

THE SOCIAL CREDITER

FOR POLITICAL AND ECONOMIC REALISM

Volume 42, No. 9.

SATURDAY, AUGUST 18, 1962.

6d Fortnightly.

THE WAY BACK

An article in *The Dublin Review* for the first quarter of 1950 contains an article by Auguste Valensin entitled "Maurice Blondel, A Study of his Achievement." In it the author examines Maurice Blondel's endeavour "to expose the essential incompetence of philosophy" and sums up his argument as follows: "If man has an inevitable destiny, which alone gives meaning to his life, philosophy cannot legitimately ignore that destiny, nor without taking account of it can it validly lay claim to completeness,"—hence, according to Maurice Blondel, one of the Philosopher's functions should be "to expose this essential incompetence of philosophy" and "give it a valid function" by showing how this incompetence serves to delimit the essential nature of philosophy. The weak point in this argument lies in the word "if," which lays it open to the charge of begging the whole question. For the Philosopher may justly retort by asking why it should be his function to expose the essential incompetence of philosophy to take account of man's inevitable destiny—destiny being understood as a destination—a goal, and especially the "supernatural" nature of that destiny if, he, the Philosopher, does not believe in that inevitable destiny. Why, in short, must he confess to the incompetence of philosophy to deal with a claim the validity of which it does not recognise?

According to Professor A. N. Whitehead, for example, ". . . the essence of real actuality—that is of the completely real—is process. Thus each actual thing is only to be understood in terms of its becoming and perishing. There is no halt in which the actuality is just its static self, accidentally played upon by qualifications derived from the shift of circumstance." Apart from the question as to whether one has a right to confuse the actual with the real, and treat them as synonymous, it is clear that Professor Whitehead has no use for destiny regarded as a destination—a 'halt.'

Another example may be cited. Professor F. H. Heinemann in his article, "The Principles of Alternatives," published in *The Hibbert Journal* for April 1961, claims that this principle of "alternative philosophies and epistemologies"—"leaves room for indefinite progress." Also—"It admonishes us to be modest"—though quite why is not made clear, unless always to be poised on the shifting sands of alternatives should deprive us of self-assurance.

At all events these two instances show that the Philosopher, as such, feels under no obligation to expose the "essential incompetence of philosophy and delimit its essential nature." Its proper sphere is history—the everlasting—the infinite. It shares perhaps—" . . . the human spirit's horror of encountering the absolute within the temporal process."

However, one is justified in asking upon what ground we must accept a fate of being involved in mere process to which there is no 'halt,' or one of infinite progress depending upon a principle of alternatives. In either case man is seen to be subject to the inexorable law of cause and effect, and so becomes what he is pleased to call the victim of circumstances which, however, he himself may have set in train, or done nothing to prevent, and so may be both the perpetrator and the victim of the law. But how, by the same token it may be asked, does Maurice Blondel establish his claim to man's inevitable destiny, and, moreover to the Christian claim that this destiny is supernatural? According to Monsieur Valensin the method chosen by Maurice Blondel to establish this claim is the Dialectic. But just as process or progress are not self-propelling or self-directive, but are subject to the direction or misdirection of man, so the Dialectic is a method that can be made to lead to any foregone conclusion. The communist, for example, uses it to predict the decline and demise of capitalism, and the withering away of the state. Thus it would seem that the belief of the Philosopher in never-ending process, and indefinite progress, and Maurice Blondel's belief in man's supernatural destiny, are all grounded on foregone conclusions, and the arguments or reasons chosen to establish these beliefs may be regarded, as it were, as devices to give oneself 'face.'

Be that as it may, before man can claim the right to realise the supernatural nature of his destiny, one that "transcends what may be deduced from characterisations that belong essentially to human nature," it is surely essential for him to enquire into the nature of those "characteristics," and to judge whether or not they conform to truth and reality. As already suggested it is important not to confuse the real with the actual. For example, at the end of the first World War we had Poverty in the midst of Plenty. That situation was not in conformity with *reality* for the Plenty was there in abundance; but the Poverty was *actual*, since people suffered from want and loss. Nevertheless it was entirely artificial and unnecessary; and was indeed prefabricated by the destruction of needed goods and rules laid down for preventing further production, and that in the interest of a power that was not concerned for truth and reality, but solely for the maintenance and continuance of its own power. A further instance is the so-called Problem of Unemployment, a wholly *unreal* problem in an age of mechanisation and automation—that is if the *real* object of industry is to produce goods and services, and not to provide work. For the unemployed 'worker' however the problem is undeniably *actual* since, according to the arbitrary ruling of Finance, and of Economics concentric with Finance, he depends upon gainful employment for

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This journal expresses and supports the policy of the Social Credit Secretariat which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat 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: 9 AVENUE ROAD, STRATFORD-ON-AVON. Telephone: *Stratford-on-Avon* 3976.

Editorial: PENRHYN LODGE, GLOUCESTER GATE, LONDON N.W.1. Telephone: *EUS*ton 3893.

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Kauri Trees and Potatoes

(Notes from a New Zealand Correspondent).

Although I have not read the article referred to, I am intensely interested in the extract from Douglas's "The Delusion Of Super-Production" published in *T.S.C.* for May 26.

He is of course, quite correct, as he always was (and is).

Douglas expresses a significant idea clearly: "So far from the necessity of this country and the world being an orgy of unlimited production, the first need is for revision of material necessities, combined with *sound scientific* efforts, to produce to a programme framed to meet the ascertained demands: not artificially stimulated, but individualistic in origin whenever possible."

I have emphasised what exercises my mind at the moment.

My geological interest and purpose is, in essence, at harmony with the quoted words. Let me tell you a little story. I go into a seed merchant. I ask for seed potatoes. The shopkeeper tells me that he does not stock them *now*. The demand is not there. It seems that people have lost the will to grow some of their own food as they are pushed into the industrial cities. Amusingly enough, the products of the "educational" institutions would not know how to grow potatoes even if they wanted to, which they don't. Clearly, fewer and fewer individuals are engaged in actually doing the work of tilling the soil and sowing the seeds of the numerous plants which form a major portion of our daily food.

I do not think there is, in essence, anything wrong with that.

If the engines were reversed, and the "export production"

racket were eliminated, or knocked over, we would be surprised, I think, at what else was knocked over at one and the same time.

But there is another aspect of this business. From the point of view of natural science (reality), the methods employed by the relatively few food producers bear a relationship to "Policy" (full employment) and as "Policy" is demonstrably wrong and stupid, so are the agricultural methods employed, as a corollary of that policy. The practical effect of this is, I believe, to bring about a situation where Natural Law is transgressed to such a point, that a formerly fertile soil is literally "killed", so that the food growers find it more and more difficult to cope with the elements of nature in the performance of their function. Even if financial policy were rectified, it would not alter this situation.

If you cut a tree down it stays cut down, even if you are sorry about it and want to restore it. Exactly the same with the soil. Yet, the natural forest is self-generative, no matter what you do to it, in *time*. That is to say, if the natural process (the grand matrix) is left alone, over a period of millions of years, it will repay anything and everything. This is demonstrated most clearly in the geological world and related things. But this knowledge is little consolation to the immediate and near future generations who, judging by current events, are likely to be somewhat curtailed, both in numbers and in happiness; for they cannot eat the products of "industrial expansion". Happily, however, I believe, and this I sincerely believe, that it is possible to short cut the natural restoration process so that it becomes instantaneous in effect. My purpose is to understand and teach people how to co-operate with natural law to the very highly desirable end of being "right" with the earth beneath.

The idea that it is necessary to farm large areas of land in order to feed millions of people is a "delusion" and a crazy one at that. Nature feeds a mighty kauri tree for two thousand years odd on a handful of plain rock.

Surely potatoes are no problem.

The Secretariat Needs Assistance

Financially better placed than for many years, the Secretariat is in dire need of personal assistance to relieve the small staff in London of exceptional pressure occasioned by the political crisis which is hourly increasing in severity.

The help needed is of a routine nature, but nevertheless calls for some special personal qualities—e.g. 'nous,' incorruptibility, complete understanding of the nature of the task to be (voluntarily) undertaken and strict observance of its limitations to avoid alike both excess and deficiency in execution. In an ordinary business office these qualities are forthcoming if not in abundance at a rate of supply which ensures such success as British undertakings enjoy.

The need is more particularly in London because such contacts as are immediately necessary to be made are located in the Capital; but readers living in the provinces who possess the necessary qualifications (and we are all capable and qualified to do something) should not neglect this appeal.

A Ruskin College Man on "The Economically Illiterate"

The following letter appeared in *The Times* for June 30, 1962:—

"Sir,—I have just finished listening to the B.B.C. version of my discussion of the problem of wage arbitration and inflation with the editor of *Time and Tide*. As I am reluctant to allow the public to gain the impression that the B.B.C. waste the money of licence holders by broadcasting the views of people with nothing to say, perhaps you will allow me to say what I had in mind to say when the B.B.C. invited me to discuss this matter, and which they omitted.

"What astonishes me is the wide acceptance of the heresy that in a free enterprise economy wages should not rise faster than productivity. All the great liberal economists, Marshall, Schumpeter, Keynes, expected this to happen, and saw in the building up of capital and the adoption of inventions a process which would add to the productivity and hence the bargaining power of labour.

"There have indeed been periods like the first 50 years of the industrial revolution in Britain or the present phase of desperate development in India, when productivity has perforce grown faster than wages as belts were tightened and capital first built up, but these are not the conditions of an advanced free enterprise economy. It is from such periods that the Marxists derive their view that a free enterprise society cannot stand proportionately rising wages. Where the Neo-Marxists, like Mr. Selwyn Lloyd, who hold this view get their ideas from I do not know. They are either economically illiterate or a hundred years out of date, or two thousand miles off course.

Yours sincerely,

"Henry Smith."

For once *The Times* and the B.B.C. seem to be out of step. Also, Mr. Smith himself is more than forty years out of date!

The Rape of Europe

One of our well known contributors has supplied us with part of his review of a book: *The Choice Before Europe* by Marshall Juin and Henri Massis (Eyre and Spottiswoode: 1958).

The general theme, the "Rape of Europe," will, we think, be of particular interest.

The purpose of this early notice is to invite readers to order, in advance, additional copies of *The Social Crediter* containing the review, for posting to friends likely to be interested.

Orders should be sent to K. R. P. Publications Ltd., 9 Avenue Road, Stratford-on-Avon.

SOCIAL CREDIT IN 1962

AN INTRODUCTION TO NEW READERS

The treatise which appeared in *The Social Crediter*, July 7, 1962, with the postscript, will shortly be available in pamphlet form.

THE WAY BACK

(continued from page 1)

a living—the only alternative open to him being to become a member of the Pauper (miscalled the "Welfare") State. In either case he is the victim of unreality and misrepresentation in the interest of the same power.

The glib phrase: "Human nature is human nature and we shall always have war," is another example of man's readiness to deceive himself or be deceived. The rise of the pacifist movement and the endeavour to seek and examine the causes of war that do not derive from human nature, but rather from deviations from reality that provoke man against his nature and drive him to seek a remedy in warfare, appear to contradict it. The fact that appeals have to be made to man's finer impulses—his patriotism—his love of justice and freedom—his hatred of cruelty and oppression, to induce him to resort to war, shows the falsity and unreality of such a judgment. What then, one must ask, are the characteristics that belong essentially to Human Nature, and how are they to be discovered; otherwise how can man arrive at true self-knowledge, surely a pre-requisite before he can hope to discover how and by what means he may realise his true destiny?

If man's first disobedience "brought death into the world and all our woe," as Milton affirms (and if we reject Milton's dictum, death and all our woe are manifestly with us and unaccounted for), then no methods of process or progress or the dialectic of Maurice Blondel will help us to recover. They will merely involve us still further in the chain of cause and effect, leading us on from one impasse to the next. How then can man recover his lost estate? There can be only one way the way of return, a binding back (*religio*—I bind back), not by the way we have come—a way of lies and deceits—but by the way of repentance. For how can man look at the World today and the pass to which man has allowed himself to be brought, in spite of his gifts, his knowledge, his talents, his discoveries, without feeling the need for repentance? In any case it is the only Christian way, for: "The key doctrine of Christianity is the supremacy of repentance over the law—that there is what may without irreverence be called a *technique* by which the chain of causation can be broken."* (my italics). This act of repentance meets with the reciprocal response of pardon and redemption, hence it results in an act of indemnity that sets us free. But this act—which involves complete re-appraisal and a deeper comprehension of reality without the true nature of the error to be repented of will not be comprehended, and the danger of its recommittal will remain—must operate and be manifested on every plane—"on Earth as it is in Heaven" otherwise we remain in bondage to the mundane powers that will to keep us in thrall. Thus we are like a house divided against itself in which *reality* and truth can find no place, but in which the *actual*, masquerading as reality, can be manufactured to conform to a purpose inimical to man.

Today, we are without excuse, for the way by which the chain of causation can be broken on earth, and redemption from our present debt-bondage achieved has been shown to us. It is, of course, to the interest of the bondholders to keep us ignorant and blind to the truth at all costs. In their arro-

*Dr. Tudor Jones, *The Social Crediter*, February 26, 1949.

gance they feel confident they can continue to deceive us. But what of our 'Leaders'—our 'Thinkers'—our 'Preachers'—our 'Intellectuals' who are ready enough to point to the parlous nature of our present situation, to the stresses—the strains—the conflicts which beset us today, but who are all singularly silent about the cause—the reason for such a state? The Preacher, one must suppose, is too busy trying to prepare us to become fit for the Kingdom in Heaven to give thought to the advent of the Kingdom on Earth. The Intellectual recommends non-habit-forming drugs to help us to escape for a while from what he is pleased to call 'reality.' The Thinker is more concerned with the world of ideas than of facts. The Leader is subservient to his financial master and obeys his voice.

Whether it is due to ignorance, which at this day and date is inexcusable, or to other and more reprehensible reasons, their responsibility for keeping silence about the truth revealed to us by C. H. Douglas in Social Credit is formidable. If it is not due to deliberate connivance it is beyond understanding unless the continued assaults on our reason and the subtle misdirection of our common sense and integrity by means of persistent propaganda, have caused our sense of truth and reality to become deranged. Events today point to the need for a speedy recovery.

—B. Best.

The Law of Squeers

Originally published in these pages over twenty-two years ago, the following bears repeating:—

"I always heard," said Alice, "that the Greek City States owed their happiness to their complete local independence."

"Of course," said the Mad Hatter, "that's why we are making all the States larger and larger."

"But—" said Alice, looking puzzled, "I thought—"

"It's the Law of Squeers," said the Mad Hatter, looking profound, "it's called after W. Squeers, our Great Leader into the New Garden of Eden—which-will-be-built-through-war-just-the-same. It says that if a thing's good, one twice as big is four times as good. That's Science, that is," said the Mad Hatter proudly.

"Y-e-s," said Alice, doubtfully. "Do you mean that a tiger's a million times as attractive as a kitten?"

"I knew you'd agree," said the Mad Hatter. "Have an O.B.E. NO? Then be a Cabinet Minister." Alice said she'd think it over.

Rendering Unto Caesar

In an early broadcast on the B.B.C. Home Service on July 12th, an observer announced, with amusing comment, that he had seen in an Oxford Street shop a tailoring material called "bankers' grey." It was the material *par excellence* for the élite of the banking fraternity, hence the name for it. However, it was not a new shade but one which had been known formerly as "clerical grey," and its transference to the narrow shoulders of the bankers betokened the relative changes in status of Church and State.

Turmoil

According to *Time and Tide*, "it was Lord Rothermere who obtained the scoop for the *Daily Mail* (which made Mr. Macmillan) act with such ruthless speed that most of the victims had no notice of their fate."

Our readers may recollect that it was the same newspaper (*The Daily Mail*) which printed on June 21st last the Right Hon. Reginald Maudling's article "We'll Be All Washed Up Unless," which began:

"We are now witnessing a period of sudden and rare political turmoil."

The article is worthy of re-reading, if only because it reflects a perception of an alteration in 'the pulse of Britain' since disclosed more thoroughly by a correspondent of *The Times* who has toured a considerable part of the country in search of an answer to the question, "Why the prevailing disillusionment in the electorate with the 'major' political parties?" The reporter's tour took six weeks, and he ended it with the idea that "the country is trying to tell us something," but he could not say what—it was something buried in all the people he met, so deeply buried "that a man may not know it is there until it suddenly comes forth." A drop from a rather dry sponge squeezed very hard may, perhaps, be said to 'come forth suddenly.' If that is what he means, the reporter may be right. Mr. Maudling was more eloquent than most people interviewed for *The Times*. Otherwise, his conclusions were not very different. Also, he presented his material more skilfully than many electors can. He said that in 1945 the electorate chose between freedom and order and chose order; that now there is a realisation that "liberty in a purely negative sense is not enough. Man's basic instinct for freedom is not satisfied by merely being free *from*; he needs also to be free *for*." Also, that affluence in itself is not enough. Ministers and electors (such as were interrogated) agree that a sense of dignity and purpose and a belief in the value of human life have wilted in recent years. Naturally the Minister was more concerned about 'the regaining of the supremacy (sic) of the Conservative Party' than the electors were about any party. If we knew what an 'economy' was, besides just another word to play with, we might agree with the Minister that unless harsh disciplines are replaced by the "self-discipline of a responsible society, the whole basis of a free economy—and therefore of a free society—is in jeopardy." There isn't much that is free about our financial system; is that 'the economy?'

What Indeed

Says *The Tablet* (August 4, 1962): "The greatest question to be asked about productivity is, 'What is being produced?'"

The answer would go well in the style of the rag-book A, B, C.; "A" is for Atoms; "B" is for (a little bit of) Butter (for he does like a little bit of butter for the Royal slice of bread). "C" is for Chaos and Confusion . . . etc.