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The Nature of Truth

by P. R. MASSON

As events continue to emphasise the attack directed at undermining our stability and mutual comprehension, we republish the following from our issue of April 18, 1942.

It is doubtful if the solid unyielding and permanent nature of reality is fully appreciated. Our understanding and presentation may be imperfect because of the inherent difficulties of measuring and representation.

The "truth" depends on a number of factors: the understanding and accuracy of observation or measurement, the limitations inherent in words which affect the efficiency of representation at two points, first when the reality is expressed in words and secondly at the point where the words are converted back into a picture of reality in the mind of another individual. The accuracy of the picture will depend equally on 'understanding' at both stages.

Another factor is that there is commonly an accepted and understood degree of accuracy; "about six inches" may meet many general requirements of everyday life but is not nearly accurate enough if we are giving the measurement of an aeroplane engine component about to be machined.

At other times it can be said that absolute accuracy is both possible and customary in everyday use; the address of a house, to be of any service, must be given in sufficient detail so that it positively identifies one house only.

So that "truth" can be said to be a representation of reality expressed with sufficient accuracy to meet the requirements of the case. Any other representation is false and is a lie if the intent to deceive is present or if the refusal to use readily available information is deliberate. It is a lie to represent speculation without verification, as established fact (reality).

Two men on different ships writing their diaries on the same day as they crossed the 180th meridian might describe their reactions, the one as the happenings of Monday, the other as those of Tuesday—and both truthfully. This is simply a very special case where there is particular difficulty in correct representation for which there is a perfectly sound explanation. It is a complete misconception to deduce that a difficulty in representation in any way affects either the uncompromising nature of the movements of the sun or the position of the ships any more than it affects the overwhelming importance of representing correctly, *i.e.*, being truthful.

Perhaps the now generally known and accepted statement that the earth revolves about the sun is a good example

of the unyielding nature of reality. If it is a fact today, as most of us believe, then it was just as much a fact when it was generally held that the sun revolved about the earth. An indication that we have the truth in this matter is found in the fact that navigation is based on a knowledge of the ordered movements of terrestrial bodies of which this particular knowledge is a part. Without further investigation we know that navigation can be said to "work" and nature would certainly withhold this approval if reality in these matters has been misunderstood or misapplied.

The fact that navigation "works," by which is meant that it does what we expect of it, not only confirms the correctness of deductions but it proves the truthfulness of the chain of individuals who interpret reality in tables and formulae, in the printing and in the use of the information as much as it depends on the truthfulness of the chronometer concerned.

But it is talking to the converted to stress the importance of truthfulness to navigators and people in such direct touch with the "Laws of Nature." The contrivance we have under discussion can be described as the "social mechanism" and it is a contrivance that does not "work," or does not give mankind the conditions he desires and no stretch of imagination can even pretend that there is an appearance of tranquillity and efficiency and an absence of indications of stress and strain which characterises a contrivance which is working efficiently. There is no reason to suppose that this failure is anything but a failure in our diligence and honesty in learning and using the "Law of Rightness"* which governs man's needs and his obligation to his fellows.

Politics, economics, religion and education have a direct bearing on the social mechanism and it is in such activities we must expect truthfulness. Such terms as the need for "tolerance" in religion and the "right to one's opinion" require closer examination than they usually receive. The 'Law of Nature' and the 'Law of Rightness' are utterly unyielding and intolerant and any untruthfulness in interpretation or in using our knowledge of reality must bring inevitable punishment—probably on whole nations. The navigator who was untruthful or inexcusably ignorant of certain facts or even careless would neither expect nor

(Continued on page 4.)

* "That is right which works."

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Culture and Ritual

The following was originally published in our issue for August 25, 1945.

We gather from a remark of Dr. W. R. Inge in the Sunday press that the idea of inevitable progress towards good as a result of the mere lapse of time—an idea closely connected, if not identical with Darwinism—is known to theologians as “the Western heresy.” It is singular that from every quarter we hear the opinion expressed that the European Age is passing, an idea linked with the rise of Eastern political ideologies such as Marxism. That is to say, we have succumbed to the East, because of our own unsoundness. It is highly important to realise that the idea and the retrogression have been contemporaneous; that it is almost possible to say that the prevalence of “the Western heresy” has driven out of Europe that subtle quality which gave poise and resistance to the European. If Europe (and Great Britain) are to be saved, they have to recover their soul. There is no hope in the stampede of the Gadarene swine. In the economic plane, as in the social structure, the future of this country lies, as it always has lain, with quality, not mass-production; and there will be no quality-production if Professor Laski has his way.

We make no pretence of ability to judge the inevitability or otherwise of cultural defeat. But we notice in many quarters a new awareness of what we have been proclaiming to the best of our ability for the past ten years—that the wars and economic depressions of this century were consciously planned to induce the psychological background for a world revolution which would use the exaggerated and manufactured prestige of “Labour” to eliminate the prestige of culture, and, “in war, or under threat of war” to replace the vitality and attraction of the old Europe by the drab uniformity of a Russian workers’ ant-heap. That is a new feature in the situation; and it may be that the shock of the election has wakened many people to the fact that the greatest war of all is still to be fought—to a conclusion this time. For it is evident that the root of insecurity, both personal and national, is embedded in the rise of the politics of mass democracy. The mere mechanism is immaterial; what is deadly is the technique, however embodied, of using mass action against minorities.

It may quite reasonably be asked at this point, “What

do you mean by culture—a word which in itself may mean anything from a bacteriological preparation to the output of a ladies’ school?” While a short answer is not easy, we are more and more convinced that one very important component of the culture we have in mind is ritual. We are the more certain in this respect because of the existence of two factors amongst many. The first is that the most important forces in the world, the Catholic Church and Freemasonry, are obviously based on ritual. And the second is the persistent campaign of ridicule waged through the press and the “B.” B.C. against the ritualistic basis of the English tradition. It is relevant to this matter that, on no less authority than that of Sir Paul Dukes, “The Comintern was founded with this specific aim” (the overthrow of existing institutions) “and the British Empire was declared to be the main target of the Revolutionary crusaders.” —(*The Tablet*, August 11, 1945).

Every effort is made to suggest that ritual is a “class trick”; that “Manners maykth man” has no reality in comparison with a six-valve radio or a rousing gangster film straight from Hollywood. There could be no greater falsity. The culture we have in mind is far more extensively diffused amongst the “lower income brackets” than amongst the ornaments of Big Business. But it is not politically effective—in fact, the generous tolerance which goes with, and is the outcome of it, has been used to enlist its suffrages to its own destruction as well as the permanent enslavement of the populace.

But of course the whole question is beyond argument. No honest person hesitates to admit the defects of the nineteenth century while claiming that it was the high watermark of modern civilisation. No instructed person has any doubt that it was, fundamentally, the corruption of the English tradition by the essentially “vulgar rich” on both sides of the Atlantic and the North Sea to which practically all those defects can be traced—the same vulgar rich who are using mass democracy to complete the ruin they have conceived. And the bulwark against these vulgar rich was tradition; a national ritual arrived at by centuries of trial and elimination. It is in the failure to present that tradition as a living force of which to be immeasurably proud, instead of as something for which to make apology, that the so-called Conservative Party—a body, as such, without a soul—has been guilty of the unforgivable sin, and must suffer for it. And the most deadly error we can make is to look to it, in its present form, for salvation.

The Struggle for World Power

Our review of Mr. Knupffer’s book, *The Struggle for World Power* (T.S.C., July 25, 1959) should not have borne the initials T.N.M. The first paragraph of the review was an editorial addition.

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CRYSTALLIZATION

Events since they were written have brought out or emphasised the meaning in numerous of the notes under the heading "From Week to Week," written or inspired by the late C. H. Douglas and published in these pages during the second phase of the World War. Of the near infinity of political commentators, Douglas alone penetrated to the very heart of world politics, and not only exposed the cause of our malady, but progressively elaborated the cure.

The cause is still operative, the cure untried. What Douglas had to say then is applicable to our present situation which is continuous with our previous situation, and for those of our readers to whom access to earlier volumes of *T.S.C.* is difficult, and for other reasons, we propose to re-publish a further selection of his notes.

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

Our Australian contemporary, *The Australian Social Crediter*, in a wise little article dated September 18, observes that "The difficulty that many people have in grasping the nature of our troubles probably arises from the difficulty of conceiving a master plan in sufficient detail" and concludes "A centralised policy is being imposed on the world; and at the centre are the Plotters. *The Planners are only tools.*" (Our emphasis.)

It would be possible to expand this little leader into a large book without exhausting either the importance or the urgency of its implications. As our contemporary implies, much of the effectiveness of the Satanists is due to the employment of a single self-perpetuating principle—let the fools hang themselves.

No serious student of history or affairs, contemplating the faces of Sir Stafford Cripps, Mr. Strachey, Mr. Aneurin Bevin, or Mr. Thomas Johnston would suppose seriously that out of them comes the directing force of British decline and fall. Not at all. The feature they possess in common is conceded irresponsibility. No misgivings as to their competence or of their obligation to be "right" affects the delight with which they occupy the desirable situations to which, no doubt, they are assured that they have attained by outstanding merit.

In fact (and their case can be seen reflected in every country) *they are where they are because of their fundamental incompetence . . .* If any one of the "Socialists" we have mentioned really understood the inevitable consequences of the policies they advocate (and it must be held in mind that these policies are neither new, nor are the results in doubt) we find it impossible to believe that honest men would advocate them. It has been observed that Mr. Harry Hopkins, the U.S. incompetent with a craze for centralisation, had an almost morbid enthusiasm to discover distress so that he could organise its alleviation. Needless to say, the organisation remained when the distress was alleviated.

That is the major strategy of the Plotters; don't allow evil to be rectified the right way; use it as an excuse to

perpetrate a greater and more enduring injury.

(November 13, 1948.)

In a competent review of a book by the Swiss, Charles-Ferdinand Ramuz, "*What is Man*" the American newsletter, *Human Events* has some important things to say.

Ramuz considered that the great and pandemic sickness of modernity is what he terms intellectualism, but which we have frequently called abstractionism, and he defines this as the attempt to live by abstract ideas, rather than by nature and by the values of direct experience. "Ideas," wrote Ramuz, "are the occupational disease of the great cities, which an over-civilisation [*sic*] has set apart from the wholeness of life."

The American Edition of the book is a translation, and it is possible that a certain confusion in the use of words, such as the identification of "ideas" with "reasoning," may be due to this, and may not occur in the original. But it is clear enough that what the author had in mind was the abuse of the deductive method—the application of logic to some premise and the totally invalid assumption that because the logic is sound, the premise is justified. Where values of "reason and science" [*sic*] are substituted for those of faith and emotion, man finds himself plunged into that "terrifying abyss where numbers progress in both directions towards that total absence of finality which we call the infinite and in relation to which the greatest as well as the smallest numbers lose all significance."

"It is for this reason that Communism is the natural and logical end of bourgeois rationalism . . . this accounts for the hatred of nature which is characteristic of Communist thought for where Communism insists on uniformity, nature is variform. Hence Communism in action strives to separate man from all direct contact with nature."

It is wisdom, not logic, which we lack.

(January 1, 1949.)

There is little doubt that Communism and the Powers behind Communism regard the Roman Catholic Church as their most formidable opponent in organised form, and if there were no other reason (and there are many) to give close attention to the statements made publicly by the Head of that Church, the Bishop of Rome, from time to time on matters of high policy, that one reason would suffice.

We trust, therefore, that none of our readers will miss the importance of the unusually categorical condemnation of the "Uncontrolled and uncontrollable" conception of the State so dear to Mr. Laski. As reported, the Pope's words, translated into English were:

"The Church refuses to approve a conception of the State which regards itself as an absolute autonomous entity."

That is the great issue of the coming years. The future of the human race on this planet is bound up with the outcome of it.

(January 8, 1949.)

Bribery is a word which may have many meanings, and it is quite possible that we are all bribed. It may be argued that any man who spends his days in obtaining money with which to buy a living, rather than in doing those things which he has an inner urge to do, is "corrupt."

On the other hand, it is possible to regard bribery simply as a rather crude and, on the whole, troublesome, price system which is exactly how the Oriental regards it. The English objection to it, where it exists, is looked upon as just one more manifestation of madness.

Nevertheless, that objection is sound, and it is both sound and critically important where the monopoly of bribery on a mass scale becomes vested in a ruling clique—the position to which we have attained by the capture of the Bank of "England" by P.E.P. and Co.

It is much heard, at the moment, that "this Labour Government is finished." That was what they said of Roosevelt's New Deal—a parallel Government on one simple principle—bribery.

(January 1, 1949.)

The quiet but deadly snub administered to the Crippses and Morrisons by His Majesty the King in his Broadcast on Christmas Day, in restoring the adjective "British" to the truncated Commonwealth, has gone round the world, and has, we notice, penetrated the hide of even the "B."B.C.

This review is a journal of realism, and for that reason regards materialism as romantic in the worst sense of the word. We do not require, *e.g.*, the *Daily Worker* to tell us that the King is "only" a man, any more than we should pay much attention to such a source of light and wisdom if it explained that a high-tension cable is "only" copper wire. The idea that nothing is real unless you make it in a factory has had a considerable run, but we suspect that in the next few years the difference between picking up a copper coal scuttle and grasping a 132-kilovolt bare conductor will be borne in on many people who are sure they outgrew all superstition when they "did" elementary chemistry.

The coin-clipping, or stealing while you sleep, monetary policy of the administration is abetted by its legislative enactments in regard to property both real and personal. The essence of property is not "possession," which is an abstraction; it is control. Every form of property is being shorn of control, except State and Cartel property; and yet there are still large numbers of people who believe that there is no "plot."

We will, however, make one concession to these trusting souls; there is a vicious strain in fallen human nature which would rather that all should go hungry than that some should be fed; that none should benefit rather than that any should profit. It is outstandingly characteristic of the Socialist and Communist mentality: it shows in their faces; and it has been exploited to the full by the Plotters.

(January 8, 1949.)

THE NATURE OF TRUTH—

(continued from page 1.)

receive toleration so that it is at least suspicious that the claim should be so often advanced in other activities. When it is a question of religious beliefs which are but speculation there can be no objection to toleration provided they are not represented as anything else but speculation.

The "right to one's opinion" so often invoked in the social world in contrast to the world of reality known to scientists, sailors, engineers, farmers, is a highly dangerous tolerance. It can be stated in general terms that a difference of opinion, on matters of fact which are verifiable, indicates ignorance or dishonesty on one side or both. Ignorance may vary from being excusable to be so inexcusable that it shades into dishonesty.

It is certain that even if men can be induced into an easy compliance in matters which directly affect the social mechanism—nature will show no mercy, millions of men and women are to-day taking punishment for the lack of diligence and honesty in learning and representing the fundamental laws of Rightness. If, by showing *less* tolerance, we can force a standard of diligence and honesty on our politicians, clerics, economists, educationers, writers and journalists as high as we expect in navigation, there is no earthly reason why the social mechanism should not be made to work as satisfactorily as navigation.

Looked at in this way it appears to be merely false sentiment to be tolerant of falsehood as it is likely to be much easier and cause less suffering to expose falsehood at inception rather than allow it to become incorporated with powerful and superficially impressive organisations with a vested interest in the maintenance of the falsehood which is the very basis of the dangerous influence and importance they have acquired.

The test of over-riding importance of any expression of ideas is really—Are they true? Do they conform to reality? If they do not they are, at best, but futile words or, at the worst, dangerous falsehood and require exposing as soon as possible. "No man is entitled to his opinion unless he believes it to be true," is a precept which would be accepted in all those activities of man which can be said to "work"; it is only when we come to those activities with a somewhat direct bearing on the social mechanism that we find such loose expressions as that of "every man is entitled to his own opinion" encouraged and, quite naturally, the result is chaos.

BOOKS TO READ

By C. H. Douglas:—

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