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Homo Sapiens and All That

by TUDOR JONES

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The one and the whole work of education may be summed up in the concept, 'Morality.'—Herbart.

Of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their Education.

—John Locke.

The teacher is the servant of the community not its master.—Professor J. J. Findlay.

Plans for the future of Education are to be published by the Board of Education. The Planners have been very busy (see various publications of 'Political and Economic Planning,' Chairman Israel Moses Sieff); and one by one the plans concocted in Whitehall or elsewhere are being announced in advance by the Government. This has already been done in regard to the organisation of a State Medical Service. It is about to be done in regard to Education. We have as yet had no intimation of the shape of economic things to come, and the desires of bureaucracy concerning mass housing, mass rationing, mass entertainment, mass clothing and mass work can only be inferred from the activities of Messrs. Reith and Bevin, etc., Lord Woolton and the "B."B.C.

The announcement of plans in advance of adoption is obviously a practice to be commended; but in the absence of serious opposition to the 'drift' of the moment, the pen of the press agent is apt to sweep the public into compliance ahead of the occasion for discussion.

Social Crediters have, as such, no special views on education any more than they have special views on high explosives. They have special views concerning the relationship which must exist, if human association is to be carried on to the end which most people believe it is being carried on, between consumers and producers. They are interested, therefore, in the identity of all agencies which impede the successful working of society and in the techniques employed by these agencies—not, primarily at any rate, to gratify the desire for understanding, but rather in order to effect some improvement. If the consumer is to obtain the advantage of improved process in any form, or obtain any control over the programme of production—guns or butter—certain definable adjustments must be effected in the financial system. If this can be done in war time, it can be done in peace time, and *The Economist's* 'epigram,' "the proper sphere of finance in wartime is to ensure that

nothing is decided on financial grounds" (p. 530: November 1) may be extended to that period which the planners are busy planning.

If it is 'education' that has guided *The Economist* to the realisation that nothing need be done on financial grounds, then Social Crediters are interested to know that 'education' is capable of removing a misconception from minds which have appeared most unpromising; if it is 'education' that leads the people of this and other countries to a condition in which they are unable to distinguish means from ends, or to formulate their requirements correctly, or to assess their capacity for deciding technical matters at an appropriate level we are interested to know that, by 'education,' the efficiency of social institutions can be reduced. 'Education' enjoys so great a reputation in modern society that the efficacy attributed to it by John Locke is at least understandable, and, if it is true that nine tenths of what men are, voters and politicians alike, is the result of education, education deserves some realistic inspection to discover whether some misuse is not being made of it by those who are in control of it which may account for the large proportion of 'evil' which accrues to citizens as the result of their joint efforts in society. Could it be contended that Merry England afforded a better prospect of human satisfaction than modern England because it was not burdened with compulsory education? What does education do? What can it do? What do the planners wish it to do? What have past planners made it do? These are questions which might suitably be answered in advance of the next dose of planning-on-paper in the interest of the next dose of merriment in England.

The more one looks into the facts concerning 'education,' the more persistently questions arise concerning what is supposed to be axiomatic in regard to it.

"The Infant School sprang into existence in three different places during the last 160 years, each of its founders being probably ignorant of the work of the others."—(Hadow Report, 1933). The places were New Lanark, Waldbach in Alsace and Blankenburg in Thuringia.

Why (since 1769 only!) have Austrian, Belgian, Czechoslovakian, French, German and some Swiss children and the children of two states of the U.S.A. been educable from the age of six; while some Swiss, nearly all American child-

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Professor Arnold Toynbee

"We are engaged on a deliberate and sustained and concentrated attempt to impose limitations on the sovereignty and independence of the fifty or sixty local sovereign independent States . . . It is just because we are really attacking the principle of local sovereignty that we keep up protesting our loyalty to it so loudly. The harder we press our attack upon the idol, the more pains we take to keep its priests and devotees in a fool's paradise, lapped in a false sense of security which will inhibit them from taking up arms in their idol's defence . . . we are working discreetly, but with all our might, to wrest this mysterious force called sovereignty out of the clutches of the local national states of our world. And all the time we are denying with our lips what we are doing with our hands. . . . But . . . supposing the present generation of mankind is defeated in the end, after all, in the strenuous effort which we are making *to centralise the force of sovereignty?* . . . I suggest to you that history is likely to repeat itself here, and that, once again, what Prussia is to-day, France and Great Britain and Italy, yes, and even the United States, are likely to become to-morrow. For the sake of the peace and prosperity of the world I devoutly hope that my prophecy will prove correct."

—Professor Arnold Toynbee in an address to Conference of Institutions for the Scientific study of International Relations, held at Copenhagen on June 8, 1931, and reported in November issue of *International Affairs*.
 Our emphasis.

Mr. Trevor-Roper's appointment as Regius Professor of History at Oxford coincides with the appearance of his ferocious assault, in *Encounter*, on Professor Arnold Toynbee; and Professor Toynbee has come in for some rough handling by a good many learned critics recently. His theories about the origins of early civilisations were subjected at the Austrian Institute in London the other evening to the close examination of an eminent Austrian archaeologist and ethnologist, Professor Robert Heine-Geldern. Professor Toynbee had resurrected an out-dated theory, Professor Heine-Geldern said, with his view that the ancient cultures were surrounded by invisible walls and developed, independently of one another, by mutations. He maintained that civilisations disappeared if they could no longer resist the "challenge" of their environment; that is to say, if they became either too contented or too prosperous, or had spent their energies in the process of adaptation. They were the "weaklings" who fell exhausted by the wayside.

The archaeologist, however, was confronted by a different picture. Professor Heine-Geldern referred to the many recent finds which pointed to internal connections and mutual influences in all eight types of civilisations which Professor Toynbee described. Such exchanges had indeed increased cultural possessions and given rise to new cultures. Asian traces can be found in Egypt; Babylonian influences are particularly noticeable there, and the discoveries of Chinese influences on the early American and Mexican civilisations have done away, once and for all, with archaeological Monroe doctrines. It is indeed possible to speak about an "Asianisation" of America comparable to the "Indianisation" of the Asian continent. New cultures have arisen from these contacts. Not a single one of the ancient civilisations can be regarded as the product of an independent mutation process.

To follow Professor Toynbee would lead one to the assumption that, for instance, the wheel, and new methods in mining and agriculture, had been invented independently in the different cultures. No evidence could be cited to support such a view. The precise colouring of compasses which have been found in different places—showing East as red and West as blue—was one example of many that suggested mutual contacts. That the early American civilisation knew neither the true arch, nor the wheel nor the plough, was not an argument against Asian influences on America, but only showed that such tools of civilisation were not needed there. The American Indians had been able to do without vehicles and ploughs—then as widely even today.

If Professor Toynbee's theories were based upon such unsound bases, if his facts were incorrect, could the theories themselves—the speaker asked—be true? He agreed with Professor Toynbee that the study of early civilisations should be taken far beyond the confines of the Western world and that it was necessary to find a unity in the origin of early civilisation. But the unity of world history which Professor Toynbee professed to discover was really no more than a parallelism, not a genealogical unity. Archaeologists and ethnologists ought to deal with the problem not with pre-conceived ideas but from a strictly historical approach.

—*The Tablet*, June 15, 1957.

Lord Melchett (Sir Alfred Mond)

"All through his life, the philosophy of Wagner held and guided him . . . just as he loved Cromwell's courage and sometimes planned his life upon it, so he applied Wagner's philosophy to the problems of politics and economics."

—*Alfred Mond: Biography*, p. 60. Hector Bolitho.

"Whose Service is Perfect Freedom"

by

C. H. Douglas.

Foreword by Tudor Jones.

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The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Crediter* analysed the activities of that administration in our progress to disaster; and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to re-publish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

We have from time to time expressed the opinion that the Roman Catholic outlook on economics and sociology is the essentially Christian outlook; and that no other Christian body of opinion is so consistent in its *official* attitude. It is beyond question that the anti-Christian venom of the Communists is focussed on Roman Catholicism, and that Protestant bodies, when not used as tools (and even then), merely excite contempt.

Having this in mind, and with a special desire to re-emphasise our appreciation of the greatness and venerability of the Church of St. Peter, it is with deep regret that we feel obliged to criticise sharply the political antics of a minority of the Catholic Hierarchy in Quebec, which we associate with a peculiar undercurrent, not representative, but powerful. At the moment we have in mind Msgr. Desmarais, Roman Catholic Bishop of Northern Quebec, who, referring in a pastoral letter to speeches made by P. H. Ashby, M.P., and Réal Caouette, M.P., as "unclean demagoguery," ordered his priests (many of whom are most valuable workers for Social Credit) not to rent parish halls and schools for Social Credit meetings. Since many French-Canadian villages have no hall but the parish hall, this amounts to interdict. This pastoral letter was read in every Church in the Diocese, and in it, Msgr. Desmarais, referring to Mr. Ashby as saying "we are not here on earth to work, we are just here to seek the results of our work": observes, "Try to make sense of that if you can."

If the most reverend Bishop cannot perceive the difference between work as an end in itself, and work as a means to a clearly understood objective, we think he would be well advised to leave the subject to those of his Communion who have a closer acquaintance with the ideas of St. Thomas Aquinas. His interference with so short an interval still to elapse between it and the Provincial Election savours not so much of policy as of politics and will be wisely construed in that sense. His actions and opinions serve directly the interests of Socialism.

At the risk of some repetition, it may be desirable to state the essential basis, and difference, which distinguishes the attack of Social Credit, primarily upon finance, but inferentially upon politics.

We hold no exclusive patent on either monetary reform or political economy, using the term in the sense in which it is understood, *e.g.*, in Cambridge. But, so far as we can observe we appear to be alone in insisting that monetary reform is *not* Political Economy. Perhaps we may elaborate a little.

We say that a money system is a special form of accounting which should indicate a balance between prices of goods in the market (including intangibles) and available purchasing-power. But further, we say that wages and salaries are payment for an intangible which is a component of all tangibles, and that these two propositions taken together impose a balance which is factual not political. Political Economy only begins where finance *ought* to leave off. For instance we should characterise the monetary policy of the Socialists in general, and the present British Administration as similar in fact and essence to a fraudulent balance sheet, not because we dislike their policy, as we do, but because we have a complete contempt for their accountancy.

If the matter rested on this plane alone, it might possibly, though not unequivocally, be claimed that the Churches are free to take sides, or to ignore, the subject as purely technical. (Is a fraudulent balance sheet purely technical?) But it does not. The essence of a genuine wage contract is that it *implies* (because wages go into cost) *a definite share of the goods produced or their COST equivalent. It does not contemplate the violation of that contract through robbery by a third party through differential taxation, or the introduction of undisclosed factors by a political economy contemplating devaluation of the units of payment.*

If Monseigneur Desmarais and other Catholic prelates who have criticised Social Credit activities cannot be induced by their better-instructed brethren to realise the existence of the undercurrent to which we have alluded, which is worldwide, and that they cannot shirk this issue, still less afford to be mistaken, it will not, in the event, be the Social Credit movement which will suffer.

The essence of civilisation is *free contract under duress*. To suppose that you can have a contractual system which does not provide duress after contract is to adopt the social system of the "unauthorised strikers." But when that "*type, espèce de l'homme*" Mr. John Strachey, mouths his "fair shares for all," irrespective of ability to pay, he is sabotaging all the wage and salary contracts on which our present society is supposed to rest. Whether Mr. Strachey and his colleagues know this, and are consciously working for unrestricted anarchy, or whether he and they neither know nor care so long as their eminently bi-lateral acceptable situation is maintained, we cannot say. But of two things one. Either the contractual is inherent in the nature of things and should be clearly recognised and upheld, or unilateral totalitarianism is better, and should be proclaimed. To suppose that "the British genius for compromise" can be applied to the half-slave, half-free situation without understanding what is involved, is once again to resign ourselves to the more truly British genius for learning the hardest possible way.

The essence of the National Dividend proposals of

Social Credit technique is to provide for *free negotiation without duress, not contract without penalty*. We are altogether too much given to accept power politics as the basis of all activity, economic and political. Why have the "Scraps of paper" if they bind no-one?

(July 24, 1948.)

The full text of the Pope's Christmas Broadcast confirms the opinion previously expressed in this column, that it was unsatisfactorily reported in the general press. It is in two parts, and the first part, "On True and False Democracy" appears to us to be the centre of gravity of the address, rather than the highly-qualified endorsement of a World Organisation to maintain peace—an endorsement contained in the second part, "On the Machinery of International Security," which can only be understood in reference to the very difficult premise "... we understand why the authority of such a society must be vigorous and effective over the member States: in such wise, however, that each of them retains an equal right to its own sovereignty."

This section of the Broadcast concludes with a most peculiar, and, it would appear, studied, slight to Great Britain—unique thanks to the United States and its representative at the Vatican, and "equal praise and gratitude to the Head of the State, Governments and people of Spain, Ireland, Argentina, Australia, Bolivia, Brazil, Canada, Chile, Italy, Lithuania, Peru, Poland, Roumania, Switzerland, Hungary and Uruguay." (January 20, 1945.)

In the current number of that very able little review, *Blackfriars*, the unfamiliar and startling, but not novel proposition is advanced that the great enemy of Man is the Divine Law. This may sound shocking; but it appears to be evident from the context that it is what the Orientalists call Karma, the Law of Cause and Effect, to which reference is made, although the word is not used, and the doctrine is attributed to Paul.

Little reflection is necessary to see that an inescapable chain of cause and effect establishes determination—man becomes simply an automaton. We think it was Dr. Tudor Jones who suggested that the key doctrine of Christianity is the supremacy of repentance over the Law—that there is what may without irreverence be called a technique by which the chain of causation can be broken. If this is so, it is certainly far from an easy technique; and there is room for a very wide exercise of it at present. (February 26, 1949.)

" . . . NEITHER DO THEY SPIN . . . "

by

BRYAN W. MONAHAN

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ONE SHILLING

HOMO SAPIENS AND ALL THAT—

(continued from page 1.)

ren and the offspring of Swedes are not meet for the master until seven, eight or nine? (U.S.A.: 2 states, 6; 29 states, 7; 17 states, 8; 1 state, 9.) The Infant School 'sprang' into existence. Why? What happened in 1769 at Wadbach, at New Lanark in 1816 and at Blankenburg in 1837? Adam Smith, who wrote "the most valuable contribution ever made by a single individual to determine the true principles of government" (*vide* Buckle), was born in 1723. He at all events was not subject to compulsory attendance at an infant school at the age of six. Watt's discovery of the use of steam was in 1765. Hargreave's "jenny" belongs to 1770, and Crompton's mule to 1776. It looks as though compulsory schooling were part and parcel of the inauguration of the Industrial Revolution. Obviously some features of its development were directly related to industrial requirements; but they particularly do not explain the fervour of the vast literature which grew up inside a century. "Knowledge is power" wrote Tennyson; he did not say 'education.'

Shakespeare had 'little Latin and less Greek.' Thomas Hobbes, son of a vicar, 'one of the ignorant Sir Johns of Queen Elizabeth's time' who could 'only read the prayers of the Church and the homilies' acted as Francis Bacon's secretary. "He was forty years old before he looked on geometry which happened accidentally; being in a gentleman's library Euclid's *Element's* lay open, and it was the 47th Proposition, Lib. 1. So he reads the proposition. 'By God,' says he, 'this is impossible.' So he reads the demonstration of it, which referred him back to another which he also read, *et sic deinceps*, that he at last was demonstratively convinced of that truth. This made him in love with geometry." At 40; but Bacon, after showing promise in his youth, went at thirteen to Trinity College, Cambridge, which he left without taking a degree. Plato wrote about education, and Locke and Rousseau; but it is chiefly since his time that the mere pretence of proficiency has been enforced and certificated and raised to the monstrous reverence of a Totem.

(To be concluded)

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