

# THE SOCIAL CREDITOR

FOR POLITICAL AND ECONOMIC REALISM

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## Programme For the Third World War (VII)

By C. H. DOUGLAS

The claim that "all men are born free and equal," if anyone makes it, clearly rests, even to be arguable, on the proposition that each new birth is a new individual, *ab initio*. This idea meets with little support nowadays. Without calling in the various doctrines of reincarnation anyone who will spend a little time observing half a dozen babies of about twelve months old must admit wide differences, not to be accounted for by either health or environment. The human infant almost certainly begins a new day with certain individualities, however acquired, and "equality in individuality" is one of those combinations of words which have to be translated into usable form to be believed.

As to all men being born "free," it is, in these days, difficult to grasp what the claim meant. Obviously every infant is under compulsion to breathe and to be fed. That it comes passively under the human laws which claim to protect it from murder, cruelty, and neglect, is just as much a negation of the statement that it is born free, as if these laws imposed a handicap upon it.

While the phrase "equality of opportunity" is being substituted for the cruder idea and freedom has moved out into mid-Atlantic, the claim is in essence still much the same. It is that, by passing Education Acts, sterilising the unfit, punitive taxation, Planning the Land, and killing initiative along the well-tried lines developed in the Post Office, we are ushering in the age of the Common Man, whom God must have loved because he made so many of him. (At this point, the organ will please play *Land of Hope and Glory*.) In the meantime, however, we are unfortunately unable to find a cure for the common cold.

There is, of course, a radical difference between the repudiation of the idea that all men (and women) are equal or are born equal, which seems to me to be demonstrably untrue, and the *non sequitur* that the differences in economic and social status in individuals which exist at the present time are correct reflections of individual differences. They certainly are not. There are "reincarnation" theories which appear to claim that they are—that every individual has created the circumstances in which he now lives by his actions in the past. Apart from many other objections to this idea in the realm of philosophy, it appears to be logically indistinguishable from determinism.

But what is true and important, I think, is that the ideas being so widely propagated by Marxists and others, that the characteristics of a race, not to say an individual can be revolutionised in a lifetime, are not merely nonsense—

they are deadly, dangerous, nonsense.

I do not believe that the individual character is much changed in one lifetime. People become a little wiser, or a little more foolish, a little kinder, or a little harder, a little more reliable or a little less honest. They may and do take veneers, but the real wood changes slowly. I do not believe there is any ascertainable difference in the Russian of to-day, and the Russian of the Czarist period, other than the disappearance of a travelled and at any rate superficially cultured class who were certainly more decorative.

As the logical, as well as factual consequence of this, the comfortable idea that the human race has made great progress in the past five hundred years is largely dispelled. Dr. Tudor Jones expressed this opinion (I think on anatomical and biological grounds) several years ago. My own opinion is based on a closer study of fourteenth century documents than has been feasible to me until recent years.

This fact, if, as I believe, it is a fact, goes right to the root of social science. It is an immediate and devastating answer to the idea that you can conceive, or "Plan" a social system, and then fit people into it. You simply haven't got the people, and can't get them before your gim-crack system breaks down. Still further, you get increasing maladjustment of the "progressed" individuals who do exist, and you open the way to exactly the kind of leadership from which the world is now suffering—and not only in Germany.

It is really astonishing how irrational and mutually exclusive are some of the current ideas of a new society. For instance, "competition" is held up as wasteful and anti-social. Yet if "equality of opportunity" means anything at all, it means that anyone is free to compete for anything, on a scale far beyond such competition as now exists. It may be noticed in passing that "Liberty, Equality, Fraternity" is a phrase admittedly of Masonic origin. Yet the very essence of Masonic organisation is inequality, "degrees," "craftsmen," "Masters," and "Grand Masters," and the extraordinary technique of secrecy and remote control.

Fifty year ago, the number of General Managers of British Railways ran into hundreds. Admittedly some of these were very minor posts, but the simple fact is that hundreds of railwaymen had a chance to obtain a type of experience they coveted. I doubt if, in the old sense of the word, there is one General Manager of a British Railway nowadays. There are, for the moment, four obedient employees of the Bank of "England" who may, for all I know, use that title. I hope they like their job. I don't like their railways. The ordinary railwayman has about as much chance of becoming G.M. as of becoming Lama of Tibet.

The conclusion to be drawn from all this is the same

conclusion at which one arrives, so far as I can see, by every route. The problem to be solved is not to provide a world for heroes, which by experience not merely requires a hero to live in it, but ensures that he shan't live in it long. It is to prevent the heroes from turning the world into a monopoly for heroes, so that old ladies can do a nice bit of knitting without being blown through the window by a hero practising.

Which brings us to Columbus.

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To be continued.

## Points from Parliament

House of Commons: May 5, 1943.

### HYDRO-ELECTRIC DEVELOPMENT (SCOTLAND) BILL

(Continued from "The Social Crediter" of May 15.)

An Amendment to CLAUSE 4—(Development scheme) specifying the scope of the scheme in far greater detail was negatived. A further Amendment to this clause agreed to, provided that:

## BOOKS TO READ

By C. H. Douglas:—

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"As soon as may be after the confirmation of the development scheme, the Board shall deposit a copy of the scheme, and keep it available for inspection, at the offices of the Board and at one or more convenient places within the locality to which the scheme relates, and shall publish in such form, and in such newspapers as the Secretary of State may require, a notice stating that the scheme has been so confirmed, and the offices and places at which copies of the scheme are so deposited for inspection."

A Government Amendment to CLAUSE 5—(Constructional schemes) was agreed to, providing that when notice of a scheme has been published it shall also be served upon the owners and occupiers of any land affected by the scheme. Another Amendment agreed to requires that not only shall copies of any proposed constructional scheme be available for inspection, but also that they shall be available for sale. The period in which interested parties might object to constructional schemes was also lengthened from 21 to 40 days, and a provision made that:—

"...where any person who has lodged objection to the scheme requests that an inquiry shall be held, the Secretary of State shall, unless he is of opinion that the objection is frivolous, cause an inquiry to be held before confirming the scheme."

Socialist members protested against these provisions on the grounds that they were "deliberately designed to cause delay." On this point a lively debate ensued.

House of Commons: May 6, 1943.

Among Amendments agreed to for CLAUSE 6—(Distribution Schemes) were three making provisions similar to the last three mentioned above as being introduced to Clause 5.

Mr. Johnston, in moving an Amendment to Clause 20—(Consumers to benefit from reduction in charges), described it as "an attempt to meet a promise given on the Second Reading of this Bill, which was that where the Board supplies electricity to an authorised undertaker, that electricity should be conveyed in turn by the authorised undertaker to their consumers, without any added profit—in other words, that we transmit the electricity at cost price plus, of course, cost of transmission... This Amendment, framed on the best advice we can get, is to make certain that the cheaper electricity which we propose to supply to authorised undertakers shall be transmitted to the ordinary consumers in their areas with the minimum amount of added profit, although, of course, they are entitled to their ordinary charges for transmission and so on... in effect, the Amendment says that within a certain period not later than the expiry of three months, or such longer period as the Electricity Commissioners may in special cases allow, a return shall be made by the authorised undertaker as to the actual cost at which they get this electricity from the new board and also at what cost they themselves could have provided a like supply had this Act not been passed.

"The difference between the two amounts is the amount which the Commissioners may direct a company or a local authority to apply by way of reduction of tariffs to consumers. The difference between the price at which they get electricity and the price at which they themselves could have provided a like supply of electricity is the amount which, under the terms of this Amendment, we say should be passed on to the consumers by way of reduction of tariffs..."

This Amendment was finally agreed to, although it was vigorously opposed.

Introducing an Amendment (later agreed to) to CLAUSE

22—(Control of new generating stations), the Lord Advocate said:—

“This Clause deals with the control of further generating stations or the extension of existing generating stations in the Board’s area. As the Clause stands, there is a prohibition against erecting any new generating station of more than 50 kilowatts unless the consent of the Electricity Commissioners is obtained. We have come to the conclusion that there is no reason why that prohibition should be so wide. The whole object of this Clause is to safeguard the future operations of the Board. The Board is primarily a hydro-electric board, and therefore it is very necessary to provide that no one is to jump-in in front of the Board and make use of hydro-electric capacity which the Board might ultimately want, but there is not the same reason why the Board should be the only body to make new steam stations. Accordingly, the purpose of this Amendment and the two others which follow it is to take out of Clause 22 all reference to steam or non-hydro stations and to keep the Clause strictly to its proper functions, namely, the control of further utilisation of water power in the Highlands.”

NEW CLAUSE—(Electricity Commissioners to state reasons for decisions.)

Whenever under this Act the Electricity Commissioners give or withhold any consent or approval or determine any question or issue they shall state the reasons for their decision and whenever they make any decision which involves a question or issue of law they shall state a case for the opinion of the Court of Session in Scotland.—(Mr. Henderson Stewart.)

Brought up, and read the First time.

Mr. Henderson Stewart said, in moving the Second reading:

“I think I can state briefly the reason for proposing this Clause. The Committee, having gone through this long Bill, will realise that the Commissioners are going to give or withhold consent or approval many times. They will frequently—far too frequently—have to determine questions or issues which will arise. Very often it will be a decision on the question of price, and issues of great importance, involving large sums of money will arise. There is scarcely anybody in the electricity industry who does not feel aggrieved at the present state of the law. Time after time in recent years the Electricity Commissioners have made decisions involving millions of pounds and the law at present says that the Electricity Commissioners shall decide an issue of that kind. In this case there is no right of appeal. The only law in this matter is the law of the Electricity Commissioners.

I ask the right hon. Gentleman to realise that this is an important issue. There is a great deal of dissatisfaction in the industry in England and I am certain that it will cause immense dissatisfaction throughout Scotland if there is not some way in which the decision of the Electricity Commissioners in London can be appealed against before some other authority. That appeal can only be made if the Electricity Commissioners state the ground for their decision... The Electricity Commissioners, when they decide the issues, should state openly what they have found and how they have arrived at their decision...”

The Clause was negatived.

## FROM WEEK TO WEEK

The National Debt of Great Britain has increased 1,830 *per cent.* in 26 years. The taxation per head in New Zealand has increased 1,754 *per cent.* in the same time.

In the five years prior to 1935 when the Social Credit Government was elected in Alberta, the average annual increase in Provincial Government Debt was 8,517,125 dollars.

In the five years subsequent to 1935 under a Social Credit Government the average decrease in Provincial Government Debt was 3,497,480 dollars.

Lord Beaverbrook is stated in well-informed quarters to be a very high official of Grand Orient Freemasonry.

“Has it ever occurred to you that out of this welter of world blood there has arisen this opportunity? Do you really believe that this is an accident? Do you really believe that we have been led back to Israel by nothing but a fluke?”

—Extract from a speech of Alfred Moritz Mond, 1st Lord Melchett, founder and Chairman of Imperial Chemical Industries, Ltd., reported in the *Jewish Chronicle* for November 9, 1928.

## Bank of England Lodge\*

No. 263: founded 1788.

When the Bank of “England” was rebuilt there was discovered a stone on which was engraved the V-sign of Masonry, and the names of Dunn and Townsend, contractors to the Bank of “England.” These gentlemen were in 1732 members of a Lodge, No. 5, which “in those days met at the Ship at the back of the Royal Exchange, and Lord Montacute was Grand Master in that year. It may well be, therefore, that there was some connection between this lodge, No. 5, and the Bank of England, and that this connection may ultimately have led to the petition for the Constitution of the Bank of England Lodge, particularly as three of the petitioners were Bank of England officials.”

Prominent members of the Bank of “England” Lodge belonged to all professions, the Law, Commerce, and Banking providing the largest part of the Masters. In the nineteenth century the Lodge was directed by a series of famous musicians, mostly Italian-born. Raphael da Costa, the secretary to the Italian Embassy, was followed by Sir Michael da Costa, the famous Victorian composer. Ciro Pinsuti, the singer, also belonged to this lodge. Medicine was represented by Bro. Crucefix, who founded the *Freemasons’ Quarterly Review*, “the first real Masonic journal in England—with the result that the Craft in the United Kingdom as well as in the Colonies had a source of information relating to Masonry in many cases unobtainable elsewhere.”

On the first page of the book is the Badge of the Bank of England Lodge:—

“Britannia holding A Sprig of Acacia surrounded by the Sun, Moon and Stars and other Masonic Emblems overlooked by the ALL-SEEING EYE.”

\*A book “published by Order of the Bank of England Lodge,” and printed by Hadden, Best and Company, 1932.

## THE SOCIAL CREDITER

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Saturday, May 22, 1943.

### MR. CURTIN SPEAKS

"Speaking at Perth, Mr. Curtin drew attention to the danger of uncontrolled propaganda, and said a multiplicity of parties might lead to the face (*sic*—?fate) of France being repeated in Australia.

"In democracies, he said, the trained administrator could not govern without the consent of the untrained critic. It was, therefore, necessary in a democracy that the citizens should have extra capacity of a higher order than in a totalitarian country.

"It was a negation of democracy if selfish interests by propaganda were able to attain their ends to the detriment of the general good.

"Australian youth was completely at the mercy of special propagandist interests which were able to inflame, distort and unsettle his mind.

"The result was that it was difficult for the citizen to determine great national questions. As a consequence of twenty years' propaganda against Russia, it was almost impossible for the average person to form a sound judgment on the present Russo-Polish dispute.

"If, in the years to come, the authority and responsibility of the Government for the ordering of people's minds was not acknowledged, it would be easy for democracy to end in turmoil and disorder."  
 —*Australian Newsletter, May 4, 1943.*

"From all this you will see that in securing the opinion of the mob we are only facilitating the working of our machinery, and you may remark that it is not for actions but for words issued by us on this or that question that we seem to seek approval. We are constantly making public declaration that we are guided in all our undertakings by the hope, joined to the conviction, that we are serving the common weal.

"... Growing more and more disaccustomed to reflect and form any opinions of their own, people will begin to talk in the same tone as we, because we alone shall be offering them new directions for thought... of course through such persons as will not be suspected of solidarity with us."

—*Protocols of the Learned Elders of Zion XIII, 2, 3.*

Mr. Curtin seems to be a Public Relations Officer in the same sense as is Dr. Temple. Although it is easy to demonstrate that the passage from his speech reported above is, in the strict sense, nonsense, it is not difficult to comprehend the sort of thing that is intended. It quite obviously links up with Dr. Temple's statement that "we need supremely the control of human purpose," and with *The Times* editorial statement that the problem is to secure "administrative self-government with central planning and direction of policy."

Purpose and policy are of a kind, but purpose transcends policy. Central direction of policy has been accomplished, and it has quite inevitably produced an increasing reaction. Still, it is a little surprising to see the open statement, in effect, that central direction of policy being

insufficient, "we" must have control of purpose, and the "ordering of people's minds."

It is, however, only the popularising of this philosophy that we are witnessing. Hence, Public Relations Officers. The plan to secure control of purpose is already in operation—and, as the *Protocols* points out, has been for many centuries. Now, though, "our" goal is only a few steps off. Since all is ready for the complete control of human purpose, "we" had better say so. Like the Japanese, "we" must control people's thoughts. It is the last stage—or perhaps not, since there *is* the Devil to pay.

There is at present a film "short" in circulation displaying modern methods of conditioning the young in schools. It is a picture of what we call 'education.' The commentary that accompanies the film is saturated with the current jargon of planning and collectivism; the film itself shows the process of de-differentiation of the individual being carried out—the production of units designed to fit into the (planned) pattern of society.

That this sort of thing is not accidental is shown by the experience of a teacher at an Australian Teachers' College, before the War. Aware himself of the trend of education in the State schools, he attempted to counteract it by informing his pupils, the future teachers, that their function was to encourage individualism, differentiation; to produce an environment in which critical and self-reliant intellects might develop in the young. But the activities of the teachers' teachers are watched by inspectors; and he was warned that he must teach only what he was told to teach... or else! Drawing up the syllabus for "education" is equivalent to drawing up the agenda for an election. Purpose and policy are behind both, hitherto sheltered and secure—"a political plan which no one has so much as guessed at in the course of many centuries."

There is no need now to guess—we can see for ourselves. In such a situation the technique is—publicity of the unpalatable: the technique of the Bad Breadth and Body Odour advertisement. In Australia, who better for this than Mr. Curtin, ex-journalist?  
 — B. W. M.

### "POWARPS"

"Powarps—America's post-war planners—have a scheme to prevent future wars by the 'agricultural disarmament' of Europe.

"The plan, which will probably be discussed at the forthcoming United Nations food conference, calls for limiting Continental Europe's production of staple foods such as wheat, sugar, and potatoes.

"Germany, France, Belgium, Italy and Spain would grow vegetables, fruits, and dairy produce.

"For grains they would be dependent on the United States, Russia, and the British Commonwealth.

"Planners who support the programme believe that it is economically sound and would preserve peace in Europe by keeping home food production below the point needed for waging war."  
 — C. V. R. THOMPSON in *The Daily Express*, May 12, 1943.

## FREEDOM AND FUNCTION

By BEATRICE C. BEST

Mr. Drucker having disposed, in a previous book, of 'Economic Man,' proceeds in this, his latest,\* to discuss the future of 'Industrial Man.' It would seem that man, as man, as a human being, has neither meaning nor importance for Mr. Drucker, who must devise some concept or prefix for him before allowing him status: Economic Man—Industrial Man—Heroic Man, which last Hitler, according to Mr. Drucker, has tried to impose on Western society.

We are not told in this work what the new concept is to be. In view of the title it might be supposed to be that of Industrial Man. *The End of Economic Man* told us it was to be "Free and Equal Man." But now, in *The Future of Industrial Man*, Mr. Drucker says: "We have to develop a free functioning industrial society on the basis of a new concept of man's nature..." a little later he says: "And we do not and cannot know what this concept will be." One can only suppose that since writing *The End of Economic Man* Mr. Drucker has abandoned his concept of 'free and equal man' as no longer desirable; or has given it up as a bad job.

However, leaving these vagaries and inconsistencies aside, it is clear that Mr. Drucker is concerned mainly, in this present work, with the status of industrial man in a "free functioning industrial society." "It is the absence of a functioning industrial society... which underlies the crisis of our times," he says in chapter 2. Towards the end of the book it is the "absence of a basic social purpose for industrial society that is the core of our problem." Well, presumably these mean the same thing; but as in the following paragraph he says: "... we do not know for what ultimate purpose the industrial society of the future is to be organised..." the outlook, from Mr. Drucker's point of view, is somewhat hopeless. One may suggest here that an unbiased observer would say that an industrial society, or, more correctly, an industry, should be organised to produce wanted goods and services, as, when and where required, with the least possible trouble, so that society might be free to occupy itself with aims and purposes less concerned with purely industrial considerations. But this, one feels, is too simple for Mr. Drucker, who, confusing means with ends, distrusts "short cuts" and "cure-alls."

It is indeed remarkable that anyone can be concerned to-day for the future of industrial man, and exercise his mind with the problems as to how the individual may find his status, his meaning and his *raison d'être* within, or by means of, the industrial category. For had man realised and faced at the outset of, or early on in, the industrial revolution, the part that scientific invention and discovery, and the application of solar energy to production, would play in the direction of making the contribution of his actual labour increasingly superfluous, he might by now have advanced farther than he has in culture. Such a realisation, such a willingness to face and to accept facts might even have nerved man to stand up to and defy the 'Thing'—as Cobbett called it—which, concerned to prevent or frustrate this realisation, turned man's attention away from the true

purpose of industry, namely, to supply man's wants, to a spurious and false conception of its purpose, namely, to supply him with a paid job, or 'gainful occupation.' The trouble is that man is only too ready to be hoodwinked and misdirected, so that to-day the one problem above all others that is concerning him is the 'unemployment problem,' so-called. As a result—and surely this is enough to make the angels weep—the very factor in industry to-day that could be employed to secure man's liberation, and the release of his faculties for use in countless new ways, has been so misused, and its purpose so perverted, that many have come to regard it as their enemy. The machine—the machine age—mechanised man—the mastery of man by the machine—all are words and phrases used in fear, derision, and contempt of what, in reality, should and could be man's benefactor.

Mr. Drucker shares this fear: "Actually," he says, "the most frightening thing about the industrial unemployment of the last twenty years was that it persisted through periods of recovery, and, indeed, of high prosperity." Allowing Mr. Drucker his "high prosperity" for the sake of the argument, surely this is the apotheosis of employment as such, irrespective of the end, namely, production, it is meant to serve. But this, perhaps, is hardly fair to Mr. Drucker since, for him, the end and aim of employment is to give 'function' and 'status' to the individual. "Industrial society," he says, "can function only if the plant gives social status and function to its members." Well, that is the problem Mr. Drucker has set himself, namely, how that factor in industry which displaces labour can give social status and function to the worker!

He is not ignorant of its difficulties, for he says: "For if it should really be true that a consistent application of modern mass-production methods would produce a superabundance of goods, practically without any labour, then the former industrial worker would no longer have status and function in the productive process." And, according to Mr. Drucker, one may gather, this would be a calamity.

He finally suggests that "war might be made into a tremendous opportunity for constructive political action..." for "It offers precisely what our society has been lacking: a social status and function for the individual, and a common social purpose for society." We know why war does this; firstly because in war-time money is no object, or at least its obstructive and frustrating role is curbed. Secondly, goods are continuously destroyed and have to be rapidly replaced; added to which the government, through its various departments, creates a multitude of jobs which mop up the surplus labour not required, or which it finds inconvenient to employ, in actual production. Certainly war can be said to offer a common social purpose—the ignoble, beastly, and cruel one of killing, or making instruments to kill, your fellow men. Mr. Drucker, however, is no advocate of war, he even admits that it is neither "desirable" nor "enjoyable"; but he does not show how these war-time factors can be made to work in times of peace. He is silent about money, and he stops short of advocating peace-time sabotage to give more work, or the multiplication of useless government jobs. For he is opposed to government 'Planning,' and has a few quite good things to say against it. For instance: "It is the absence of all limitation of Governmental power." "The comprehensive centralised 'Planning' advertised so widely to-day is first and last a despotism of a 'perfect' bureaucracy." Also: "Planning as a philosophy thus rests

\* *The Future of Industrial Man*, by PETER F. DRUCKER. Heinemann, 10/6.

upon a denial of freedom and upon the demand for the absolute of a perfect élite."

Mr. Drucker is keen on freedom, and has much to say about it in his chapter entitled *Free Society and Free Government*. The subject is to the fore to-day, for we are said to be fighting for it, and it has been well advertised by the 'Four Freedoms of the Atlantic Charter.' It is a subject, however, that seems fraught with ambiguity. How often, if you mention it, you meet with the exclamation, "Ah, but what do you mean by freedom?" Therefore it may be interesting, and will be necessary for an understanding of Mr. Drucker's thesis, to examine his conception of the nature of freedom.

"The only basis of Freedom," he says, "is the Christian concept of man's nature: imperfect, weak, a sinner, and dust destined unto dust; yet made in God's image and responsible for his actions. Only if man is conceived as basically and immutably imperfect and impermanent, is freedom philosophically both natural and necessary." He goes on to say: "Also, in order to have freedom, it must be assumed that there is absolute truth and absolute reason—though forever beyond man's grasp."

How Mr. Drucker reconciles this conception of man's nature with the belief in man made in God's image must be left for him to say. His 'theological' assumptions are not under discussion; but one may point out that they constitute, virtually, a denial of the Christian doctrine of the Incarnation: and one may reasonably ask on what grounds he assigns ethical responsibility to man conceived as basically imperfect and impermanent. The Absolute—which Mr. Drucker postulates—can have no need of him, being itself perfect, and can offer no hope to the immutably imperfect, "dust destined unto dust." Only a sense of tragic futility can rightly be thought of as attaching to such a creature. Even Nietzsche, with all his contempt for man, did better than this; for at least he held out, as a sort of consolation prize, the advent of the Superman, and assigned to man the humble role of acting as a sort of mid-wife attending this Being's birth. Hence it might be supposed that a measure of ethical responsibility could reasonably be felt by anyone thrilled with that prospect, since he could imagine himself playing a small part in helping to forward the happy event. But Mr. Drucker's ethical 'responsibility' hangs unattached, in the void, so to speak; without any attainable aim or purpose to justify it. Only a determined and extreme quixotism could explain any sense of obligation to it.

Mr. Drucker contends that those who deny or doubt God's existence "deny that there is any ethical responsibility for decisions." This, however, is not, in fact, true. For the rationalist, agnostic, atheist, or whatever name one attaches to the non-believer, is almost invariably concerned to maintain his adherence to ethical values. He may even be said to preen himself upon his sense of ethical responsibility, and to be as jealous of its possession as the believer, if not more so. And, as a matter of reason one may surely ask Mr. Drucker if, as he appears to believe, unbelievers have no ground for ethical responsibility because "they doubt God's existence," what more ground has the believer in a God or Absolute which is "forever beyond man's grasp"? So far as any reference to it is concerned it can have no more reality or meaning for him than it has for an unbeliever. If ethical responsibility is ruled out in the

one case, by the same token it must be ruled out in the other as, for all practical purposes, unbeliever and believer are both in the same boat. (Incidentally, Mr. Drucker never gives a reason for his assumption that *ethical* responsibility alone is a necessary condition of freedom of choice. "To be 'free' to choose between ice-cream and plum pudding for dessert is not freedom, since no responsibility attaches to the decision," he says. But one feels he might change his mind on this point if some state official were told off to decide this matter for him; and would allow that freedom of choice was entailed in the plain and simple responsibility of being allowed to please oneself.)

Freedom for Mr. Drucker being dependent on human imperfection and imperfectibility, it is not surprising to find him asserting the contrary, namely that perfection, or perfectibility, rules out the possibility of freedom and choice. "But if absolute truth is known or knowable there is no justification for doubt or choice." It also leads to tyranny for he contends that: "Any man assumed perfect or perfectible is not only entitled to absolute rule, but has a moral obligation to assume the rule." And he points out that this must lead to suppression of freedom of choice and decision—to torture—concentration camps—secret police—and all the rest of the tyrant's paraphernalia.

Two comments are called for here. First, the contention that the elimination of doubt in regard to truth is destructive of choice is not supported by experience. Knowledge does not, of itself, determine choice; the important question of the will enters here, and it is precisely at this point that freedom of choice is exercised. Also, given the will to follow the truth, the elimination of all impedimenta of doubt, uncertainty, indecision in regard to it does not destroy the sense of freedom; but, on the contrary tends to enhance it.

Secondly, to argue that the rule of perfection must lead to tyranny is opposed to Christian teaching. Mr. Drucker has based his conception of freedom on "Christianity" so we may reasonably be allowed to appeal to Christian teaching in criticising it; only taking the teaching of its Founder as our guide, and not Mr. Drucker's odd interpretation of it. Contrary, therefore, to the latter's verdict that knowledge of truth rules out freedom of choice, Jesus said: "the truth shall make you free." He also taught that the rule of perfection far from suppressing freedom of choice gives full scope to it. His "follow me" was never a command or injunction, it was an exhortation or invitation. It is best exemplified by the story of the 'Prodigal Son' in which, at their request, the Father gave, unconditionally, to each son his inheritance; and hence the freedom and independence attached to it. The Father, though the symbol of perfection, cannot be thought of as the Absolute invented by Mr. Drucker, for he stands in relationship to the sons, not irrevocably detached from them. Because of this relationship His rule is based on trust and love, and is persuasive not coercive. It has no need to resort to the use of force, but can afford to watch and wait as did the Father in the parable. But the tyrant's rule is based on distrust and fear, and is irreconcilable with the idea of perfection; therefore Mr. Drucker's contention that the perfect ruler must oppose freedom of choice and decision cannot be upheld. The perfect ruler who resorts to tyranny amounts to a contradiction in terms.

Summed up—at the risk of repetition—Mr. Drucker's

argument comes to this; man is a creature immutably imperfect and impermanent—"dust destined unto dust"—whose freedom depends upon his ethical responsibility to an assumed Absolute of truth and goodness which is nevertheless, "forever beyond man's grasp." The imposition of this ethical responsibility is therefore arbitrary and meaningless, since in the nature of the case, as presented, it can never be discharged. This is man viewed by Mr. Drucker in the light of what one may call his eternal aspect. From the temporal, or historical point of view this doomed creature is faced, at the moment, with the equally impossible task of achieving industrial status and function by means of an agent, destined from the start, progressively to deprive him of both.

The argument is so manifestly absurd, that it would seem necessary to apologise for pointing out the obvious, were it not that the bankruptcy of intelligence exposed by it is calculated to cause alarm and despondency. Leaving aside what may be called Mr. Drucker's theological outlook, his immediate aim which, without its trimmings, is that of full employment, leads him and those who share it—all politicians and publicists, for instance, both eminent and otherwise—into talking like lunatics. If Mr. Drucker is honest and sincere in his desire for, and belief in, full employment, whether to give man status, or what-not, then he should demand the elimination of the 'plant,' not look to it to produce a result it is specially designed not to produce. In view of his 'ideal' that would at least make sense. Instead, however, he says: "The only solution which makes possible both a free and functioning society is the development of the plant into a self-governing community." And, as already quoted, "Industrial society can function only if the plant gives social status and function to its members." All of which, in view of the facts, makes nonsense.\*

This demand for 'full employment,' as an end in itself, whilst disregarding all that makes that end impossible, is divorced from realities, and has become malignant and insane. It has been raised to a ridiculous principle, and made into an impossible condition that a people must perforce observe, and obey, before they may have access to their country's wealth. It has gone further, and taken on the character of a fetish, or the *idée fixe* of the idiot. Indeed the slogan 'full employment after the war' has come to sound like an incantation proper to all fetish worship. What is so dangerous here is that the fetish, or the *idée fixe*, constitutes a bar, an obstacle to all sane thinking, and the possibility of arriving at a true estimate of any situation connected with it; for, finally, it destroys the use of the faculty of true intelligence.

Those people to-day who are concerned for the claims of education and culture should take note of this state of mind, and should endeavour to correct it. For it is useless to try to educate the 'obsessed' till you have cured him of his 'obsession'; at least that should be your first step. The primary and important question is, does the educa-

tionist intend to educate his pupils to conform to conditions of life dictated by fiction and fancy; or to teach him to demand conditions that are true to fact and reality? And—in view of all the talk of training for citizenship—which kind of teaching will make the better citizen? But first the educationist must decide what he is going to do about this himself. For it depends on his answer, and his decision, whether we shall continue to have, as now, a society with a culture—of a sort (an 'intelligentsia' without intelligence), and education—of a sort; or whether we may hope to become a society of cultured and educated *people*. The point being that a really cultured person would not tolerate those conditions that are the result of the fraud that is perpetrated on society, and a really educated person would see through them to the nature of the fraud itself; or, at the least, be ready to recognise it and acknowledge it when exposed—as it has been. Moreover if the aim of the educationist is to instruct his pupil in the use of freedom and leisure his first job must be to insist that conditions do not frustrate and nullify his aim. Otherwise he will be merely wasting his own and his pupil's time which should be spent in training an efficient ticketed, docketed, and card-indexed functionary. It is useless to burke this issue, as all talk and plans for the future of education are futile while it is avoided, and amount to a kind of fiddling while Rome burns.

Fundamentally the question to be decided is one of values, or rather of priority of values, the question being which comes first in meaning and importance—function or personality. A prominent Guild Socialist once stated that function was greater than personality. Christianity reverses this order. The acid test is love; and although love means here respect, tolerance, forbearance, and, at its highest, compassion, and is universal in its application,† it is based on the fact that you love a person primarily for what he is for you and not what he *does* for you. A war poster warning against road accidents depicted a man on a stretcher being carried into an ambulance; under it was printed; "One Worker Less for Industry." Note: a *worker* less for *industry*, not a *man* hurt or killed, his life perhaps spoilt, or lost to those who loved him. The picture summed up neatly the attitude of those who value man as a *functionary* rather than a *person*.

The Christian order of values does not rule out function, however, but transforms its character into one of vocation. This change is significant and important for the rôle or part played by function belongs properly to a mechanical agent. Any deviation from a strictly devised and planned course of action, any 'disobedience,' exercise of initiative or freedom of choice—if one could imagine it taking place—would be fatal to the work and utility of such an agent. But the prerogative of the person is to seek and find his vocation, and for this, freedom to choose, to exercise initiative, to experiment by means of 'trial and error,' are essential if the person is to fulfil his true rôle, and realise his destiny.

Social Credit adheres to this Christian order by its recognition of man's rank as a free inheritor, and by its *practical proposals to give effect to this recognition*. It offers man, therefore, the freedom necessary to claim his right to act, and to be regarded as a person with a vocation

\*"The term Power Age does not describe the present time correctly to anyone who has not worked in a modern plant. Power does not only operate the machines. It control them and this automatically and at such a speed that a man would slow down the machine if he tried to interfere or control its workings. The amazing capacity of modern plants is due to getting men out of the way of the machines. After it is ready to start, he is in the way." —BERNARD ROWNTREE.

†But must not be confused with the glib comradeship of the communist, which is, moreover, based on function; the comradeship of 'workers,' not people.

to follow, rather than as a functionary with a part assigned to him, in what Mr. Drucker calls a "free functioning industrial society," but what would be, in fact, the mechanical unity of a planned slave-state.

Social Credit is also in line with the teaching of Christianity which regards man not as "basically and immutably imperfect and impermanent"—"dust destined unto dust," as Mr. Drucker would have us believe; but as a son of God, an heir of God and joint heir with Christ: a status which cannot be transcended, and which is forever.

## Alberta Legislature and Farm Debts

In February the Alberta Legislature unanimously adopted a resolution supporting the farm debt resolution passed last year at Saskatoon by the three western provinces.

The resolution was introduced by the Hon. Lucien Maynard, Minister of Municipal Affairs, and seconded by J. C. Mahaffy, the new leader of the opposition.

The following is the text of the resolution:—

WHEREAS the Privy Council has recently declared that the Alberta Debt Adjustment Act is *ultra vires* the legislative jurisdiction of the provinces, thus declaring in effect that the Dominion government alone has the constitutional authority to enact legislation providing for the compulsory adjustment of farm debts based on the ability of the farmers to pay; and

WHEREAS at an Inter-Provincial Debt Conference held in Saskatoon on June 29 and 30, 1942, representatives of the governments and the farm organisations of the Provinces of Manitoba, Saskatchewan and Alberta have unanimously adopted the following resolution, namely:

WHEREAS the agricultural industry in Western Canada is required to carry on under an economic structure in which its costs are fixed, and its production is subject to all of the hazards of Nature, and the fluctuations of open World's markets, and its income in consequence is extremely variable and incapable of being accurately forecast, and

WHEREAS the exigencies of war have determined the Government of Canada to dispose during the war of the output of the main agricultural product of Western Canada at a price which nets the farmer little if any surplus above the cost of production, available for the reduction of debt, and

WHEREAS the price ceilings imposed by the Federal Government for the purpose of avoiding inflation were imposed on goods and services in certain other areas of Canada after the prices for these goods and services had risen under the impetus of war spending; but price levels for Western Farm products and services had received relatively little impetus from war spending before being subjected to the price ceiling plan, and

WHEREAS recent judicial decisions of the Courts of Canada have determined that many of the legislative enactments which have made it possible for Western Farmers to continue their operations are beyond the power of the legislatures of the Provinces to enact, and

WHEREAS the rights which the creditors are now entitled to enforce were created in circumstances in which debtors and creditors alike assumed abilities to pay which subsequent economic and natural conditions have demonstrated to be

incapable of attainment, and

WHEREAS THE FARMERS' CREDITORS Agreement Act was passed in 1943 for the purpose of relieving against what was believed to be the consequences of a temporary condition of economic and natural disaster, and has served in common with Provincial enactments now found to be *ultra vires*, to give a measure of relief from such consequences, and

WHEREAS the recited economic and natural conditions which were thought to be temporary are inherent in the hazards attendant upon agriculture in Western Canada and will recur,

THEREFORE BE IT RESOLVED that a tribunal or tribunals be created by the appropriate legislative authority in Canada to:

- (a) to write down the principal of farm debts, secured and unsecured.
- (b) to reduce the interest rate on farm debts, secured and unsecured.
- (c) To alter the terms of payment of farm debts, secured and unsecured.
- (d) to review and revise its own decisions in the light of events subsequent to the making of the decision.
- (e) to extend to individuals in any particular year or circumstances, the protection of any of the provisions of this legislation available to any debtor, whose affairs are being administered under it,
- (f) to stay proceedings arising on debts or securities after an adjudication has been made,
- (g) to make the foregoing remedies available with respect to any farm debts regardless of the time at which they were incurred, and,

WHEREAS the plight of the farmers of Alberta is extremely serious at the present time and requires immediate action on the part of the Dominion government in order to prevent undue hardship and unnecessary expense:

NOW THEREFORE BE IT RESOLVED that the members of this Legislative Assembly hereby endorse the resolution unanimously adopted by the Inter-Provincial Debt Conference held at Saskatoon on June 29-30, 1942, by representatives of the governments and farm organisations of the Provinces of Manitoba, Saskatchewan and Alberta.

BE IT FURTHER RESOLVED that we urgently request the Dominion government to implement the said resolution immediately by the necessary appropriate legislation.

*From "Today and Tomorrow."*

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