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FOR POLITICAL AND ECONOMIC REALISM

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The Use of Some Abstract Terms

By H. E.

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In these days much is said about TRUTH, RIGHT and EVIL and this article is an attempt to state what, for me, is conveyed by these terms. The line of development follows "The Direct Beam" (THE SOCIAL CREDITER, October 12, 1940) the definitions then given of UNDERSTANDING, OBJECTIVE, and ACTION, and their incessant interplay in human Being. Such definitions must involve the arbitrary isolation of parts of the flow of living of which the only complete exposition is life itself; but it seems that a point of view which relates these abstractions to reality should be attainable. It is certain that their incorrect use is one of the more potent forms of the technique of delusion.*

Whatever his degree of understanding or spiritual attainment, man is linked to the earth, his mind is dependent on his body and his body on food from the soil. Tools for his hand have a parallel connection: the pencil fits the hand and the spade is adjusted to his strength otherwise they are discarded, and although the implements of the mind—*words*—have not this advantage of the automatic rejection of those which do not fit, they also must be linked up to something which has real existence. To lift a stone is to experience what is called its 'weight', and it is convenient to have a word for that abstract quality—but 'weight', has no meaning apart from something which has it. 'Two and two make four' has no significance without reference to something which can be counted, and that holds good for any mathematical expression; the connection may be remote, but it is there, otherwise figures or formulae are meaningless.

When detached from reality abstract terms delude understanding, devitalise objectives and disintegrate action, but when defined and understood they are tools, and like other tools are meaningless unless they are used; and use implies a purpose.

Man's existence is an exploration of things outside himself, of the universe, in which he applies his knowledge in action to get what he wants out of the universe—that is his life—and the purpose of words is to forward it; but because of the hazy and variable meaning attached to them abstract terms often hinder rather than help. *Truth* and *Error*, *Right* and *Wrong*, *Good* and *Evil*, these should be useful words but have become the subjects of misunderstanding, dispute and deception. What is their place as implements to forward and consolidate this exploration?

Truth is sometimes supposed to be the final and exhaustive description of an object or an event, but that is impossible, for no one can accomplish more than a 'point of view' definition. To a shepherd his sheep dog is different from the description which might be given by a veterinary surgeon, a biologist, a physicist, or by the postman. Each of these may be exact (*True*) within its sphere, and adequate for its purpose, but it has a purpose. Complete detachment is super- or sub-human, it is a detachment from purposes which are irrelevant which is possible and useful, not from all purpose. 'Abstract Science' which is often supposed to

present this attitude, consists in the abstraction and correlation of certain aspects of reality, the objective on this plane, as evidenced in practice, being to reduce reality to statements which contain the least possible number of terms. So translated nature may be used with portentous effects. The shepherd's control of his dog does not imply more than that he has grasped those aspects of the beast in which he is interested, and the control of nature by science is of the same quality. A different point of view shows that each object and event is unique and so defies classification and eludes definition by scientific as by other men. The shepherd's understanding of his dog has its purposes, and for them it may be as sound a comprehension of that segment of reality (the dog) as the most meticulous of scientist's statements is for his.

Definition which is exhaustive cannot be encompassed nor is it possible to define an object or an event without a purpose. *TRUTH* is the success of *UNDERSTANDING* in the apprehension of reality in respect of an objective: *FALSITY* the failure. *Truth* is not in itself an objective, nor is it concerned with the direction of the aim which invokes it.

"Right is that which works", and refers to the means which provide any given objective. In the life of an individual objectives are in incessant competition and distinction is necessary as to which is under consideration. If an aim is made to get up at 7 a.m. and that does not occur the means taken to that end are *Wrong* but what has happened is that the objective of more time in bed has supervened to which the means taken are *Right*. In all activities controlled by men the result is the sum of effective intention: i.e., the sum of action taken in accordance with the objective in the ascendant at the moment of action. If a Government sets out to provide conditions which will ensure freedom and security for its citizens, and produces a servile and dependent community the action taken is *Wrong* in relation to the stated objective: but it is the sum of the action taken by each Member to some other objective—whether that be deliberately opposed to the declared intention, the desire to maintain a system which is incompatible, or merely the wish to gratify the Party Whip. The action taken by each M.P. is *Right* in relation to the objective which rules him at the moment but it is *Wrong* in respect of his responsibility as representative.

(continued on page 4)

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FROM WEEK TO WEEK

The wisdom of a learned man cometh by opportunity of leisure and he that hath little business shall become wise.

How can he get wisdom that holdeth the plough, and that glorieth in the goad, that driveth oxen, and is occupied in their labours, and whose talk is of bullocks?

He giveth his mind to make furrows; and is diligent to give the kine fodder.

So every carpenter and workmaster, that laboureth night and day; and they that cut and grave seals, and are diligent to make a great variety, and give themselves to counterfeit imagery, and watch to finish a work:

The smith also sitting by the anvil, and considering the iron work, the vapour of the fire wasteth his flesh, and he fighteth with the heat of the furnace: the noise of the hammer and the anvil is ever in his ears, and his eyes look still on the pattern of the thing that he maketh; he setteth his mind to finish his work, and watcheth to polish it perfectly:

So doth the potter sitting at his work, and turning the wheel about with his feet, who is always carefully set at his work, and maketh all his work by number;

He fashioneth the clay with his arm and boweth down its strength before his feet; he applieth himself to lead it over; and he is diligent to make clean the furnace:

All these trust to their hands: and every one is wise in his work.

Without these a city cannot be inhabited: and they shall not dwell where they will, nor go up and down:

They shall not be sought for in public counsel, not sit high in the congregation: they shall not sit on the judge's seat, nor understand the sentence of judgment; they cannot declare justice and judgment; and they shall not be found where parables are spoken.

But they will maintain the state of the world, and all their desire is in the work of their craft.

—Ecclesiasticus.

Of course, this may be a "forgery", in the sense in which that word has been applied to the *Protocols of the Learned Elders of Zion**. But if it is not, then we would have to

regard the Beveridge Report as a "forgery" in the same sense. To see that such is the case, it is only necessary to paraphrase *Ecclesiasticus* in the light of modern developments in production techniques and 'education':

The world is divided into two classes of people: those possessed of wisdom, and the workers. It is the function of the former to hand down laws and judgments, and to elaborate the philosophy on which those laws and judgments are based. To preserve this exclusive position of the wise, it is necessary to keep the common man fully employed.

A more useful conception than "forgery" is to regard say *The Original Writings of the Order of the Illuminati**, Mirabeau's *Projet de Révolution*, Maurice Joly's *Dialogues aux Enfers entre Machiavel et Montesquieu*, *The Protocols* and the *Beveridge Report* as lineal descendants or collaterals of *Ecclesiasticus*, and *Ecclesiasticus* as a particular manifestation, or incarnation, of a pervasive philosophy current before Christ. This, however, is a philosophical incarnation whereas the Beveridge Report is a *political* incarnation, i.e., a political programme deriving from, and rooted in, a particular conception of society: society consisting of the Planners (the Wise) and the Workers (the Planned) who "shall not dwell where they will".

Writing in 1945, Douglas observed: "All serious students of affairs must realise that 'the climate of opinion' and 'the technique of organisation' are two of the major factors of a civilisation: and that the civilisation we recognise as European is the result of a special relationship between these two factors which we ascribe, and rightly ascribe, to something we call Christianity. What is not so widely appreciated is that there are two Christianities, the Judaic and the Graeco-Roman. It would be simple to say that one is not Christianity at all, but it would not be wholly correct. It is correct, however, to say that the culture which is being sacrificed in Europe today is the flower of Graeco-Roman influence; and that the engines of destruction which are laying Europe waste derive their terrible efficiency from the incarnation of Judaeo-Christianity in modern industrialism." (Emphasis added.)

At the present time, the remnants of Graeco-Roman Christian civilisation are being laid waste by war, Cold War, rapidly mounting crime, amorality, civil disorder and student violence. These are the fruits of what nowadays is called dialectical materialism. Anyone who was in his twenties or thirties in 1946 can hardly fail to perceive that despite the unprecedented advance in technology in the past thirty years, the state of the world is now far worse than it was at the end of the second world war. And worse is to come unless the philosophical roots of our troubles are faced and dealt with, by dealing with those who are at present responsible for their manifestations.

And it is expedient to repeat Douglas's warning, published in 1947, concerning "the really awful danger in which the majority of decent people in these islands stand by reason of a pathetic faith in the possibilities of salvation by an electoral turnover. A mysterious Power which can manifest, as it is manifesting, on every plane of human, and perhaps superhuman, activity, is not going to take a ballot-box very seriously except in so far as it is helpful to the Big Idea".

*See *The Moving Storm*, p. 47.

*See *A Prophecy?*

Goethe's Message for Our Time

"... the message of Goethe to the man of today is the same as to the man of his own time and the man of all times, namely: 'Strive to be really man! And thou thyself, be as a man living an inner life, a man who, in a way that corresponds to his own nature, is a man of action.'

"But, the question arises, can we in the terrible circumstances of our time still achieve such personal human existence? Do we still possess the minimum of material and spiritual individual independence which is the requisite condition for success? The circumstances of the age in which we live are indeed such that the man of the present day hardly possesses any material independence at all, whilst his spiritual independence is also most seriously threatened. In every way our position, daily becoming more unnatural, is developing in a direction which involves that in every respect man more and more ceases to be a being who belongs to Nature and himself, and is ever more subjected to the social organisation in which he lives.

"There arises a question which even half a lifetime ago we should have regarded as impossible: Is there any longer any sense in holding on to the ideal of personal human individuality, when circumstances are developing in just the opposite direction, or is it not on the contrary our duty to adjust ourselves to a new ideal of human existence, in accordance with which man is destined to attain a differently constituted perfection of his being in unreserved absorption into organised society?

"But what else is this than that we, like Faust, going astray in an appalling fashion, should break away from Nature and surrender ourselves to a monstrous unnaturalness?

"And indeed, what else is that which is going on in this frightful age than a gigantic repetition of the Faust-drama played on the world-stage? In thousands of flames the cottage of Philemon and Baucis is burning! In thousandfold acts of violence and thousandfold deeds of murder a mentality which has lost all human qualities wages its wanton sport! With a thousand grimaces Mephistopheles grins in our faces! In thousandfold ways man has let himself be led to renounce his natural relationship to reality and to seek his weal in the magic formulas (*) of some economic or social system which only thrusts still further the possibility of escape from economic and social misery!

"And the terrible significance of these magic formulas, to whatever school of economic and social witchcraft they may belong, is always that the individual has to surrender his material and spiritual personal existence, and may continue to live only as belonging body and soul to a plurality which controls him absolutely.

"Goethe could not foresee that a time would come when economic circumstances would in this way make for the destruction of the material independence of the individual. But with the mysterious prescience by which he was conscious of the danger of the introduction of machinery, whose first beginnings he experienced; he foresaw that in the future the spiritual independence of mankind would be menaced by the appearance of a mass-will. This foreboding was the

(*) If due weight be given to the adjective 'magic', we think Social Crediters may not dissent.—Editor, T.S.C.

cause of his unconquerable aversion for all that was revolutionary. In his eyes revolutionary activity was mass-will trying to subject individual wills to itself. As a witness of the first indications of mass-will in the French Revolution and in the movement of the wars of liberation, he had a clear consciousness that something had made its appearance whose consequences reached beyond the range of vision. Hence his hesitant attitude to the wars of liberation, an attitude that gave occasion to much misinterpretation. He certainly desired freedom for his fellow-countrymen, but the manifestation of a mass-will directed to this end had for him a sinister look, as we know from a conversation he had with the Professor of History at Jena, Luden by name, in 1813, when with deep emotion he gave vent to thoughts which he usually kept to himself.

"He was the first to experience something like fear for the future of humanity. At a time when others were still unconcerned, it dawned upon him that the great problem with which approaching developments would be concerned must be how the individual would be able to maintain himself against the majority."

—Albert Schweitzer: *Goethe* (1949).

Modern Education

The root evil of modern education, says Mortimer Smith in *And Madly Teach*, is to be located in its philosophical basis. The essential tenet of this philosophy is the instrumental-experimental theory of knowing that human intelligence is animalistic, limited in scope to the stimuli of environment. We cannot know anything except what our senses tell us. There are no transcendental yardsticks by which to measure the "truth" of our observations.

This, of course, is John Dewey's pragmatism, the philosophy that holds that what "works" is "true". It follows that the only knowledge that has any value is that which results in concrete, measurable ends. Education, then, must concern itself with the practical and changing conditions of life, without reference to supposedly universal, timeless values. The past is always dead, the new is always changing and the future will reveal itself in its unpredictable dress at the proper time. Loading the student down with the "best that has been thought and said" is to handicap him in his bout with experience, and disciplining him with principles is to put limits on his potential. What he learns from teacher or textbook will never do him any good; only what he learns in his minute-to-minute experiences counts. The only function of education, therefore, is to provide an environment, a laboratory, in which the student's personality (whatever that is; the philosophy does not define it) may find proper expression.

—From a review by Frank Chodorov in *Human Events*, February 22, 1950.

A Prophecy?

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The Use of Some Abstract Terms

(continued from page 1)

"He who is not with me is against me": individual life is a flow which must have direction for or against man's objective. And declared intention unless made effective is nothing. It is the result which is the measure of intention and by the result its direction is made clear.

RIGHT is the success of action taken towards an objective: WRONG the failure. *Right* is not in itself an objective, neither is it concerned with the direction of the action which inspires it.

From this point of view the universe is a limitless nexus of possibilities, trains of events which happen and which man in combining and re-combining may use; he cannot create them. He cannot alter this grain which is in the nature of things, but as his knowledge grows he can turn his action this way or that, and along whichever path he takes he will find his *Truth* and in finding it he will do his *Right*. The way he chooses may lead to that release of spirit in which is individual fulfilment, whether it is found in human relationship, in the English countryside, in Bach's Concerto in E. Major, or otherwise. Or his path may bring him to the subjection of that spirit whether by submission to hypnotic sanctions* or to bondage by "finance"—or to its early dissolution by tri-nitro toluene. For nature has complete detachment, "Seek and ye shall find": but there is no direction, that must come from man himself.

Good and *Evil* are concerned with the direction which man chooses, with the objective at which he aims; and whereas the subject of *Truth* and *Right* is the impersonal universe of which man is a part, the subject of *Good* and *Evil* is man and his Being with respect to his status as a part, i.e., to the conditions on which he is an individual.

The primary condition is Life and Death which, as individual experiences, transcend analysis. Observation shows them as an interwoven pattern in which all living creatures appear and disappear, the continuance of their existence being dependent on the extinction of other units of life. Life proceeds headlong and is checked by death which provides material for new life—with innumerable and sometimes circuitous variants this is the theme which persists. Yet everything which lives has an impulse towards retaining life and works to the end that it may be prolonged. Action towards this objective is the origin of species, each of which has developed and embodies its own technique, acquiring in body, brains and blood instinctive reactions towards life and away from death. It is from these depths that man, gaining the capacity for abstract ideas, has precipitated the conception of *Good* and *Evil*.

In the jungle *Good* and *Evil* have a simple outline, to kill or be killed, and it is out of his contact with other men that this jungle-*Good* has become enlarged, the focus of this enlargement being co-operation for a common purpose. To give this purpose precision and to bring it towards fruition has been the endeavour of the see-ers among men, of whom few have reached the formidable realism of that statement which strikes at the roots and fulfilment of man's aims: "The Kingdom of God is within you." *Good* is not to be found otherwise than by your own fulfilment of your

*As defined by Major Douglas in "Nazi Challenge to Democracy", in *The Social Crediter*, November 9, 1940.

own aspirations, and the nature of man is such that therein also lies the fulfilment of the common purpose. The human creature has within him the desire to live, and to live "more abundantly", and his own nature contains powers whereby that desire may be fulfilled. That is the moving force which has so far sustained man against extinction, and it is that which, clarified and made effective, will attain to further reaches now out of sight. It is a force the understanding and use of which is only possible with something of the faith with which the words were uttered—that the untrammelled pursuit of happiness by others is the necessary background of, and indeed part of, our own.

GOOD is individual success in living according to man's objective, not in the sense of bending to something exterior but in Being (in understanding, in objectives and in action) in harmony with that objective. Evil is Being in accordance with an objective which is counter to man's. *Good* and *Evil* are not in themselves objectives.

"In my opinion, we want, first of all, security in what we have, freedom of action, thought and speech, and a more abundant life for all. Every one of these is possible, and every one of them in the present state of progress of the world can be reduced to the possession of more purchasing power, so that it is not too much to say, even though it may sound banal, that the first objective of a democracy should be a national dividend."

—C. H. DOUGLAS.

So is the objective reduced to a substantial proposition. *Truth* is attendant on *Good* and *Evil* and *Right* brings either into Being, but it is the Objective which governs all, and that is not a cloud in the sky or an abstraction but is something real and then something real again in each man's life—without which those abstract terms are a snare and a futility.

The Moving Storm

The printing of *The Moving Storm*, an indexed compilation of selected items from our "From Week to Week" notes over the past few years, and referred to on page 2, is nearing completion. An announcement will be made shortly.

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