to humanity. Directed by this false philosophy of bigness and limited by shortage of money, the great masses have not the time to think about creating and building up their own destiny. From morning till night, they are concerned chiefly with the question of caring for themselves and their families. This constitutes their life and culture and they are reasonably happy if they succeed in this simple purpose. In addition, there is the constant fear almost in every heart that suddenly and overnight all their puny efforts may be wiped out by a world-wide inferno so blatantly advertised as forthcoming.

We cannot avoid the issue if we wish to be honest with ourselves; this tendency to conform to a low standard is a trend towards equalitarianism and a move towards communism. In plain words, it is satanic, for the devil lies in whatever tries to master us. It is a tearing of man from his inherent qualities and highest aspirations—a subordination of man to material things.

The solution of this problem must obviously be based on a right assessment of bigness—right in the sense of how mere bigness affects the individual. Magnitude, if it has any meaning at all must satisfy some inherent need of the individual. The individual must bring its meaning to a focus.

Time and custom, however, has rendered the perversion of ideas and values chronic. Man is labouring under a host of false conceptions, some of which even lead him to believe that that which is painful and unpleasant is good for him while the notion that all that is big is good has become such an *idée fixe* that it brooks no adverse criticism.

Let us see if we can put bigness in its proper place without making the mistake of belittling its force. The Atom bomb and the 'H' bomb are the essence of our present day conception of bigness but whether we are killed by one or the other or by a splinter from a hand grenade, the result is the same.

In his economic desperation man sets his hopes on gigantic football pools. Most Englishmen still prefer a small home of their own—they would not feel happy in a sky-

scraper. In matters of government, the great totalitarian states have demonstrated that they cannot satisfy the needs, wishes and urges of their peoples whereas the small ones, such as Switzerland and Portugal, are undoubtedly more successful in this respect. The big chain-stores succeed as profit-making concerns, and by meeting the immediate low-price needs of their clients they conform more efficiently to the low-cost rule. Perverted conceptions concerning the advantages to be gained by bigness arise in almost all cases from this conformity to the rule of cheapness. Mass production and mass entertainment of all kinds owe their existence entirely to the fact that the cost per head is less.

Youth, always attracted by the lure and novelty of size, moves into the great cities; people who must earn a living there go as well; many continue to live in them because a limited horizon allows them to think of nothing better and there are those who for financial reasons cannot move out. But if we set aside financial motives, there are no true benefits from life in a great metropolis.

So it is with magnitude in all forms, and, if we set ourselves the task of examining all possibilities we shall find that if we eliminate the financial urge of cutting down costs, bigness has no advantage to offer us. Yet how many give the slightest attention to a consideration of the nature and effect of this man-made rule of cheapness—a rule which is forced upon us by what can be well described as an out-of-date, man-made, book-keeping system? Time and custom have put such a handicap on his thinking capacity that man is unable to recognise the economic sword which is slowly but surely piercing his side. It is all so much simpler to accept conventional ideas about life, to swallow orthodox opinion without question and to enjoy the perverted satisfaction to be gained from finding something marked at a low price. Cheap houses, cheap furniture, cheap clothes and food. Dear in fact are all these things in respect of quality, but they must fit the purse—mediocrity all the time.

It would seem that man needs re-educating to enable him to think clearly on quite simple everyday matters, to take him outside the limits imposed by his purse, to give him an orientation in harmony with reality. Education, however, like patriotism, is not enough. We must go deeper than the expression, dissemination and inculcation of new and abstract ideas. Man can be taught satisfactorily and effectively only by demonstration. If men are to raise their minds above the horizon of general mediocrity, they must be given a ladder, which they alone can mount, each for himself.

Where can we find such a ladder? How can men be helped to assume the responsibility of raising themselves out of mediocrity? We have just explained how bigness and mediocrity thrive on financial stringency and the corresponding need to reduce costs to the lowest level. There can be no doubt, therefore, that if we wish to destroy the cult of bigness and restore quality in all things, we can do so only by placing man in his correct relationship to the universe and by setting aside this unnatural and inorganic lowest-cost-rule.

We need something which will destroy a rule which makes the manufacturer or the provider of services cut the cloth according to the customer's purse as distinct from his needs or his wishes, or, alternatively, which forces the buyer

to seek the lowest quality and the poorest service because he can pay no more.

It cannot be beyond the ingenuity of man to find a solution to a problem which is becoming fundamentally more and more urgent as time goes on. Economists and political scientists discuss many aspects of social relationships but they rarely discuss the perversity and danger to humanity of a system which tends to drag everything and everybody down to the lowest common denominator. The Church too gives no sign of understanding this problem.

A solution is proposed which might operate either by assisting the manufacturer to sell the best quality goods at lower prices without financial loss to himself or by giving the purchaser an additional income outside the normal wage-price-cost system to enable him to pay the higher prices of better quality goods and services, or a combination of these methods.

This, in general, is the ladder which might be placed at men's feet, the climbing of which will instruct them better than any teaching can do. With it, if they will, they can achieve the greatest heights and align their actions to their highest aspirations. Here it is merely a proposal: there can be no doubt that our brilliant economists can find the right method of application if they set about it. Their efforts are devoted to other ends.

We said that from morning till night most men and women are concerned with nourishing and sheltering themselves and their families. The emphasis is on the amount of time spent on these functions. Of course, great joy can be gained from caring for one's family, but with the facilities which science and invention can now put at our disposal the time factor should be steadily reduced. No person today should be so exhausted by this pursuit that he has time left only for the most limited interests. Primitive man no doubt spent most of his time concerning himself with the acquisition of these essential things but today they need occupy but a fraction of our time. The setting aside of the lowest-cost rule as just proposed would put nourishment, clothing and sheltering of the individual in places proportionate to their importance.

With an increased ability to acquire high quality goods, man should soon recognise industry's sole purpose, namely, to serve his requirements in goods and services. He will soon learn to demand the best quality goods and in many things he will learn to ask for things which are better and somewhat different from those already possessed by his neighbours. In time, mass-produced goods will no longer be attractive. The giving of the utmost personal satisfaction will be his criterion of value. Under this new drive for quality craftsmanship will thrive and the great mass-production industries will decline. Men will again be able to take pride in their work.

After an initial bout of over-indulgence, with consequent ill-health, men will learn to take a real interest in food, in its choice and preparation. They will learn to demand and be ready to pay for only the best quality of naturally grown foodstuffs. This demand will in turn revolutionise agriculture and force farmers to look to their soil, to produce only the highest quality products which can be done only by intensive individual natural soil culture.

As man climbs the ladder above mediocrity, he will recognise that he alone is responsible for the state of health of his body: the whole emphasis will be on personal responsibility in all things but particularly in matters of health. Resort to medical drugs will be seen as a form of escapism, escape from personal responsibility for health which can only be maintained by self-mastery and self-control. The body can take a surprising amount of punishment and abuse but the laws of cause and effect cannot be circumvented, even by the saints.

Because all enterprise and initiative has not been destroyed by the glorification of mere magnitude, men will rise from one rung of the ladder to the next according to the strength of their characters and the virility of the hidden urge within them to find freedom. Thus individuality will grow and men will throw off mass conceptions of life which, as we have said, are the greatest danger to human society.

The demand for quality would increase the need for craftsmanship. Employers would seek more and more workers with creative ability, men who can work better and so satisfy the ever-growing variety of human requirements.

The greater sense of security, the absence of the need to hurry, the debunking of bigness and increased leisure would give men time to reflect upon the purpose of being. No longer will financial circumstances humiliate men, but, in the real sense of the word, they will feel humble before the possibilities which would then stretch before them. Parents would no longer feel that their children might become mere straws in the whirlwind of events but would become individual forces able to turn events in their favour. The arbitrary distribution of rewards and punishments will no longer dominate men's lives and the present misused primary urges of hope and fear will have assumed their appropriate places in a world whose organisation and society would have the prime object of offering them security and peace.

Once this leaven of quality in all things has been infused into all aspects of life, the real wonders of the world would become apparent. The great modern material achievements of man, the so-called wonders of modern civilisation would no longer astonish us but we should be amazed at the wonderful powers which reside within us—in the power of the mind, in character, in becoming the servant of humanity, the greatest of them all.

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