

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### From Week to Week

Not only how far we have gone towards the extinction of sensible political discussion but the high rate of acceleration we are developing in this decline is only too unhappily illustrated by an article in a Sunday newspaper by Mr. W. J. Brown, of whom we have usually, if not always, written with marked if restrained respect in these pages hitherto. Our regret is proportionate to the double nature of the misfortune we deem to have been suffered: it seems to write off Mr. W. J. Brown as a potentially effective force in the land and at the same time to reflect the corresponding deterioration in the environment in which he (and we) are working.

(1) Mr. Brown counsels that "The Middle Classes Should Revolt." Neither he nor the newspaper which prints the exhortation in large black letters at the top of the page is likely to suffer any inconvenience from the apparent illegality of this incitement, which when examined is seen to be lacking substance.

(2) Mr. Brown rightly says that there are few, if any, constituencies where the middle classes of themselves constitute a majority of the electorate, but "*there are many, very many, constituencies in which they hold the balance of political power, or could do so.*"

(3) Mr. Brown pays too little heed to the need for precision in regard to matters of fact, for example, that 'the State' cannot give the citizen anything in the way of 'benefits'—the 'benefits' the middle classes are taxed to pay for but only lately have claimed on their own behalf—'without first taking it from the community in one way or another.' While literally true enough, the form of the argument is a sop to convention which an earlier Mr. Brown would have disdained.

The occasion for Mr. Brown's outburst is some sentiments expressed by Dr. Gilbert Murray, whose understanding of even Greek *economics* is not extensive. It is curious that although both Mr. Brown and Dr. Murray may be taken to be members of the 'middle classes' which they unite in extolling, neither of them (we hope) is truly representative of their most obvious (and fatal) defects. Mr. Brown in particular enumerates the qualities of the members of these classes most attractively: they are distinguished by "all those virtues which made England great"—'hard-working, thrifty, saving, responsible, independent.' It looks well. These were the administrative and executive elements in industry and the State—folk on the look-out for 'promotion-outlets.' They had an eye to the main chance, and kept it there, exerting a moderating influence on all that might interfere with the attainment of their objectives. They manned the professions and the technologies. What neither Mr. Brown nor Dr. Murray mentions is that they

were society's men of business. They not only lived by business but they made a business of everything they did. They might still, as Mr. Brown suggests, make a business of 'holding the balance of power.' Unfortunately, that is where their limitations rise to the point of disastrousness. To hold a balance means that there *is* a balance to hold: that the scale-pans are on opposite sides of the fulcrum, and that you are agile enough to jump from one to the other as wisdom enjoins. If this is not the state of affairs and, also, if you lack wisdom, the antic is not serviceable. Nowhere in society does pure unadulterated functionalism—'know-how' without any glimmering of 'know-why'—prevail more exclusively at present than in the 'middle classes' who man trade, industry and the professions, including science and invention without exception.

If Mr. Brown is looking to found a Party in his declining years, he is backing a loser in any case and in choosing the middle classes to man it he is choosing born losers. The middle classes are the classes whose sole ends are *means*. They are rightly called "men of means."

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Nothing is more self-evident at present than the existence of a Law of Compensation: a Law which enjoins that, whatever convenience may be served on a short-term assessment by our tricks in breaking up the universe of experience (and Life is a part of experience) into artificial categories, any long-term assessment makes nonsense of it.

Herakleitos of old understood the essence of the matter when he wrote: "The Sun will not overstep his measures; if he does, the Erinyes, the handmaids of Justice, will find him out." The handmaids are very busy just now, and if in their fury they destroy us as well as 'Mr. Sun,' there will be no marvel. English newspapers of 'the better class' can rarely find space for anything which does not 'minister to the sacred flame' of Wall Street. In Scotland it is still slightly different, and *The Scotsman* for January 11 carries a letter, signed 'Ledchraggan,' the text of which follows:—

"Ross-shire, January 7, 1955.

"Sir,—Your correspondent 'G. D.' (Points of View, December 31), in calling attention to the effects of present educational requirements on the problem of rural depopulation, expressed opinions shared by many throughout the country. Those responsible for the educational changes of recent years seem to have given little consideration to local conditions in applying to sparsely-peopled districts a system devised for urban industrial areas, and which, in the former, seem to be slowly but surely bringing about the extinction of the remnants of native country stock.

"While lip service is universally paid to the importance of home influence in the upbringing of the child, in reality,

(continued on page 4.)

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\*Note: The above rates cover subscription to *Voice*, appearing fortnightly in alternate weeks with *The Social Crediter*.

### How Big is Evil?

by G. BAXTER.

In this world of so-called great things, of epoch-making inventions and developments, evil appears to be cultivated on a scale as never before. A little observation of men and their activities indicates that although much of the evil is deliberate, most of it arises from ignorance of the nature of mind. All evil action is the effect of evil thought and false desires and every individual or organisation professing to combat evil must know something about its nature, about the nature of mind and about the laws which govern human action.

Action springs from desire—even the ascetic, who tries to eliminate desire, operates on this urge—he desires to eliminate desire. Desire keeps us moving from minute to minute—not thought alone. Thought, particularly abstract thought not supported by the emotive force of desire, is lifeless and achieves little or nothing. Desire, as distinct from mere wishing, is the fuel of action. The moment we receive a thought, good or evil, verbally or in writing, or we generate one within our minds by contemplation or by meditation, envisage its possibilities, desire its realisation and then make use of the will to keep our minds focussed on it, not only do we begin to do things towards its attainment, but, by the very intensity of our objectivisation, we attract to us the means to do it and the persons who can help us attain our ends.

A Don Juan's activities are a simple and striking example of the nature of action. He thinks continually of new amorous adventures, visualizes what he wants, generates as a result of his clear vision the desire to find the woman who can satisfy his passion, and then takes action by beginning his search for her and so, by apparently the most fortuitous circumstances, he is thrown into the arms of a willing damsel.

We have all had experience of the nature of action, even if we have never consciously analysed it. We become interested in a hobby or sport or some other occupation, we consider its possibilities calmly and rationally at first, but, as our interest grows with the clarity of our objectivisation, the desire to participate actively in the chosen occupation gains strength and within a short time, aided by the will directing the mind to concentrate on the subject, apparently by chance, we meet people who are also interested in the subject, are prepared to offer help and suggestions, to lend

or even give us equipment so that we can make a start. And so by the very magic and intensity of our thought and desires, we are drawn into a circle of people actively interested in the same ends.

All action, good or evil and however trivial, develops in varying degrees in this manner. The power to envisage things clearly and persistently and the desire to do things are almost identical: the latter grows as a result of concentration on the former, assisted by the will to keep the focus clear. If the objectification is strong, clear and persistent, desire and action must follow. The 'self-made' successful business-man knowingly or unknowingly makes use of these laws and draws to himself material abundance and worldly success. "Everything he touches turns to money."

Street corners are dangerous and accidents occur there. The local inhabitants are enraged at the indifference of the authorities to the welfare of lives so endangered. It requires but one person with clear vision to take effective action to harness the powers of the local population on this matter, to stimulate along the right lines their desire to see the corner made safe and to lead them in a powerful united demand for the reconstruction of the dangerous corner. Again, as if by magic, a stream of desire for action centres around this one person; people come to him and are overwhelming in their desire to see the local authorities forced to make the dangerous corner safe. Their demand succeeds: all rational objections such as that of cost or physical difficulties are broken down by the energy of powerful desires properly harnessed.

As we have said, whenever objectification is clear, action follows almost immediately and, in addition, people holding similar mental pictures attract one another. Furthermore, people with any strong desire to gain a given end and whose mental picture of it becomes ever clearer and more precise by concentration on it, draw to themselves the means for its attainment. Abundance and the means to release it are always potentially available in prototype; it is the quality, intensity and concentration of men's minds which must be the cause of their eventual expression. Conversely, people, for example, who are financially wealthy and consequently possess potentially the means to do many things may achieve nothing because they have no vision and quite often their potential power slips from them.

For individuals and their organisations to grow, men must give attention to the quality of their minds. A true increase in power can be gained only by mental growth. A man must know what he wants (the confusion of to-day lies in the fact that so few do). He must envisage the object of his desire clearly (butterfly-minds cannot do so), and with the aid of the will keep his mind focussed on what he wants (those who 'couldn't-care-less' know little of the power of desire and will). Moreover, pending complete attainment of his purpose, a man must learn to gain minor, experimental, successes. It must be a minute-by-minute and hour-by-hour progress, never faltering and never ending. Everything must come under the mental microscope to ascertain its relation to objectives.

The laws of action can be used for any purpose, for good or evil, by the saint or by the self-made man and knowledge of them must be part of the equipment of those who would conquer evil. Man's weakness in dealing with

evil, however, is not only his ignorance of the laws of action but above all his lack of contact with the unconscious part of his being. Apart from abstract, theological talk, men are not positively aware that beyond the sphere of the material world there is a source of power and direction available to them which transcends human ability to conceive by means of the intellect but which is nevertheless recorded in some part of their make-up.

Relying on reason, urged by desires generated by the evidence of the senses, moved by such emotions as fear, hatred and malice, man can do nothing right, can be neither physically nor mentally sound; he just blunders around, suffering all the ills that flesh is heir to because his only authority is his limited finite mind.

Governments and their statesmen may not know where to seek true authority for their actions but the individual, if he is to combat evil within himself and outside himself successfully, must seek and find the true authority which is just in the unconscious part of his being, in the part which, if he will surrender himself to it, is ever striving to heal his physical and mental ills, as well as his psychological confusions.

Wholesome thought (ability to see the whole as distinct from the part) wholesome objectivisation, wholesome desire and correct action can alone spring from the irrational and unconscious part of our beings, where we can contact the Infinite source of life and be constantly in tune with it. It is here that in spite of all outward signs to the contrary we can ascertain that we need not be mere pawns in the whirlwind of events but can direct our lives and achieve true success far beyond the knowledge and vision, for example, of the 'self-made' man.

Thus we see that the nature of man is in a sense two-fold. He can look for guidance from the evidence of the senses, that is, be a complete materialist, or he may turn to the source of all things for his inspiration.

There is undoubtedly a conscious attempt on the part of certain groups of men to turn men's attention from the true source of power and to force them to direct it towards worldly authorities, to keep them by the force of sheer necessity ever at the grindstone of materialism, to pervert their minds by false information and instruction and to make them slavish and mostly blind accomplices of evil.

Yet, at the same time, there is a general unconscious resistance to this devilishness; deep in man there is a voice which says that they do wrong although the intellect by its very nature cannot furnish a reason.

Now, it is a curious fact, as yet given very little attention, that this wonderful material world, with all its actual and potential riches, which so many believe to be the gifts of God, is the very thing which tends to draw us away from Him. The very beauty of the world and the luxuries and comforts it has to offer focus our attention upon it and tend to make us materialists; the two-year old finds wonder in every little thing, in every clothes-peg; the farmer, tied to the physical world by his calling, is dependent on its moods; then there is the joy which the making of material things well can give us, as well as the attractions of the flesh, the arts and the sciences. In addition, we must have food, clothes and shelter for our bodies. Above all, the more difficult these things become to acquire, the more they

engross our attention. The apparent importance of the seen draws our attention from the unseen.

Thoughtful reflection should lead us to the conclusion that there is a deliberate and, I would say, a divine design in this apparent conflict between the love of God and human attachment to His Creation. This conflict is the essence and the very spice of life on earth and one which may always exist. It has been said that the devil lies in anything which tries to master us but, to put it more precisely and in harmony with this conclusion, the devil lies in anything which we allow to master us. We are devilish when we allow the claims of the material world to occupy all our thoughts and attention and when all our acts are based on worldly authorities.

How can we reconcile this apparent conflict of interest? It is clear that we must always endeavour to keep material things and worldly knowledge in correct relationships to ourselves and to our highest aspirations. How can we do this?

Many seers and teachers throughout the ages have taught in one way or another that the evidence of the senses as well as time and space are illusions; we see around us, they say, but the reflection of our own minds and, in a sense and in spite of the urgent needs of our physical bodies, there is some truth in this. It is, however, a conception of things which, as it becomes clearer by practised meditation on it, will enable us to throw off from time to time the claims of the material world and to reach our true centre. The more frequently we consciously shake off material claims in this manner the more we shall feel refreshed when we return to the world of things and its apparent exigencies; much that we thought previously to be important we shall find of less importance and much that we had not seen before will come to light. It is in the unseen that man can find in the long run the divinity within him. Here is the peace which passes all understanding, the Nirvana of the Buddhist, the perfect state of rest. This is the true and only antidote for evil for here is the power which will enable us to master all those stupid habits which have battened on us and in the end will prevent anything from mastering us. Fear, worry and neurosis of all kinds which inhibit action or promote erroneous actions cannot be set aside by individual effort alone but only completely by recognising ourselves as part of the Infinite and by following its guidance and Authority in all our thoughts and deeds.

The more clearly we realise the two-fold nature of our beings, the Glory of the Infinite and the position we must take up in the finite world, the more clearly we shall appreciate that everything is to hand to achieve our ends and that physical poverty and mental confusion are the outcome of placing our trust in our limited finite minds.

This is the basis of the present struggle between good and evil. On the one hand, there is man's unconscious resistance to the few who consciously exploit the downward pull of material things and, on the other hand, his actual surrender to the downward pull and its exploitation.

The exploiters are paranoiacs, power-maniacs and world-planners and most of their henchmen are 'self-made' men who find the going good for their worldly finite purposes. They are all parasites of society and, even if forcefully removed, would like ulcers on a diseased body be replaced

by others perhaps still more pestilential; for it is the body-politic which is sick.

The ending of the conflict lies in the minds of those who deliberately or unknowingly give way to this devilishness and it is here in the minds of men and here alone that the solution to the problem of evil can be found: it is only through the mind that the correct antidote can be applied.

(*To be continued.*)

### *The Fig Tree*

With the approval of the Chairman of the Secretariat, the editor of *The Fig Tree* (Quarterly) writes:—

Arrangements are being made for the publication of the December (1954) and March numbers of *The Fig Tree*, (New Series, Vol. 1, Nos. 3 and 4) together in one cover, though otherwise indistinguishable from normal issues.

Although in part attributable to exceptional circumstances, the main reason for asking readers of the quarterly to accept this arrangement, is the determination that, however slowly it does so, *The Fig Tree* should move towards, and not away from the standard set for it. Great importance is attached by the Secretariat to the attainment of this result.

The volume of material for this purpose is steadily mounting, but the expedition with which it can be handled satisfactorily has not reached a satisfactory level. It is hoped it may soon do so, and an important weapon of Social Credit be fully prepared.

It is desired that articles intended for submission for early issues should be forwarded as soon as possible.

#### *FROM WEEK TO WEEK— (continued from page 1.)*

as far as remote areas are concerned, that influence is being undermined. The home for the hostel pupil is being converted into a mere holiday residence, and in the case of those who journey daily for perhaps twenty miles by bus, there is no time for recreation or for family activities or for the performance of chores about byre or steading.

"This may not be altogether a new thing, but in the old days it affected only 'the lad o' pairts,' who was, in any case, reared for export. To-day it affects all children, so that parents either refuse to accept employment in the remoter areas or, dwelling there, feel themselves forced to remove nearer towns if they wish to preserve some measure of home and family life.

"The system is wasteful. In a recent case known to the writer (but not in the county of his residence) a village girl was conveyed to and from the nearest junior secondary school at a daily charge to the public of 35s. for taxi-hires. This daily transport of children to secondary centres has become one of the most lucrative of rural industries, and the provision of facilities for their own children in some cases enables parents to purchase and maintain cars from their hiring fees.

"Unless parents possess sufficient means to make private arrangements for their children's education they no longer have any say in the guidance and direction of their future after the age of twelve. The sensitive child, acutely conscious of some physical weakness or defect, must enter a hostel with possibly consequent misery to himself, and worry

and anxiety on the part of his parents. Where there is no hostel there is the difficulty of obtaining suitable lodgings in centres where there are outside demands, seasonal or otherwise, on the available accommodation.

"The parent of the child from a remote area is penalised by the payment of an additional sum to the grant provided by the authorities in such cases. There is the fear, too, that the leisure activities of the boy or girl in lodgings may not be adequately supervised and the child exposed to the less elevating influences of the small town. Solution of such difficulties is only found in the parents' removal to the town or its immediate vicinity.

"Schooldays over, the country boy remains unsettled. Even if he returns, it is only to be conscripted for National Service when he receives further conditioning for the life of crowds and cities, and if at the end of that period he returns home, the probability is that rather than settle down to the humdrum routine of farm and croft, he seeks the more lucrative employment and companionship offered by the hydro-electric construction camps, returning home only for an occasional week-end holiday.

"It seems unlikely that youth subjected to such influences will ever return to farm or croft, and as long as these conditions obtain there seems no possible check to rural depopulation. Already farmers find difficulty in obtaining skilled shepherds and other workers, and prophesy that another generation will see the disappearance of that admirable race of men. The few children in the crofting villages are unlikely, under present conditions, to follow in their parents' steps.

"It is no new story. For two centuries Northern Scotland has been drained of its people by war and emigration. As far back as 1804 the Highland Society became alarmed and sought by money grants to persuade intending emigrants to reconsider their decision and remain, but no effective remedy was ever found to stem the exodus, though many inducements have since been offered to increase the flow.

"In 1946 Sir Frank Mears, P.R.S.A., speaking in Edinburgh, pointed out the danger threatening Scotland. Her countryside was in decline, the number of deaths in many areas exceeding the number of births per annum, 'a terrible condition for a country and people who had once gone out to populate great areas of the earth.' The cities of Scotland, he said, could only expand at the expense of the rural areas, and these were down to danger point.

"It seems, therefore, that our expanding cities and our new towns must in the future increasingly draw fresh blood from non-Scottish elements. Our countryside, too, cannot always remain empty, and possibly the census statistics of our Northern counties show the trend of things to come. While the overall population is in decline, the proportion of that population and the actual numbers of non-Scottish stock (Irish, English, Polish, Ukrainian, &c.) increase wherever in the published statistics the figures of these have been given.

"There may always be a Scotland, if only as a geographical name. The Scots themselves seem fated to follow the Picts."