

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Vol. 27. No. 4.

Registered at G.P.O. as a Newspaper.
Postage: home 1½d. and abroad 1d.

SATURDAY, SEPTEMBER 22, 1951.

6d. Weekly.

Gnostic Teaching Contemporary with the Apostles

Extracts from Dean Mansel's fourth Lecture (continued).

All these characteristics may be distinctly traced in the warning language of St. Paul. As regards the first, we find him bidding his readers to beware lest any man spoil them 'through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ;' and he speaks of the false teacher as 'intruding into things which he hath not seen, vainly puffed up by his fleshly mind.' As regards the second, we find the Apostle exhausting every power of language in declaring that by Christ, 'the image of the invisible God,' 'all things were created, that are in heaven and that are in earth, visible and invisible, whether they be thrones or dominions or principalities or powers; all things were created by Him and for Him; and He is before all things, and by Him all things consist.' As regards the third, the obscure text, 'Let no man beguile you of your reward in a voluntary humility and worshipping of angels,' receives a satisfactory explanation if we suppose that the well-known doctrine of the early Gnostics, that the world was created by angels, had among the Judaizing Gnostics taken, as it naturally might, the form of a worship addressed to them as mediators between the supreme God and the world. And finally, as regards the fourth characteristic, the spurious asceticism which manifests itself in subjection to ordinances of man's commanding, 'Touch not, taste not, handle not,' and the show of wisdom which consists in will-worship, and humility, and neglecting of the body, are contrasted with the true mortification of those who are dead to the world, and whose life is hid with Christ in God. 'Mortify therefore your members which are upon the earth: fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry.'

The Gnostic term *pleroma* appears in this Epistle as well as in that to the Ephesians, and with very nearly the same significance. That which was before said of the Church, the body of Christ, 'the fullness of Him that filleth all in all,' is now said of Christ, the head of that body: 'It pleased the Father that in Him should all fullness dwell.' But we may perhaps further remark that in the second of the two passages in this Epistle in which the word is used, [For in Him dwelleth all the fullness of the Godhead bodily*], the stress that is laid on this last word is designed to refute another error of the Gnostic teaching, arising from their hypothesis of the evil nature of matter—the denial of the real Incarnation of Christ. The Docetic heresy was one of the earliest forms of Gnosticism; and we shall have occasion to show that, not very long

after the time at which this Epistle was written, it came distinctly under the notice of St. Paul, and was the object of one of his most severe rebukes.

If teaching of this character had begun to corrupt the Ephesian Church at the time of St. Paul's first imprisonment at Rome, when the Epistle to the Ephesians was written, we find further evidence that the evil had spread more widely, and taken root more deeply, at a somewhat later date, when the two Epistles were written to Timothy, the bishop of that Church. The first of these Epistles, together with that to Titus, was probably written some time after St. Paul's release from his first imprisonment, about A.D. 65; and the second, the latest of the Apostle's writings, during his second imprisonment, shortly before his martyrdom, probably A.D. 67. In the First Epistle the heretical teaching is distinctly mentioned under its own name—*psendonimos gnosis*, 'knowledge falsely so called';* though it is doubtful whether the *antitheseis* ascribed to this false knowledge refer to the opposite principles recognised in most of the Gnostic systems, or simply to the opposition which these false teachers offered to the Gospel. The latter seems on the whole to be the more simple and probable interpretation. As at the end of the Epistle St. Paul thus warns Timothy against the falsely-named knowledge, so at the beginning he bids him not to 'give heed to fables and endless genealogies, which minister questions, rather than godly edifying which is in faith'; a passage which the majority of commentators, ancient and modern, consider with reason as applying to the successive emanations of spiritual beings which were asserted in the Gnostic systems from the very beginning of their teaching. Nor does it in any way invalidate this interpretation, when we find these same genealogies mentioned in the contemporary Epistle to Titus together with 'strivings about the law'‡ while in the earlier part of the same Epistle there is a similar warning against 'Jewish fables'† for we have already seen in the Epistle to the Colossians how the Gnostic speculations at this time were accompanied by a spurious asceticism based on the Jewish law, such as to mark its teachers as men of Jewish origin and Judaizing tendencies, even if we do not admit an allusion (which is possible, though disputable on chronological grounds) to the genealogical emanations of the Jewish Kabbala.

In the Second Epistle to Timothy, written probably about two years later than the First, we find an allusion to a definite feature of heretical teaching which there is little difficulty in connecting with Gnostic principles. The Apostle here writes, 'Shun profane and vain babblings, for they will increase unto more ungodliness, and their word will eat as doth a canker: of whom is Hymenæus and Philetus, who concerning the truth have erred, saying that the resurrection is passed already, and overthrow the faith of some.' The

*1 Timothy, vi. 20.

‡Titus iii. 9.

†Ibid. i. 14.

*Coloss. ii. 9.

Hymenæus here mentioned is probably the same person who in the former Epistle to Timothy is coupled with Alexander as having put away faith and a good conscience, and made shipwreck concerning the faith; and a reference to the earliest form of Gnostic error will enable us to understand the exact nature of the false doctrine here reprehended. One of the fundamental tenets of Gnosticism from the beginning, and one which we have already seen manifested in the corruptions of the Church at Colossæ, was the doctrine of the evil nature of matter and of the material body. This led, as we have already observed, to a denial of the Incarnation of Christ; for a Divine being could not be supposed to assume a body made of evil matter. This heresy manifested itself in two forms: first, that of the Docetæ, who held the body of our Lord to be an immaterial phantom; and secondly, that of the Ebionites and others, who asserted that the spiritual being Christ was a distinct person from the man Jesus; that the former descended upon the latter at his baptism and left him before his crucifixion, never being united to him in one person. It is obvious at once how radically incompatible this theory must be with the central doctrine of the apostolic preaching—the bodily resurrection of Christ as the first fruits of them that slept, and through Christ the future resurrection to life of those that are Christ's at His coming. How to such a philosophy was it conceivable that 'Christ did truly rise again from death, and took again his body, with flesh, bones, and all things appertaining to the perfection of man's nature'? Or how could it be believed that hereafter 'at His coming all men shall rise again with their bodies'? Still the doctrine of the resurrection was too fundamental a point of the Christian faith to be openly and altogether denied by any having the slightest claim to be in any sense believers in Christ. If not openly repudiated, it must be evaded; it must be neutralised—to adopt a device not limited to the first century or to Gnostic heretics; it must be 'spiritually understood.' There is no doubt a resurrection, but it is a resurrection of the spirit, not of the flesh. The Gnostic, the man of religious knowledge emancipated from the dead letter and outward symbols of truth and admitted by wisdom to the higher mysteries beyond them, may be truly said to have passed from death to life, to have risen from the natural and put on the spiritual state. In this way it was maintained that 'resurrection is past already,' being a spiritual process taking place during the present life. That such a doctrine was actually held, not only by some of the later Gnostics, but also by the earliest disciples of the heresy, may be inferred from the language of Irenæus, who attributes to the Simonians, the followers of Simon Magus, as well as to the disciples of the later Carpocrates, the theory 'esse autem resurrectionem a mortuis agnitionem ejus, quæ ab eis dicitur, veritatis.' It is probable that this error may be one of those to which St. Peter alludes, when he speaks of the unlearned and unstable wresting passages in St. Paul's Epistles to their own destruction; for the heresy in question, though utterly contradicting the whole tenor of St. Paul's teaching, might have found an imaginary support in his language to the Romans and to the Colossians. 'Therefore are we buried with him by baptism unto death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life'; and again, 'Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.'

I have reserved to the last place the Epistle to the Hebrews, on account of the doubts that have been raised as

to its authorship. It is probable however, that under any circumstances the position now assigned to it, if not strictly in the order of chronology, will not be more than two or three years out of it. If, as I think on the whole the most probable, we consider this Epistle as written or at least superintended by St. Paul, the most natural date to assign to it will be the year 64 or 65, after the termination of the Apostle's first imprisonment at Rome. It will thus only just precede the First Epistle to Timothy and that to Titus. If on the other hand we deny the Pauline authorship, we may possibly place it at a short time after the Apostle's death, but at all events before the destruction of Jerusalem—probably therefore not later than 68 or 69. The date of this Epistle will therefore very nearly coincide with the period which we have just been considering, and we may naturally expect to find allusions to the same phase of false doctrine. And in fact we may trace in this Epistle probable allusions to the two great errors which characterized Gnosticism from the beginning—the attempt to distinguish the supreme God, the Father of our Lord Jesus Christ, from the God of the Old Testament, and the denial of the real Incarnation of the Redeemer. In the opening words of the Epistle the writer confidently affirms that it is one and the same God who spake to the Jews by the prophets and who speaks now by Christ; 'God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son.' And in a subsequent passage the Incarnation of Christ is asserted in terms which seem to have direct reference to some of the Docetic theories: 'Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that hath the power of death, that is, the devil. . . . For verily he took not on him the nature of angels, but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren.' The occurrence of these allusions to Gnosticism seems to strengthen the supposition that this Epistle was addressed, if not to the Jewish Christians at Jerusalem (which on the whole the language in which it is written renders improbable), at least to that other seat of Judaism and Jewish worship, Alexandria, one of the chief centres from which Gnostic doctrines emanated. If this hypothesis be tenable, it is, to say the least, a noteworthy coincidence, that of all the early Christian Churches that of Alexandria is the one which has most positively and consistently affirmed the Pauline authorship of the Epistle.

A separate consideration must be given to a few passages from these Epistles, which are sometimes cited as containing allusions to the Gnosticism of this period, but which labour under some peculiar difficulties, both chronological and exegetical. I mean those texts in which the word *Æon* occurs either in the singular or the plural number. In the midst of numerous passages of the New Testament in which this word is undoubtedly used without any reference to its Gnostic signification, two have been selected in which the term has by some critics been interpreted in a personal sense as meaning one of the spiritual beings of the Gnostic mythology.

The first of these is in the Epistle to the Ephesians (ii. 2), where our translation renders 'according to the course of this world,' which is probably the true meaning. The Gnostic sense is open to the objection that it makes the Apostle himself in some degree sanction the Gnostic

mythology, as well as that it is opposed to St. Paul's constant use of the term *æon* in other places. The second passage is that in the beginning of the Epistle to the Hebrews, . . . where again our English translation, 'he made the worlds' is more accurate than that which supposes a Gnostic sense. The latter interpretation is refuted by the parallel passage in the beginning of the eleventh chapter, . . . where the explanation of [*tous aionas*] by [*ta blepomena*] precludes the possibility of an allusion to the Gnostic *Æons*. But a more general objection may be found in the chronology of the Gnostic language. Though the term *Æon* is known to have been used by Valentinus and others of the second century to express their emanations of spiritual beings, there is not sufficient evidence to show that the word was so used as early as the time of St. Paul, or rather there is some evidence to the contrary. In a curious fragment from a work of Simon Magus which has been preserved by Hippolytus, the term occurs apparently in a different sense; and the language of Hippolytus himself in a subsequent passage seems to imply that the term *Æons* was first introduced by Valentinus as an innovation on the language of Simon.

Thus far we have examined the traces of early Gnosticism furnished by the Scriptures of the New Testament down to the death of St. Paul. We must postpone to another lecture the examination of the evidence furnished by later writings, particularly those of St. John.

The MacArthur Inquiry*

It is to be hoped that the Australian Government, which rushed in to supply Australian armed forces for the Korean incident, has been noting carefully the statements made before the American Senate Inquiry which was established following President Truman's dramatic dismissal of General MacArthur. Although the Korean war is allegedly being conducted by the "United" Nations against aggression, it was not the "United" Nations which "sacked" General MacArthur, but the President of the United States of America. In giving his evidence, Mr. Dean Acheson, American Secretary for State, said that the American State Department had been trying to make arrangements with various countries to supply troops for Korea. It is clear, then, that President Truman and his advisers have in reality been responsible for the conduct of the war in Korea. Australian forces have been provided for a campaign about which the American leaders are bitterly divided. Is the Australian Government content to continue supplying forces for a war the conduct of which is outside their control, and which looks like finishing in a stalemate?

In facing up to this serious question, one which concerns the very sovereignty of the Australian people, it is interesting to note that one leading American General, A. Wedemeyer, has told the Senate Inquiry that in his opinion America should immediately withdraw all its forces from Korea. He said that any truce with the Russians or their satellites at the 38th parallel, would be a psychological defeat for America. General Wedemeyer also stressed the fact that while the United Nations was losing its finest manpower in Korea, the Communists had unlimited manpower to pour into "the cauldron." He also showed realism by

suggesting that America should immediately sever all relations with the Kremlin.

Mr. Acheson's evidence before the Inquiry provides further reason for regarding him as either a fool and an unconscious dupe of the Communists, or a knave. He disagrees with the suggestion that the Communists should be driven out of the "United" Nations, claiming that it is easier to "show them up" while they remain members. This fantastic observation should be considered in conjunction with Mr. Acheson's attempt to defend the betrayal of Chiang Kai-shek at the Yalta Agreement. He had the audacity to claim that President Roosevelt could not have prevented the Russians from taking what was given to them! This flatly contradicts all the known evidence concerning the Yalta conference. Perhaps Mr. Acheson was attempting to defend the role played by his Communist traitor friend, Mr. Alger Hiss. He still persists with the falsehood that the Chinese Nationalists collapsed because they were corrupt and lacked the will to fight. When General MacArthur, in a telegram to the Inquiry, drew attention to the betrayal of Chiang Kai-shek by General Marshall and his Communist advisers in the American State Department, Mr. Acheson said he had "no desire to comment." It is significant that General MacArthur's charges, which substantiate all we have had to say on this matter of the betrayal of China to the Communists, were carefully ignored by most of the Australian papers. It is time that all patriotic Australians asked whether they can continue to follow blindly the policies of a Washington dominated by men who have, during and since the last world war, made possible one Communist victory after another.

"Easy the Descent to Avernus"

" . . . Private monopolies can be destroyed by government, but government monopolies grow and spread in power until nothing less drastic than a revolt can destroy them. An all-powerful government may depend in the early stages on a free voting majority, and gather such a majority out of a coalition of favoured minorities. Then we have a tyranny of majorities. But soon, fortified by the increasing dependence of large blocks of voters upon political favour, and protected by increasing legal restraints upon the freedom of any opposition, a political hierarchy will be able to compel a multitude of dissenters to support it in fear of individual losses or reprisals. Then there is an end to even the pretence of following the will of the people . . ."—(From article HOW COMMUNISM IS WINNING by Donald R. Richberg in *Human Events*, Washington, D.C., U.S.A., August 29, 1951.)

For correct information concerning the Constitution of

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Social Crediters and others are invited to apply for the Statement published in July, 1949 (*postage 1d.*)

K.R.P. PUBLICATIONS LTD., LIVERPOOL

*From *The New Times* (Melbourne) June 22.

THE SOCIAL CREDITER

This journal expresses and supports the policy of the Social Credit Secretariat, which is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: *Home and abroad, post free:*
One year 30/-; Six months 15/-; Three months 7s. 6d.

Offices: (Business) 7, VICTORIA STREET, LIVERPOOL, 2, Telephone: CENtral 8509; (Editorial) 49, PRINCE ALFRED ROAD, LIVERPOOL, 15, Telephone: SEFton Park 435.

Vol. 27. No. 4. Saturday, September 22, 1951.

From Week to Week

It may not be generally noticed that there are two ways of taking the remark attributed to the eighteenth-century modernizer of Judaism, Moses Mendelssohn when he was pressed to receive Christian baptism (That the foundations of his house were not giving way, but that if they were he would not seek refuge on the first floor). However that may be, we dissent strongly from Mr. Montgomery Belgion's reiteration of "the fact that Christianity is built on Judaism." For elucidation and validation we refer Mr. Belgion again to Mr. Mendelssohn's 'first floor.' "And Jesus said to them, Believe me, before ever Abraham came to be, I am."

The reason why one is enjoined not to treat with a traitor lies as much in the nature of treaty as in the nature of traitors. The ideas of management and amusement are as incidental to it as that of traction. A man is more often drawn into an agreement between contending parties by the concealment of a large measure of skill as by the display of it. The added difficulty which a traitor presents is merely the implicit concealment of his skill in eluding terms. One might almost say that the most defensible treaty is one made with a traitor, for the simple reason that it is no treaty and deceives only one of the parties not both. Almost; but the Canon being what it is, not quite. The English prejudice is supposed to be always in favour of compromise, and a compromise has been defined as an agreement to do what neither party to the agreement desires—not a happy condition, and it is generally believed that some English at some time were happy. There is some flavour of corruption about all compromise. Whatever may appear to the contrary, Nature never compromises. These reflections have their origin in the spectacle universally presented by our newspapers and periodicals, all of whom make it their special trade to treat with traitors at one level or another. Ninety-nine per cent. of current journalism is just this. The man was right who reproved the Executive of the B.M.A., while its treason was still uncommitted, with the simile it assumed of the street-walker who angrily protested her virtue in the same breath as she stated her price. This is almost the essence of treaty, properly understood. To be sufficiently compromising (*i.e. totally compromising*) is the hall-mark of admissibility to the ranks of servitude in the Servile State at any level. Since this is Death, no atomic bomb seems to be needed to effect the extinction of the race—though we still piously believe that that consummation will be averted. *The Tablet* announces that the doctors have a "New Opportunity" in dealing with the Minister of Health. What is it?—"... they will do well

to follow closely how the miners deal with the Government. Last January the National Coal Board granted a wage increase to the lower paid miners in an agreement through the National Union of Miners, which included the stipulation that there should be Union support for the importation of a limited number of Italians. Now that the Italians are here the men in a number of pits in the Yorkshire coal-fields are refusing to let them work, for one reason or another. One colliery has charged its branch officials to see that no efforts are made to persuade the men to change their minds. The kind of reasons adduced for disowning the January agreement are trivial enough. One colliery says that the money spent training the Italians could have been used to attract Englishmen—another that there is not enough room in the colliery face, and another that Italians often leave. Yet this is at a time when coal has never been more important. We approach a winter in which millions of tons have to be imported; and so it is much more economical to bring in men to cut the coal which is under our feet rather than to import the coal from the United States for dollars.

"The great strength of the miners, in contrast with the doctors, is that the miners have their own community life, and are very much less sensitive to what the general public may think. Whereas the medical profession has had for generations a singularly highly-developed sensibility. Under the old conditions it was the local public opinion which made or marred the private doctor's practice, and it was a system which worked very well, and had brought into existence a high type of general practitioner in this country. If the profession negotiates on more equal terms with Whitehall now, that will itself be a reflection, a barometer marking a changed public opinion, and a growing realization that the nation is impoverishing itself in proportion as it destroys or weakens the independent professions for the sake of increasing the range and numbers of the State services. The social good health of the community requires both, and it is particularly true of medical men in Government employment that their great protection has hitherto resided in the standards built up and maintained by the independent profession."

Throughout this rather tortuous argument is the pre-supposition that 'the profession' is integral—a thing with a body to be kicked and a soul to be damned. Nor has there been an 'independent profession' for a long time. Nor will it again become 'independent,' by borrowing the negotiatory tricks of the miners.

The Social Credit Secretariat

NOTICE

Letters on Secretariat business which would normally be addressed to the Social Credit Secretariat or to Dr. Tudor Jones personally should be addressed as indicated below until October 1:—

Mr. Hewlett Edwards,
 Nether End,
 Austrey,
 Atherstone,
 Warwickshire.

The Wit of Man

An Economic Dialogue

by

NORMAN WEBB.

Scene One:

(A study fireside in a city rectory, where two visitors—let us call them The Student and The Engineer—are in conversation with the Rector of the parish.

The Student is young and enthusiastic. The Engineer, middle-aged, and considerably more chastened, and the Rector is the average, utterly perplexed, conscientious Church of England cleric. The Rector is speaking.)

THE RECTOR: Yes, I have known something of your movement for quite a long time. A number of my parishioners had a crusading enthusiasm for it at one time. It appeared not to survive the last war—at least, not in any active or vocal form. But the advocates of Social Credit have always been individuals I liked and admired—like our young friend here—what one would call “good Christians.” I’ve never been really satisfied with my apparent inability to appreciate what it was all about.

THE STUDENT: The Rector pretends he can’t understand—at least, I feel it’s pretence—and then if I persist he puts up the argument that economics is concerned with material matters, so it’s not the business of the Churches. He complains that I talk *round* the subject of Social Credit, without telling him what it *is*.

THE RECTOR: So he promised to bring you along, as a veteran propagandist, to stir up my sluggish spirit of understanding.

THE ENGINEER: Well, as I’ve told him already, he could hardly have picked on anyone less likely. My experience—and I expect it’s yours—is that the more you grasp of the potentialities of existence, the less you can talk about them in any sort of detail, so as to be understood by outsiders.

THE RECTOR: Yes, I agree. But if a thing is true isn’t it bound to be simple?

THE ENGINEER: Yes, and that is exactly the trouble. I see the whole trend of modern education conspiring to incapacitate us for seeing simple things, or understanding the obvious and true explanation of anything.

THE RECTOR: Still, you mustn’t despair of me till you’ve had a try at least. By the way, I can remember your confrères in the past quoting something said by King George V at the opening of an Economic Conference, I think it was, in London in the early thirties. It was after that dreadful financial collapse in the United States; something to the effect that it couldn’t be beyond the wit of man to devise a means of distributing the wealth which his own ingenuity created. Similarly, I argue that it can’t be beyond my wit to understand a system devised to that end, granted it is consistent and correct.

THE ENGINEER: That may be. And yet in all those years, which include the second, even more devastating World War, the only change in the situation, in Great Britain at least, seems to be that we have lost the wit even to

produce the wealth we were then racking our brains to distribute.

THE RECTOR: Certainly, since 1945, it looks like it. But we can blame that on the Socialists.

THE ENGINEER: I don’t see how you can exempt anyone. While they might conceivably have interfered less with actual production, the other political parties in England have no more to contribute to the problem of its proper distribution than the Socialists.

No; it seems to me where George the Fifth slipped up in his analysis of the situation was in failing to see that it wasn’t the wit to solve the problem that was lacking, *but the will*.

THE RECTOR: How do you mean, the Will?

THE ENGINEER: My experience is that the average intelligent man never lacks the wit to understand anything he really wants to understand—or, perhaps I should say, in the way he wants to understand it. Though if you apply that axiom yourself to any immediate problem, you will find that the satisfactory solution depends largely, if not altogether, on your wanting of the particular situation what it can, and will, yield. To want something more, or different, is to want something more than the truth, which is ridiculous.

THE STUDENT (*grinning*): You must be careful; don’t let yourself get too philosophical, or the Rector’ll complain you’re talking round Social Credit and not of it.

THE RECTOR: I tell our friend here he’s contracted our bad habit of sermonizing. In the church we *talk* too much, and *do* too little. What I want to know is what ‘Social Credit’—the Movement; Major Douglas, if you like—proposes we should *do* to solve the present economic deadlock?

THE ENGINEER: Granted you accept the fact that a community must first produce the goods, the real wealth, before it can do anything about distributing it—which we in this country are not really achieving at present—I could explain what we propose should be done. But I can’t guarantee to make you see the Social Credit proposals as desirable, or even feasible, any more than you do at this moment, unless I can make you see the problem they are designed to solve in the same light as it appears to Douglas.

The whole point is, do you?

THE RECTOR: How on earth can I answer that till I know what that light is? I don’t know how the problem appears to you Social Crediters.

THE ENGINEER (*eyeing the Rector steadily*): You do know.

THE RECTOR (*slightly nettled*): That’s absurd. You’ve just said we all see what we want to see in things.

THE ENGINEER: No: I said we all see what we *think* we want to see. It’s not at all the same thing.

THE RECTOR: What is it then that makes the Social Credit aim—or could we not say guess?—any better than the next man’s? What makes his view of the economic problem—the light he sees it in—so different from everybody else’s? What is unique in Major Douglas’s line of approach?

THE ENGINEER: Shortly, a single-minded desire to get at the facts, whatever they are. That was the light, or

the spirit, if you prefer it, in which Douglas examined, and perceived, the facts of our Monetary System, nearly thirty-three years ago, and warned us of the approach of this present crisis.

THE RECTOR: In general terms, or specifically?

THE ENGINEER: Oh; in detail.

Human beings in their capacity as separate physical entities, inevitably tend to see everything from their own personal point of view in space and time. That is, as I see it, to see what they, personally, want or don't want, in everything. And, consequently, no two individuals see exactly the same. As far as I can understand it, there is only one common and truly co-operative spirit in which two people can see the same problem, and that is in the light of a simple and sincere desire for the facts, the relative truth of the matter for its own sake and regardless of what they may *think* they want; that is, putting aside all thought of what they might like to do about it.

THE RECTOR (*smiling*): And this admirable spirit is in the sole possession of Major Douglas and his followers?

THE ENGINEER: You smile; but as regards the working of the Monetary System, apparently, yes. Since, as we see, George the Fifth's anticipation of eighteen years ago is still unrealized, and the wit of man has not yet solved the problem of distribution.

THE RECTOR: The Social Credit analysis of the Economic System is the only truly objective one in existence, then?

THE ENGINEER: Yes, I suppose it amounts to that. You still smile, but I do assure you, I have none of the sense of "superiority" that admission appears to suggest. I may have had once, but it was long ago swallowed up; partly, I believe, in a sense of gratitude, at my exceptional luck in being able to appreciate and share in this spirit; and partly in a sort of exasperated humility at my own inability to communicate it.

THE RECTOR (*seriously convinced in spite of himself*): I must, and do, accept your word on that. So it becomes a joint interest to us both to track down, and if we can, eliminate the cause of this mental opposition you Social Crediters set up by your assertion of exclusive possession of the economic truth.

THE ENGINEER: Oh, but I can't let that pass! We don't assert anything of the sort. How could we? What is *exclusive* about factual knowledge? It's as free as the atmosphere. No: if there is anything peculiar about us, in the sense of anything different to the majority, it can only be the *will* to accept the facts. Why that should be, I don't pretend to know; that point wants investigation.

It is just a fact belonging to the situation, that one otherwise quite ordinary individual should be found ready and willing to see this matter of money, purchasing-power, squarely and in the light of its own commonsense facts, and another equally ordinary individual should prefer to lend his support, against all the factual evidence, to obsolete, academic theories which contradict that evidence; and more especially when they are put up by very obviously interested parties.

THE RECTOR: According to our friend here, (*He indicates the student*) it is just because we don't want to.

THE STUDENT: No, I never dared to say so; though

it may have occurred to me that perhaps you didn't.

THE RECTOR: But is not that rather an absurd suggestion in the present case? Who doesn't want wealth?

THE ENGINEER: I never implied there was anyone who didn't. What you non-Social Crediters shy at is what—misunderstanding the whole thing—*appears* to you to be the conditions of distribution.

THE RECTOR: In what I am afraid is my present state of ignorance, I must just accept what you say. I can't follow it. (*After a slight pause*) As far as your conviction is concerned then, the fact of this overwhelming majority of contrary opinion has no weight with you?

THE ENGINEER: Not the slightest, as regards the facts. It might be somewhat daunting were we to be suddenly asked to initiate the obvious steps they indicate as necessary. But that is a test of our faith we have fortunately, or unfortunately, been spared.

THE RECTOR: So that the slightly ridiculous contrast between the large scope of the Social Credit claims, and the comparatively small scale of the Movement, is just one of the facts to be accepted?

THE ENGINEER: Yes, certainly. In these days of bloated Committeeism any Minority Report—which is what Social Credit is—tends to look ridiculous, in the same way that a tug looks ridiculous beside the "Queen Elizabeth." But in fact, there is nothing intrinsically more or less ridiculous about a useful, necessary little tug, than there is in an eight or nine storey luxury-hotel, precariously perched on the surface of the treacherous ocean. There might, in reality, be a lot less.

(*With a glance at the clock, and rising to take his leave*). But it is getting late, and I must go.

THE RECTOR (*smiling, and rising too*): I notice we are still some distance from our actual subject!

THE STUDENT: But you were warned. And you can't say it hasn't been interesting, can you?

THE RECTOR (*turning to the Engineer*): No, indeed, if you have done nothing else, you have stimulated my desire to get to the bottom of this economic mystery.

THE ENGINEER: No, mystery, please! I detest mysteries. The mystery, if there is any, is all on the other side; why everyone cannot see what is so un-mysterious and obvious,—that is what interests and concerns me more nowadays, almost than Social Credit itself. Because that constitutes the first obstacle to be overcome.

THE STUDENT: Perhaps in convincing the Rector of Social Credit you may discover why he is so hard to convince, and then the benefit will be mutual.

THE RECTOR: You'll come again. I am prepared to lay myself out on the dissecting table in the cause of Truth.

(*The visitors take their leave*).

(*To be continued*).

On Planning The Earth

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PARLIAMENT

House of Commons: July 30, 1951.

Food Supplies (Flour Improvers)

Dr. Barnett Stross asked the Minister of Food what alternatives to agene are being considered as flour improvers; which organisations are conducting research; and when he hopes a suitable improver will be agreed to.

The Parliamentary Secretary to the Ministry of Food (Mr. Frederick Willey): The choice of an alternative improver to agene is still being examined jointly by my Department, the Ministry of Health and the Medical Research Council. Both Government and industrial laboratories in this country and the U.S.A. are continuing their investigations and the results are being taken into account in the present examination. Until this examination has been completed I regret that I am not in a position to add to previous replies on the subject.

Dr. Stross: While accepting completely the answer given by my hon. Friend, may I ask if he will bear in mind, and urge upon his right hon. Friend, the fact that a long time has already elapsed since the principle was agreed to by them that the present use of nitrogen trichloride is undesirable? Will he do all that he can to expedite the change-over?

Mr. Willey: I am aware of my hon. Friend's anxiety, and I assure him that I will do all I can to expedite the inquiry.

Dr. Hill: Will the hon. Gentleman take into account the fact that the announcement of this impending change has aggravated public apprehension on the point, whether that apprehension is justified or not, and will he accelerate, as best he can, the announcement of the new substance?

Mr. Willey: Yes, Sir. I appreciate the hon. Gentleman's point, but the difficulty at the moment is in deciding which is the best alternative improver to which mills should resort.

Lithium Chloride

Dr. Stross asked the Minister of Food to what extent lithium chloride is used in Britain as a substitute for salt or in baking bread or confectionery.

Mr. Willey: From the inquiries I have made I have no reason to believe that any lithium chloride is used in Britain as a substitute for salt in food products, or in bread baking or confectionery manufacture.

Dr. Stross: In view of the fact that it has been used in other countries, with a very bad result, including some deaths, will my hon. Friend keep his eye on this substance and forbid its introduction if he sees any signs of its being introduced?

Mr. Willey: Yes, Sir.

Sweetening Agents

Dr. Stross asked the Minister of Food what sweetening agents are in use in Britain, other than sugar and glucose; and what quantities, if any, of dulcin and P.4,000 are in use.

Mr. F. Willey: Neither dulcin nor P.4,000 is being put into food or drink in this country. Apart from sugar, glucose

and allied carbonhydrates, the only sweetening agent at present in use is saccharin.

Dr. Stross: While assuring my hon. Friend that that answer will be most satisfactory to everybody, may I ask him if he is aware, or whether he remembers, that dulcin has been used in the past, and that it provided an example of the fact that we should be most cautious in allowing the introduction of these strange substances into our food before we know more about them?

Mr. Willey: It has been used, but I am glad to say that its use has now been abandoned.

Sugar

Mr. Wills asked the Minister of Food whether he will arrange for sugar to be allocated to suitable organisations in country districts in order that as many people as possible may preserve the large amount of fruit which is available.

Mr. F. Willey: My right hon. Friend is very sorry that the sugar supply position does not permit him to make the arrangement suggested.

Mr. Wills: If it was possible to do this, or something very like it, in the depths of war, why should it not be possible now, so that the people in the country may be allowed to use the fruit available?

Mr. Willey: We have been able this year to increase the amount of sugar which the housewife enjoys.

Mr. Profumo: Is the Minister aware that as things are at present country folk have to sell their fruit to manufacturers and buy it back at very much more expensive prices in the form of either preserved fruit or jam, and that the consequence will be that they will allow a lot of it to rot? In view of the rising cost of living, and the approaching General Election, does he not think he should do something about it?

Mr. Deedes: Will the Minister bear in mind the relationship of this problem to the point raised by the hon. Lady the Member for Coventry, South (Miss Burton), in Question No. 9, because unless sugar is given to preserve the available fruit there will not only be a waste of fruit, but the housewife will go short in the winter?

Mr. Willey: We have been able to give the housewife more sugar this year, and I am sure that she will take every advantage of it.

Mr. Turton asked the Minister of Food whether he will discontinue the loading of sugar ordered by Persia until after the present crisis, and use the sugar so saved for increasing the domestic sugar ration.

Mr. F. Willey: I do not think it would be wise for me at present to add to the reply which my right hon. Friend gave to the hon. Member on 25th July. The quantities affected would not make any material difference to the sugar ration.

Mr. Turton: Will the Parliamentary Secretary explain why, when our citizens are being harried in Persia, we have doubled our sales to Persia compared with 1949? Is the hon. Gentleman aware that the affect of the last part of his reply would be to increase the domestic sugar ration by 4 lb. a head?

Mr. Willey: The hon. Gentleman is inaccurate in his estimate. As I have indicated, the effect upon the ration

would be negligible. This is an incident in a much larger question, and I am sure that he would not expect me to reply further at the moment.

Brigadier Head: Has this policy been adopted because the Foreign Secretary wants to be known among the Persians as "Sugar Ray Morrison"?

Mr. Molson: What is the quantity of sugar now being exported to Persia?

Mr. Willey: I will not state the amount. [HON. MEMBERS: "Why not?"] I think it would be undesirable to do so. [HON. MEMBERS: "Why?"] The amount at present involved is subject to discussions on current sales. It depends how the discussions go. I can assure the House that it is quite negligible as far as the amounts required in the rationing of this country are concerned.

Sugar

Mr. Thornton-Kemsley asked the Minister of Food if he will publish a table showing the current average weekly tonnage of sugar distributed to trade users, trade by trade, and for the basic domestic ration; and comparable figures for a year ago.

Mr. Webb: The current figures, and comparable ones for 1950, are as follows:

Sugar, as refined, for the production of	Weekly Average	
	1951	1950
	Tons	Tons
Preserved, mincemeat and fruit curd ...	3,961	3,793
Chocolate and Sugar Confectionery ...	3,529 ^(a)	3,477
Cake and Flour Confectionery ...	2,286	2,211
Syrup and Treacle ...	1,539	1,539
Biscuits ...	1,011	915
Beer ...	883	883
Soft drinks (liquid) ...	581	592
Condensed Milk ...	413	625
Canned fruit and vegetables ...	347	318
Bakers' prepared materials ...	257	268
Medicinal preparations ...	227	227
Table jellies ...	225	206
Ice Cream ...	199	199
Coffee essence ...	157	128
Candied peels and cherries ...	102	101
Cider ...	87	68
Breakfast cereals ...	76	72
Pickles and Sauces ...	67	60
Lemonade powder ...	65	53
British Wines ...	61	57
Cake and flour mixtures ...	59	55
Medicated Sugar Confectionery ...	39	37
Miscellaneous ...	667	462
TOTAL TRADE USERS ...	16,838	16,346
BASIC DOMESTIC RATION (excluding bonuses and catering) ...	14,596	11,440

(a) In addition a small quantity of sugar may be given in lieu of sweetened condensed milk.

North Korea and China ("Daily Worker" Newspaper)

Mr. John Arbuthnot asked the Attorney-General whether he will now make a further statement on the results of the watch kept by the Director of Public Prosecutions on the

relations of the "Daily Worker" newspaper with the North Korean and Chinese forces.

The Solicitor-General (Sir Lynn Ungood-Thomas): My right hon. and learned Friend has nothing further to add to the reply given by him on 19th June last in answer to a Question put to him by the hon. and gallant Member for Lewes (Major Beamish), reported in HANSARD of that date at columns 43 and 44.

Mr. Arbuthnot: What steps have the Government taken to secure evidence that this paper is using its contacts with the King's enemies to advance its circulation by publishing lists of prisoners of war exclusively available to it?

The Solicitor-General: That is a separate question.

Officials (Powers of Entry)

Sir W. Smithers asked the Chancellor of the Exchequer what is the total number of officials authorised to carry out inspections and investigation in business premises without a search warrant; and how many such inspections were carried out in 1950.

Mr. Jay, pursuant to his reply [OFFICIAL REPORT, 15th February, 1951; Vol. 484, c. 87], *supplied the following:*

CIVIL SERVANTS WITH POWERS OF ENTRY (JUNE, 1951)
The figures shown in Column (2) are included in Column (3)

Government Department	Number of officials who have powers to enter private houses used exclusively as such	Number of officials who have powers to enter land, business premises or private houses either used exclusively as such or partly as business premises
(1)	(2)	(3)
Ministry of Agriculture and Fisheries ...	—	2,551
Ministry of Civil Aviation ...	19	48
Customs and Excise ...	—	1,800
Ministry of Education ...	—	574
Ministry of Food ...	—	670
Forestry Commission ...	—	111
Ministry of Fuel and Power ...	—	229
Ministry of Health ...	19	134
Home Office ...	71	86
Inland Revenue ...	4,913	4,913
Ministry of Labour ...	—	2,198
Ministry of Local Government and Planning ...	—	8
Ministry of National Insurance ...	—	1,005
Ordnance Survey ...	—	1,975
Department of Scientific and Industrial Research ...	—	95
Tithe Redemption Commission ...	—	143
Board of Trade ...	—	179
Ministry of Transport ...	—	934
War Damage Commission and Central Land Board ...	966	966
Department of Agriculture for Scotland ...	—	378
Scottish Education Department ...	—	116
Department of Health for Scotland ...	—	19
Scottish Home Department ...	—	63
TOTAL ...	5,988	19,195