

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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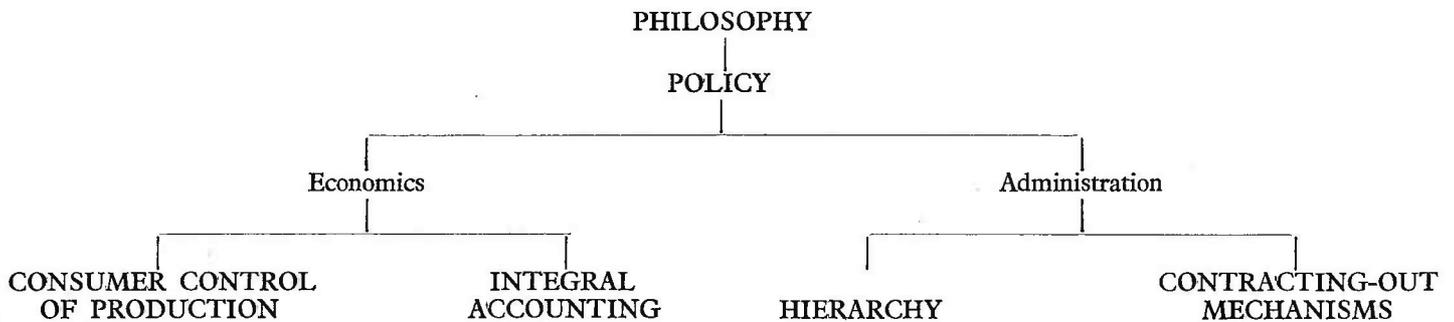
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### WHAT IS SOCIAL CREDIT?

Social Credit assumes that Society is primarily metaphysical, and must have regard to the organic relationships of its prototype.



**OBJECTIVE:** Social Stability by the integration of means and ends.

**INCOMPATIBLES:** Collectivism, Dialectic Materialism, Totalitarianism, Judaeo-Masonic Philosophy and Policy.  
Ballot-box democracy embodies all of these.

February, 1951.

### ... There is a Metaphysical Law

Perhaps the simplest method by which the fundamentals of the world crisis can be indicated—a method which is involved in the “Light Horse”\* exploration—is to decide whether or not there is, in the realm of metaphysics, a system of law analogous to, but not necessarily identical or even parallel with, the conception we call the scientific conception of the physical world. On this decision, we can build a framework of human rights, or the absence

of them. If human rights are “real” they carry their own penalty. If there is a metaphysical law, as Christianity has always contended, then the idea that, *e.g.*, the House of Commons can pass any law of the realm without reference to metaphysical law, is simply a claim that the House of Commons has no relation to reality, and its actions must plunge its constituents into one disaster after another. The Russian thesis is that there is no boundary to the acts of the State, and therefore, no metaphysical law. As has often been stated, although with an altogether different intention, Russia is a Great Experiment. We await confidently the great Explosion.

\* For amplification on the “Light Horse,” readers should refer to issue of May 18, 1957.

—The Social Crediter, March 16, 1946.

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### The Decline of Amateurism

The following letter was addressed to the Editor of *The Daily Telegraph*, London.

Sir,

If the breach in the hierarchy of governmental service is to be healed a complete chain of personal responsibility for results must be established in line with the proven effectiveness of ordinary business organisation and from the elector upwards which means the abolition of the "secret" ballot.

It is significant that a Europe, once said to be priest-ridden, has become, after four centuries of supposed progress, expert-ridden with devastating consequences to individual freedom. The most dangerous man is the expert who knows everything about his business except what it is for. He may well write our and his epitaph in "rotten parchments."

But personal responsibility without effective sanctions is a will o' the wisp and parliamentary representatives must ruefully admit that they can be sacked (without pension) whereas the experts are sacrosanct. Their voices are recorded by the divisions but the master's voice is muffled in collective anonymous obscurity.

The amateur's primary ground of effective judgment is results. His decline of judgment follows a decline of choice and the elimination of alternatives is the measure of a slave world.

It is still possible, though increasingly difficult, to contract-out of propositions, e.g., we need not endorse irresponsibility and ineptitude at election times by using a "secret" vote. There is an identity between priest and people, and power wedded to responsibility is a common endowment to be enjoyed, not repudiated.

W. P. LANGMAID.

### Education v. The Educationalist State\*

by DRYDEN GILLING SMITH

(Continued)

The industrial revolution made standardised training in classes for the mechanical arts a practical proposition. Reading and writing were more and more needed as the medium for such training and a growing belief that the three "R's" had by then become a practical use to everyone led in the nineteenth century to the government's supplementing the work done by Church schools to teach these subjects, by authorising the expenditure of rates and taxes on further schools. English sentimentalism, expressing itself via protestantism ("orthodox" and "nonconformist") and liberalism, found this measure the only means of dealing with the child-labour problem which was an unpleasant feature of the industrial towns. In their vague sort of way the spokesmen of what has been called the "Nonconformist conscience" perceived something of the connection between the old learning and godliness and learning and so presumed that if you taught a person something you would make him good.

This is the only attitude that explains the general acceptance of a new power delegated to the government, the right of compelling a parent by law to ensure that his child reaches a certain standard of proficiency in the three "R's." Lord Sandon's Act of 1876 did not go as far as making attendance at a school compulsory but prohibited the employment of children under 10 and of those between 10 and 14 who had not reached a specified standard in the three "R's." One has the impression that those responsible for this act had their eyes fixed on the immediate problem of child-labour and gave little thought to whether Parliament had any right, in accordance with the constitution or with natural law, so to regulate a parent's relationship to his child. The impression is confirmed by Mundella's Act of 1880 which made attendance at a school compulsory between the ages of 5 and 10, so that the specific 'educational' objective of a standard of proficiency in the three "R's" is replaced by the physical objective of getting children in a particular place at a particular time. This latter aim is still widely accepted and was obviously the *raison d'être* of a recent speech by a Durham County Councillor complaining that any government saving from cuts in 'education' services would be absorbed by the resulting increase in expenditure on the police force.

After this foundation stone laid in the belief that education consists in providing a suitable environment for children, the older educational institutions were treated more and more as if they were like the basic training centres for the mechanical arts, and since their original purpose was often unknown or forgotten, they were in many cases assimilated to the 'environment regulating' system operated by the agents of the national or local political governments. The keystone of the idea in action was the 1944 Education Act when the system was expanded to include control of policy in every school whether it was actually owned by

\* Originally published in *The Social Crediter*, April, 1952.

the day can have virtual monopolistic control over what part of the cultural heritage shall be transmitted from one generation to another. No doubt it is intended to transfer this control to an even greater temporal power than the national 'state' in the form of some international 'state.' There is an ominous suggestion by Mr. Jacks that an international body should revise text books (especially in history) in the interest of "the principles of post-war civilisation" and that a resulting history of Europe *should* be the basis of all school text books. This emphasises the character of the usurpation by a temporal power of the function of authority. It has not only bought the controlling interest in most of our educational institutions with bribes, in the form of payments for their upkeep, from money no government has any right to possess, but is attempting to bind the traditional knowledge by which its own actions ought to be bound. We are faced with a clear illustration of the proverb that *dæmon est deus inversus*.

There are four main idea-clots that have been intensively and successfully propagated in the last fifty years which have made possible the general acceptance of the 1944 measures. They are *Belief in the absolute importance of environment as the determinant factor in human development*; *Belief in equality*; *The Hegelian belief in the 'state' as a superhuman entity*; and the *Encyclopædist belief in learning for its own sake* which has been substituted for 'greater knowledge of the laws of the universe' as the justification for learning things not of immediate practical use. These, though they may not be in agreement with each other in all their applications, do, each in its own way, provide axioms on which arguments for a state-operated 'system' of 'environment-regulating' education can quite easily be based.

The greater belief in the importance of environment is paradoxically the result of the Darwinian theory of evolution. The fact that the Protestant churches have assimilated the idea that human beings are what they are because of their adaptation to physical circumstances, has, because the latter postulates the means of perfecting human beings by the provision of suitable surroundings, made many of the spokesmen of these churches into enthusiasts for the 'Welfare State.' Looked at through evolutionary spectacles Utopia becomes a practicable proposition. Such a belief in the possibilities of environment-regulating has caused the works of the so-called 'educational psychologists' to be treated as if they were important.

In both the English epic *Beowulf* and the Greek *Odyssey* we find that the first words of greeting between strangers are coupled with questions and answers about their ancestry. In his chapter on the Greek nobility (*Paideio*, vol. 1) Werner Jaeger tells us, "It is a fundamental fact in the history of culture that all higher civilisation springs from the differentiation of social classes—a differentiation which is created by natural variations in physical and mental capacity between man and man . . . our earliest literary evidence shows us an aristocratic civilisation rising above the mass of the common people . . . All later culture, however high an intellectual level it may reach, and however greatly its content may change, still bears the imprint of its aristocratic origin. Culture is simply the aristocratic ideal of the nation, increasingly intellectualised." We have

dealt earlier with the source from which that ideal stems and its necessary correspondence with metaphysical reality. In contrast to this fact of experience Mr. Dewey expresses the hope that "culture shall be the democratic password." (*The School and Society*, p. 73.) Unfortunately this is exactly what is happening, only it has ceased to be culture in the process (this process has had a certain nuisance value in the inflation of printed matter, followed by the division into highbrow and lowbrow, and no doubt in time by an attempt to make everybody high-brow). The belief in equality has done its best, though never quite succeeding, to be imposed on humanity. We have seen the term 'gentleman' extended to everybody and the word "Charlady" is a fitting monument to such a large-scale attempt at "levelling-up." In his suppressed work *The Doom of Youth*, Mr. Wyndham Lewis tells us that "Everyman's a genius" may be the outstanding achievement of the twentieth century. "These aristocratic tendencies on the part of Nature must be dealt with . . . And if mankind decided that *all* men should be gentlemen (as they did) nature puts her spoke in as usual, and remaking, or never endorsing, or deliberately withholding the requisite from all the billions of gentlemen that mankind has decreed should exist . . . Nature may put it into the head of some 'genius' to invent a new political theory, or smite with sudden imbecility all the phalanxes of upstart talent or afflict with the plague of Black Boredom all those concerned." The desire for equality when expressed in such slogans as 'Equality of opportunity' and 'Parity of Status' is related to the belief in environment and lack of belief in the continuity of life as expressed in the continued existence of a family. The change of social position over a period of generations is abandoned in favour of the view that all men ought to be able to move from the bottom to the top in one generation, a reason, doubtless, why we have so many men of marked instability of character entrusted with the management of our national affairs. The attempt to remove the stepping stones, which the achievements of his ancestors may give to a boy at his start in life, has been prominent among the 'morally-tuned' war-cries of the equalisers. Mr. Jacks in *Total Education* tells us that every school must be 'co-ordinated' and that 'co-ordination' is the opposite of "such a hierarchy of conditions as we see in the school world to-day," it implies "parity of conditions in all schools. This though difficult to attain, is not beyond our power. By legislative enactment we can ensure equal conditions in premises and equipment, in service and pay, in staffing ratios and the qualification of teachers"

The financial control of our educational institutions by the 'state' has been made possible by the unlimited powers of taxation which disregard of the constitution has placed in the hands of a simple majority in the House of Commons. We have imposed no proper limit such as the tithes to divide taxation from tyranny, and we allowed the last vestiges of restraint to be cast aside by the Parliament Act of 1910. The first indication of this means of gaining control in action is evidenced by H. C. Barnard in his *History of English Education* as taking place during the last decades of the nineteenth century. "Moreover the higher-grade schools, assisted as they were by public funds, often competed severely with the endowed grammar schools, many of which

—in spite of the 1869 Act—were still poverty stricken . . . this helped to depress the grammar school type of education to the advantage of schools which tended to emphasise—or even over-emphasise—instruction of a non-literary type.” This type of situation has been multiplied many times over and in May, 1951, I drew attention to it in a letter to *The Tablet*. I attacked the principle of “universal taxation for universal education” and said that “In the matter of schooling . . . it has meant that the parents who are prepared to spend their money in buying the particular education they want for their children have had to pay for that education twice over . . . The one common point at issue is the right to ‘Contract Out’ without financial penalty for contracting out . . . if parents who did not send their children to state schools did not pay in taxation towards the ‘State Educational Service,’ the chances are that the money they would have to spend on education of their own choice would soon cancel out the claims that state schools have ‘better equipment’ than independent schools.” In State Insurance, Medicine, Legal Aid and Education it is the transfer of power which is the important issue. “The individual’s power to save and provide the benefits for himself is reduced, and as a result he is often forced to accept those provided by the state. He is made unnecessarily dependent on the temporal government in being forced to contribute, whether in taxation or in a ‘special scheme,’ in that he is making a contract with a party which can change the terms of its agreement at will, and he has to accept the benefits under whatever terms the government of the day may care to impose . . . The only suggestion recently put forward which deals effectively with this majority bribery, and guarantees the right to contract out of all such purely functional schemes in the national life, postulates the abolition of the secret ballot, and the substitution of an open recorded vote. All increases in taxation to pay for such schemes would be paid by those voting for the successful party. Savings for efficient administration would be paid 75 per cent. to the victorious voters during their party’s office.”

It is unfortunate that our national society, the state, should be made to operate on the material level of ‘Public Utility’ supplier at a time when the majority of men have become obsessed with the notion of the state as a super-human being with an independent existence. They have been unable, when acting in this capacity, to think of the state as merely one form of human association which would often be advantageously replaced by another form of human association. That is why they have been unable to see the importance of the above measure to ensure greater control by the individual of the state’s use of his money, and why it has received so little attention. Mr. Wyndham Lewis pointed out in his *Rude Assignment* (1951) “For many eminent thinkers the State is of course everything—in Hegel’s system it is a metaphysical absolute, conditioning the individual. Plato was by far the most illustrious exponent of this barbarous doctrine. Such a type of thinking is that of men in love with power—Hegel, the slave of the idea of the Prussian State, Plato an unusually embittered member of the Athenian aristocracy.”

The state’s increased control of educational institutions has been made possible not only by the pretexts for interference given by the problem of child-labour, and by the

unlimited financial resources consequent upon the removal of all constitutional restraints, but also as a result of many years during which the country had to endure war conditions. The psychological importance of the national state is naturally at its greatest when the country is at war, when it is exercising one of the main functions for which it exists as an institution—protecting the rights and ensuring the survival of the people and institutions of which it is composed. The fact that the wars concerned may not have been entirely waged for this reason may be either the result of statesmen insufficiently grounded in the ‘classical traditions’ to which I have earlier referred and/or the result of a deliberate policy to create war conditions so as to increase the power of the state. We have for evidence the well known statement of the Political and Economic Planning broadsheet in 1938 that only “in war or under threat of war could the British people be persuaded to embark on large-scale planning.” Mr. Jacks in *Total Education* quotes with approval Karl Mannheim’s statement about the value of war for getting agreement about social reform—“Otherwise the only alternative is dictatorial planning.” The question he raises is not the rightness or wrongness of his ‘social reform’ but whether the people can be conditioned into swallowing the poison quietly pretending to themselves that it is syrup or whether they are to have it forced down their throats knowing it by its full name of “dictatorial planning.” He continues, “In this context there is much truth in the statement of the psychologist William James that the problem of modern society is to find a moral substitute for war. That means to find a unifying purpose which acts as strongly as war in stimulating a spirit of altruism and self-sacrifice on a large scale, but without an actual enemy.” Apart from natural suspicion of anyone who has to find an ostensible end or purpose in order to employ his means we are also justified in suspecting that men of Karl Mannheim’s mentality (and no doubt race) will do their best to promote war conditions until they can effectively operate an equally powerful mechanism of psychological and physical control. That the 1944 Education Act was an important part of such a mechanism is indicated by Mr. Jacks’ further comment that to fight this social reform campaign “to victory, total mobilisation will be necessary and the integrating conditions of total war must be produced.”

(To be continued.)

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