

Seed

Philosophy, Politics, Economics

Since our custom has been consistently to emphasize the mutual dependence of philosophy, politics, and economics, it is of much interest to us to discover the same point being made in a tract written three hundred and fifty years ago.

In his *Atheomastix* (1622), Martin Fotherby, then Bishop of Salisbury, compared the three branches of "moral philosophy" to the Persons of the Trinity: ecclesiastics, "treating of the knowledge of God the Creator, represent God the Father, in the authority of his Creation"; economics, "treating of priuate life, and of those prouisions which belong vnto it, represent God the Sonne, in the charity of his Sustentation"; and politics, "treating of Regiment, and well-gouerning, represent God the Holy Ghost, in the goodnesse of his Preseruing" (356). While I am aware that argument from analogy can be pernicious, I do find Fotherby's comparisons illuminating.

First, of course, his likening of these categories to the Trinity implies their inseparability; politics and economics cannot be simply divorced from "ecclesiastics", or "religion". However elevated one's "knowledge of God" may be, it remains somehow incomplete unless it is reflected in a compatible economics and politics. Similarly, Fotherby's analogy makes the point that politics is intimately involved with economics, which suggests, for example, that a politics of "freedom" cannot subsist simultaneously with an economics of compulsion, or that a politics of distributed power cannot live with monopoly economics.

Moreover, Fotherby's descriptions of each of the distinct (but not autonomous) branches of moral philosophy are significant. Ecclesiastics, or religion, is concerned with the *authority* of the Creator, that is, with the way things are. To neglect this authority (the Father), he suggests, would undermine the whole superstructure of the unity. Economics, interestingly, involves not only "priuate life" but "charity"; "prouision" is here linked to the generosity of "God the Sonne". Not only must economics reflect the "authority" discovered in the Father, but it must express the free offerings of God. A significant aspect of economics is the realization of these gifts, or unearned livelihoods implicit in creation, in "priuate life". That economics is compared to the Second Person of the Trinity is noteworthy also because it was the Second Person who became incarnate: the divine charity is embodied in the material world, the subject of economics. And politics is likened to the Holy Ghost: elsewhere, Fotherby makes the point that the Holy Ghost is especially associated with "motion"--in the material world, with the movements of physical bodies; in the moral sphere, with the operation of will. Perhaps the "Regiment, and well gouerning" of which he speaks must allow the expression of this special attribute of the Holy Ghost which seems to be distributed among all created things.

This picture is an intriguing one of a dispensation tied back to the reality of things, evincing divine charity in economic terms, and allowing maximum "motion" to the soul. Even more intriguing, but perhaps frivolous, is the tempting speculation how a modern bishop might react to so specific an application of doctrine to the world.

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Our Policy

SEED aspires to fulfil a unique role transcending the functions of other magazines and journals.

Our purpose is neither to propagandize in the sense of promoting some fixed point of view or body of thought nor merely to comment on current events.

Our partisanship does not extend beyond two considerations. Firstly, we believe that reality does exist; it is not a matter of opinion and will assert its authority over all opinions that contradict it. All sanctions reside in reality; opinion has none. Secondly, we believe in the desirability of extending human freedom. Genuine freedom is contingent upon our comprehension of reality, since to the extent that men disregard reality, they court personal and social disaster.

In other words, far from conforming to the modern view that value judgments are to be avoided, SEED will intentionally consist of a succession of value judgments, which will constitute the principal criterion of its success. Man cannot approach truth without rigorous formation of value judgments and perfecting of definitions. Discovery and refinement of the correct principles for human action and association will be the focus of our attention within the field of reality. If we carry our investigation of the nature of reality far enough, we shall illuminate the way to the formulation of sound policy.

We have no delusions about the facility of the course on which we are embarking. It is possibly the most difficult course open to us. However, its value should be proportional to the efforts it requires. If the distractions to intelligence and will which characterize contemporary society are, as we believe them to be, fundamentally unsatisfying, we are confident that some seekers of truth will involve themselves in the experiment that SEED represents. Such persons are the only ones capable of responding to such an experiment.

We approach our undertaking in the spirit of making an offering that will call forth latent creative capacities. If the ideas that SEED disseminates have validity and settle in good soil, they will grow. Moreover, their growth will be progressive and cumulative. SEED will serve as a medium permitting the cross-fertilization of adventurous intellects, thereby diminishing the effects of the entropic phenomenon that paralyzes development by compelling men to struggle to find truths that they have lost sight of and had to rediscover repeatedly during the past.

If our project is conducted correctly, it will at the least generate a new conceptual vigour among a segment of the community — and perhaps even result in the formation of new men.



A Choice of Explosions

Governments around the world are expressing fears of a resurgence of national protectionism. This phenomenon is known to accompany business depression—the exclusion of external competition being a conventional expedient for reviving local industry.

The danger for international relations is that, as a recession worsens, the search for export markets (at all times "obligatory" in orthodox economic thinking) passes through stages of intensifying desperation and may finally resolve itself in that supreme pump-primer, war. In a speech in Chicago on March 31st, the chairman of the Canadian Export Development Corporation, J. A. MacDonald, enunciated the principle that, "We must regard exports and the aggressive pursuit of opportunities in the new world market as a vital national priority." True to this precept, his company is presently shipping technology to Russia, whose leaders are in turn providing opportunities for future business by igniting the African Continent with revolution.

Now, if Mr. MacDonald's dictum held for certain nations only, it would be comprehensible; but it is made nonsense by the fact that *all* nations—including "poor" nations—take it as axiomatic in their trading policy. That all countries can simultaneously be net exporters in peacetime is plainly a mathematical impossibility. Indeed, the greater the success of one country in this respect, the greater must be the failure of the others. Mutual satisfaction is not realizable in such a situation, the constant irritations of which inevitably lead to the breakdown of peaceful relations.

Thus, no extraordinary intelligence is required to understand that acquiescence in a policy of "export or die" is a dead (often, literally) end street, contrary to the long-term interests of all nations. Yet the policy persists. Why? What force sustains it?

The people chiefly responsible are almost certainly those whose wealth and power are increased by the mere existence of international commercial transactions because their 'grease', credit facilities, make the latter possible. The approximate locus of this group is the international financial community.

Their policy makes an extended condition of peace on our planet unattainable; and either it will be exploded or it will explode the world.

Religion

by Geoffrey Dobbs

An expansion of a discussion paper read to the Science and Religion Forum on April 9, 1976, at their meeting at Cumberland Lodge, Windsor Great Park, on the theme: Man's Responsibility for Nature.

(Continued from last month)

The anthropocentric fashion is for anything which will distract from the actual study of the living things themselves, but which imposes abstractions of the human mind upon them: surveying, plotting, mapping, making mathematical models, and elaborate statistical ordinations of vegetational patterns, with little interest in the plant itself, or in its real, complex and remarkable associations with fungi and other microorganisms on and around its roots, which is regarded as an eccentric, minority concern of a handful of old-fashioned and amateurish naturalists. Abstractions such as 'population', 'competition' and various 'parameters' are studied rather than 'whole plants', animals or fungi, which merely furnish material for the studies. The cruder the departure from reality, the more complex the techniques, and the more complicated and expensive the apparatus required, the more prestigious the research. There was a time when mathematics was regarded as the 'handmaid of the sciences', though a very necessary and useful handmaid. Now it seems to have become the tyrant of the sciences, or perhaps the usurper of the sciences, and particularly of biology. To be sure, the sciences of physics and chemistry could not exist if it could not be assumed that one atom = another atom of the same isotope, and that one molecule = another molecule of the same substance.... But when it comes to organisms—bacteria, for instance, it cannot be assumed that one bacterium = another of the same species. One has to be certain that they are also of the same strain, that they both originated from the same unicell culture; and, even then, there may have been mutations. The proposition that one oak tree = another oak tree is obviously absurd, unless, indeed, they are heavily managed plantation trees. As for the proposition that one man = another man—this is, probably, the ultimate denial of humanity.

Life, Mathematics and the Pseudo-World

There is an obvious carry-over, in both directions,

between the dominance of number and quantity in biological science and in politics and economics. The concept of 'numerical democracy' in politics, and the dominance of credit finance, by now a form of mathematics barely connected with any physical reality, but exercising a virtually absolute rule over politics, commerce and, incidentally, science, can scarcely be unconnected with recent trends in scientific education and research, especially since, in Britain, the State now exercises a monopolistic control, mainly through the medium of finance, but increasingly, also, with overt political overtones. It has been forgotten that 'statistics' was a political tool from its inception, in the form of military 'logistics' under Frederic the Great. The idea has been fostered that to substitute ideal and imaginary, equal and identical 'units' for the complex realities of the living world, and to manipulate those units, is in some way more 'objective' than direct observation. To be sure, such manipulations sometime suggest relationships which were not observed at first sight, and may be useful tools in helping to eliminate certain sorts of bias, but it cannot be denied that they take the observer several steps away from the external objects with which he is concerned; quite often with ludicrous or disastrous results which are contrary to common sense, if they are not checked by direct observation.

The social sciences now provide a continuous 'bridge' between the outlook and practice of politics and of the natural sciences, especially biology, not only because a high proportion of social scientists are open adherents of the Marxist religion, but even more so because, whether they are professed Marxists or not, they apply the methods of collectivism and dialectical materialism to human 'material' in the name of 'science' (which is also what Marx thought he was doing). It is, indeed, the application of the quantitative methods which have been so successful in the physical, inorganic, sciences, to those which deal with living organisms, and even more, with humanity, which is characteristic of that blind

destructiveness which now pervades the scene. The 'higher', the more complex the entities dealt with, the more limited the application, and the greater the distortion and error, implicit in the treatment of them as mathematical units, and therefore, by assumption, equal and identical in character. This elementary and fundamental fact used to be rubbed into the mind of every child who was taught that 'you cannot add apples and oranges'. The trouble is, of course, that mathematical processes need have no relation to reality, and there is no difficulty in carrying out the almost meaningless summation of x apples + y oranges = $x + y$ somethings, but what? In this case, perhaps, we can find a single, very specialised meaning under the heading 'dessert fruits'. But add marrows, potatoes, sloes, beetles and pebbles, and we can add them up to z 'objects'—a summation which has no reality whatever, but is merely an imaginary collection or 'set' upon the real world by physically assembling the things in one fatuous heap, an action with real consequences in waste of time and energy, probably annoyance to other people, and waste of some of the perishables.

My point here is that the modern teaching of mathematics, which introduces young people *first* to the concept of number by causing them to assemble and count 'sets' of non-integrables (even if they are later taught to sort them out into sub-sets with some common characters) is a process of ideological (or religious) indoctrination which has the deepest consequences. It is a conditioning exercise in the imposition of 'mathematics' upon reality, rather than the use of 'mathematics' in the understanding of reality. It is a first step in a process which leads on to the imposition of mathematical models upon the real, and especially upon the living world, and the gross tyranny of numbers, of bureaucratic and financial control and 'numerical democracy' under which mankind now increasingly groans. The summation $1 \text{ person} + 1 \text{ person} = 2 \text{ people}$ is an imaginary 'set' more remote from reality than any assembly of heterogeneous objects which a child might make in infant school, because the differences between the two 'units' have a vastly wider amplitude. To be sure, it has its strictly limited uses in relation to their basic human physical properties. If I invite x people to dinner I must provide x dinners, x places at table and x chairs. If they are old friends, i.e., 'persons' to me, I shall know what they like to eat or drink, and whom to seat where;

but the larger the numbers, the more they have to be treated as identical units, the more I shall have to impose my 'mathematics' upon them. By the time personal contact has been completely lost we are in a never-never land of imaginary 'sets' of human units, mentally 'collected' and categorised for identical treatment, such as, for instance, the various categories of 'labour' which, it is now completely taken for granted, must of course be allotted 'equal pay' in numerical units of currency for their equal and identical units of 'work'. It should be noticed also that the application of this ideology does, necessarily, result in the maximum standardisation of the 'labour' with its dehumanising and collectivising consequences and its inevitable conflict with the humanity of the 'labour'. Finally, we reach the ultimate absurdity in the summation of the 'set' of voters' opinions, with its implicit assumption that every unit vote is precisely equal to every other unit vote, which in turn implies a similar uniformity among the electors. Here again, the means dictated by the ideology tend to realise the condition assumed. The only point at which all choices become equal is that at which they become pointless and valueless (just as human equality is finally achieved only with death) and it must be admitted that most of the 'Western Democracies' are approaching this point, while in the so-called 'People's Democracies' of the East, where there is only one Party list to vote for, it has already been reached.

It should be noticed also that in the 'West', though there may be a choice between Parties, there is no choice concerning the single overriding policy which the Party elected has to carry out. This is dictated by its creditors by means of the ingenious numerical device of 'credit' (or 'debt') finance whereby the whole economy, and its consequent politics, is controlled and held in the mathematical vice of imaginary 'credits', issued in such a way that they can be cancelled only by the issue of larger 'credits'. Mathematics being purely ideal, there is no limit whatever to this process, but there is a real limit to the material processes which this numerism imposes upon the people. As for the one, tiny, degree of freedom which it allows to the equal and identical units of the electorate in the choice of Parties dedicated to the pursuit of conflicting 'interests' which do not challenge the overriding policy—the effect of this is frequently to divide the electorate so equally

that its fate is often determined by minimal mathematical differences. A two per cent swing in the feed-back to party propaganda can change a Government, and, as at the time of writing, important Acts, interfering with, or abolishing age-old or popular customs or institutions, can be passed by one parliamentary vote, which my little calculator makes equal to 0.0015748 of the total number of units of elected lobby-fodder. When this sort of dictatorship by miniscule mathematical differences is represented as the Will of the People, which the Revising Chamber has no right to hold up because it does not represent some similar decimal of a mathematical difference in snap unit preferences on a particular day, the idiotic game becomes more than a joke. Whatever else the Will of the People may be, it is not something which requires mathematics to decipher; it is something which manifests itself very clearly whenever the people are given a chance to choose what they want, or even more, to reject what they do not want. But this, the Party choice between versions of the same policy never gives them.

Logistics, Statistics and Social Engineering

This rampant numerocracy has its repercussions throughout the whole of our Society, especially in the bureaucracy, and in that terrible interface between politics and sociology in which vastly important and intimate matters affecting the personal life are decided, or interfered with, on 'statistical' grounds. Usually, also, the 'statistics' are childishly incompetent, the data unconsciously selected for a purpose, but that is by the way. It should never be forgotten that statistics was a technique originally developed in Prussia under Frederick the Great, for the purpose of what is now called 'logistics', the collective handling of troops and their materials, i.e., of expendable units of human personnel, centrally manipulated in bulk as a fear-sanction, used to impose the policy of their controller upon others. The transfer of this treatment and attitude of mind concerning people from troops to the whole population in peace as well as war, is now taken for granted; its origins are forgotten, and its implications ignored. The following quotation, taken from the O.E.D. under the word 'statistics', illustrates the next step:

1798 SIR J. SINCLAIR *Statist. Acc. Scot.* XX App. p. xiii. In 1780, I found, that in Germany they were engaged in a species of political inquiry, to which they had given the name of Statistics; and though I

apply a different idea to that word, for by Statistical is meant in Germany, an inquiry for the purpose of ascertaining the political strength of a country, or questions respecting matters of state; whereas the idea I annex to the term, is an inquiry into the state of a country, for the purpose of ascertaining the quantum of happiness enjoyed by its inhabitants, and the means of its future improvement; yet, as I thought that a new word might attract more public attention, I resolved on adopting it.

Doubtless 'the liberal mind' would regard this as a move towards 'humanizing' statistics, instead of, as it must be, towards 'dehumanizing' humanity by the substitution of a quantifiable abstraction called 'happiness' for the real human condition which is completely non-quantifiable and incapable of being described in the language of numbers, appropriate as this may be for the accurate designation of the quantum of ammunition to be issued to military units, or even the quantum of grog to be dished out to all hands.

We then move on to Jeremy Bentham's "The greatest happiness of the greatest number is the foundation of morals and legislation". So now, having quantified happiness as a statistical property of the units of population, we see morals and legislation established on the same basis as military logistics. Clearly 'happiness' has now become something 'dished out' by the Government to the population, for which the preferred word, nowadays, is 'welfare'. 'Health', 'wealth', education, and certain numbered and specified 'freedoms' are now included, not one of which, in any real sense, can be numerated or quantified, which means that the realities concerned are inevitably overridden and crushed and distorted by the imposition upon them of imaginary statistical abstractions. On the negative side also, we find a political sociology which concerns itself mainly with numerical abstractions, under such headings as 'crime', 'social violence', 'delinquency', 'illegitimacy'. With what 'factors' are these associated? And so on.

What is so alarming is that all this should be taken for granted. "Why not?" I am constantly asked. "Why should not this valuable technique of statistics, so useful in the state of war, be used also for the better purposes of peace?" "Why should not mathematics, with its proven, astounding and world-changing success in the field of inorganic science, be applied also to human welfare?" All I can reply is that means and ends are inseparable, and that the use of inappropriate means for alleged ends with which they are not connected is

always disastrous. Hot steel bars can be rolled out into sheets very effectively in a modern roller-mill, but to ask why, therefore, should not the same process be applied to an organic material such as timber, would be mere foolishness; but a far less disastrous form of folly than to ask why, if the numerical treatment of unit quantities has proved so successful, therefore should not the numerical treatment of living, idiosyncratic beings be equally successful.

The application of 'numerism' to the forces of inorganic nature has made enormous power available to mankind, but its application to humanity has concentrated that power in a few hands, and those, necessarily, the hands of power-lovers. The process which started with military logistics, and was then extended to all the powers of the State over the people, has now reached something approaching its logical conclusion in the rival arrays of nuclear-armed IBM's programmed to destroy the main industrial and population power-centres of the rival State, eliminating in the process most of the units of human population—not to mention all other forms of life—which, being, as our 'modern' biologists inform us, merely the product of a purposeless concatenation of evolutionary occurrences, have significance only as units contributing to the collective power of the State, the Super-State, and ultimately of Planetary Humanity.

Policy, Finance and the Ecological Movement

It should be noticed also that the necessary vast numerical 'credits' required to finance this programme have always been forthcoming, as they have been also for the parallel programme of centralisation of domestic and industrial energy-sources, with its policy-drive towards an ultimate plutonium economy, providing not only the physical basis for the maintenance of current world-terrorism, both official and unofficial, but also imposing indefinitely upon future generations a burden of toxic waste which will enforce the maintenance of a collectivised nuclear technology for the sake of sheer self-preservation.

Welcome as is the growing awareness and reaction against all this, which has resulted in the allocation of some relatively petty sums to the development of decentralised sources of energy-income, it must be remembered that, whatever evolution is deemed to be, finance is by no means a random process. It is wholly centralised and man-controlled, and, when on a major

scale, it is always a matter of carefully thought out and deliberate policy. The idea that these astronomical sums could have been created, and the consequent debts imposed and accepted, and committed to the cause of developing and maintaining the technology of a permanent World Terror, by mere chance, or in pursuit of such commercial aims as might influence a local branch bank manager, is quite childish. What we have here is the religation of a 'philosophy' or conception of the nature of the Universe and of mankind's place in it, expressing itself as a religion of human power, and aiming at a World hegemony not only over people, but through the statistically and collectively controlled human population, over all other forms of life and, indeed, even of inorganic nature.

One point that I want to bring out here is that the application of a form of statistics which implies a collectivist outlook upon, and treatment of, the living world is not a legitimate extension of the branch of knowledge known as mathematics, but the extension of a power-technique used by the rulers of mankind upon the masses of humanity. The form of this technique known as finance is a particularly effective tool in the manipulation and control of human purpose, and no one, I imagine, at the present time, could deny its effectiveness in controlling the general direction of scientific research, including biological research. The illusion that the *direction* in which we explore the universe at a given time does not matter, because all knowledge is good, unless misused, is an example of very superficial, generalised thinking. Because means are linked to ends there is always a correct direction to move, or a correct order in which to act. To walk down a cliff path is the correct means of getting to the bottom. To jump off the cliff may be said to be another means of achieving the same end, and much more quickly; but this, as we know well, is a piece of verbal nonsense which could be said only as a joke, because the 'end' is crippling or suicide, as compared with which the other is a petty irrelevance. Unfortunately, when nuclear reactors are described as a means of supplying electrical power to the Grid, or the use of an entire public water supply to raise the intake of fluoride by children is described as a means of reducing dental caries, it is not said as a joke, nowadays, although past generations would have seen and rejected such proposals as the outrageous absurdities they in fact are. The chief, over-

whelmingly most important 'end' of the use of nuclear power is the accumulation of dangerous radioactive waste for many centuries or millenia and human generations to come, compared to which the mere supply of some current for contemporary use, for a few decades only for each 'station', is indeed a petty irrelevance. The chief end of so-called 'fluoridation' is the *permanent* raising of the intake of this already widespread pollutant by the entire population, against the declared wishes of many of them, plus the establishment of a precedent for such an insanity and the encouragement of the development of medical 'science' in this direction under the headings of 'public health' and 'preventive epidemiology'. As compared with these consequences, an alleged and statistically dubious correlation between the fluoride content of the water and an abstraction called the DMF (decayed, missing, filled) Index in children's teeth, which no one has even claimed to solve the problem of dental caries, is a footling absurdity. The deplorable fact is that these two examples merely illustrate the type of thought and language which are being used progressively to detach the minds of the ordinary people from reality and from their innate common sense.

Both of these examples involve a permanent assault not only on people but on the rest of 'nature'. The growing volume of 'hot' radioactive waste must isolate and sterilise any place in which it is kept, and the power stations themselves have, so we are given to understand, a very limited safe life. As for the objective of the fluoride-broadcasters, namely, the conversion of insoluble fluorine minerals into soluble form on a scale sufficient to pour them continuously through the piped water systems of the civilised world into our rivers, at a rate about ten times that which maintains the present earth-sea-air fluorine cycle, while at the same time innumerable and growing industries, which have now discovered how to handle this violently active element, pour more and more of its compounds into the atmosphere—words seem inadequate to describe its insanity.

Why is it that our 'top people', our 'experts', 'pundits', intellectuals, the rulers, manipulators and 'elders' of our society, devote their time and efforts mainly to trying to cure the common people of taking the longer view? Why is it that every piece of blun-

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To Those Who Share Our Concern

The publication of SEED is an enterprise which we feel is of cardinal importance to the revitalization of our culture. This endeavour represents the concern of a few individuals sensible of their responsibility to reverse, where possible, what they perceive to be the deterioration of the ideological and practical bases of this culture, and prepared to make personal sacrifices in the accomplishment of this objective.

However, our success can only be in proportion to our resources, which — particularly in their financial aspect — are quite limited. We are determined to proceed, even within those limitations. But we would like to do more.

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Freedom and Inflation

By BRYAN W. MONAHAN

Inflation has been officially (for example, by Lord Rothschild and President Ford) designated an enemy. Of course, it is nothing of the sort. Inflation is an instrument of policy, and the enemy is the group ultimately responsible for the policy which is producing disaster and threatens catastrophe. The technical solution to inflation is quite simple, and is undoubtedly understood but opposed in higher financial circles whence international monetary policy originates—a position of immense power. The elimination of inflation requires a challenge to that power. The essential facts concerning the mechanics of inflation, and the accountancy modifications which would eliminate it, are outlined in the booklet *Freedom and Inflation*. If this can be brought forcefully to the attention of business leaders and others obviously concerned with the ridiculous and dangerous situation developing daily in what should be this increasingly prosperous and happy land, and if it can be made known to politicians that the excuse of misinformation will no longer suffice as chaos increases under the pretense of 'mismanagement', the fate now so imminent may be averted. Totalitarian enslavement is the alternative—inevitable unless informed public opinion becomes effective.

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dering interference with the environment, obviously bound to do damage, as anyone can see, receives the massive support of prestigious and powerful institutions, who employ highly talented and qualified professionals to overwhelm, and cast contempt upon the manifest truth of the objections brought forward by the local, uninfluential, opposition? A typical example was the establishment, in the rural and agricultural island of Anglesey, first of a nuclear Power Station, and then of a huge Aluminium smelter. This last was advocated and promoted by a combination of a Socialist Government, Anglo-American Big Business, the Transport and General Workers Union, and the County Council. The opposition consisted of some local farmers and residents and some conservationists, whose objections concerning such matters as the extent of pollution, unemployment, noise, and the traffic burden on the island's bridges, were brushed aside like so many flies. Obviously, the highly paid professionals of the Company concerned ought to know better than these amateurs what they were going to do and what its effects would be. But in the event, most of the objections turned out to be rather timid understatements of the truth, while the impressive quantitative estimates which were used to crush them were shown to have been a mere exercise in public manipulation. To give but one example, though the objectors had grave doubts about the figure given for the biggest possible fluoride effluent from the smelter, they would never have dared to suggest that it would be exceeded by some 55 per cent.

(To be continued)

Where the tide flows towards increasing State control, Christianity, with its claims in one way personal and in the other way ecumenical and both ways antithetical to omniscient government, must always in fact (though not for a long time yet in words) be treated as an enemy. Like learning, like the family, like any ancient and liberal profession, like the common law, it gives the individual a standing ground against the State. Hence Rousseau, the father of the totalitarians, said wisely enough, from his own point of view, of Christianity, *Je ne connais rien de plus contraire a l'esprit social* ('I know nothing more opposed to the social spirit').

C.S. Lewis, *God in the Dock*, 118

That Community is the greatest in which the greatest number of citizens assume unimposed obligations.

—Lord Moulton