The Social Artist

Money for all?

Childhood

Winter 2013

The SOCIAL ARTIST

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Editorial

Buying Time: The Case for Unconditional Basic Income

What is a 'social artist'? How can every person possibly become a 'social artist'? Such questions indicate a spark of interest cradled within a fog of misapprehensions. In order to understand what a 'social artist' might be we have to embark upon novel lines of reasoning about the past, the present, and our own role in shaping the future.

A popular historical novelist, writing in the mid-twentieth century set a story in the English Civil War. In the course of evading the enemy, her main character slips back to her empty home to feed the cat. Now, whatever else might have happened in the story, that was a logical impossibility. Cats fed themselves from the rodent populations which surrounded living farms and homesteads. The homes of working people were living households set within the natural world, a world where no self-respecting cat would have waited to be fed from scraps alone. When the Civil War raged over England there were no proprietary cat foods to be bought. There were no slaughter houses, no factories to produce the packaging, no lorries to transport the products across the land, no factories to produce the vehicles and machines, no tar roads, no motorways, no banks, no electronic communications to co-ordinate financial transactions, no centralised bureaucracies, no landfills, no waste pouring into rivers, streams and the oceans, no standing armies to maintain law and order when malaise erupts into aggressive deeds, no TV to pacify the population and tell it what to buy. And there was no deep, underlying spiritual malaise in humans, their pets and the natural world.

Enclosure of the land brought the exclusion of humanity from control over the resources and processes of production, separated the place of 'work' from the homestead and created the wages system. The resultant spiritual emptiness was filled by the 'leisure industry', of which pet supermarkets, sophisticated veterinary surgeons and insurance schemes play a small part. The pet industry is merely one symptom of the general malaise. A plethora of mass produced ersatz life patterns cocoons humanity from nature, whilst at the same

time making it content to destroy the very fabric of the natural world. Institutions in the political, economic and cultural spheres of society are designed and run according to the rules of a set of secular, materialistic, power-hungry associations of individuals. It is time to ask – who is to blame? Why do the common people stay content to sell themselves into the wage slavery system, so that they can keep cats in their sterile, empty homes? The common reaction to 'feeding the cat' type thoughts is a defensive denial: "I like my cat, (dog, budgie, holidays, mod cons *etc. etc.*). I don't spend as much on them as others do. You can't *make* me give them up. And anyway, why should I? *I* don't need to know about the world's problems. Got enough of my own. I do my bit. I give to charity. Let someone else sort it all out. It's not my pigeon."

In Switzerland and elsewhere recently, public discussion about the prospect of paying an Unconditional Basic Income (UBI) as a universal right to all citizens has revived interest in a century-old concept. Debate about what a 'basic income' or 'national dividend' might be, what exact form it might take and how it might be paid for has been heated and varied. It is impossible to go into details of these debates in this short introductory piece. But this is no excuse for the reader not to take the initiative and do some basic research. The pages of www.douglassocialcredit.com provide an excellent starting point for the interested reader.

No time to explore the subject? That just proves the point ... there *is* time to churn out masses and masses of consumer items, destroying the earth and creating poverty, starvation, war and violent deaths by the million. But there is no time to think about what we are doing, why we do it and whether we really seriously need to continue on the downward path to social disintegration.

At one time Child Benefits were paid to every child's primary carer, parent or guardian, regardless of income level. That is, until January 2013, the Child Benefit was given as an unconditional right to absolutely every mother (or guardian), including the Queen, regardless of need, establishing a principle of universal citizenship. The allocation of an Unconditional Basic Income to all could be paid in *exactly* the same way. Every person, worker, pensioner, child, sick dependent or carer would receive an income sufficient to keep body and soul together. Meanwhile, scientists, family farmers, teachers and members of the academic, medical, creative and caring professions would receive sufficient to work with independence and integrity regardless of the dictates of financial viability demanded by the corporate world. Whatever paid work was undertaken, the Basic Income would still be paid as an inalienable right. It is a matter of simple book-keeping.

The implications of this proposal are profound. All that is needed is the political will to set about its legal implementation. It is the task of social artists to generate that will.

> Europe is one big male supremacy bastion – the Church, the political parties, the trade unions, the national bureaucracies, the European institutions.
>
> Petra Kelly

Society of Outsiders

B M Palmer (1938)

EDITOR'S NOTE: This is an extract from an article published in the second edition of *The Social Crediter, i.e.*, Vol.1, No.2, 24th September 1938. Aberhart's Social Credit Government had been democratically re-elected in Alberta. Social crediters formed a major group of the Federal Parliament in Canada. And in the UK Douglas Social Credit study group meetings being were held in Belfast, Birmingham, Blackburn, Bradford, Cardiff, Derby, Liverpool, Portsmouth, Southampton, Tyneside, Wallasey, Wolverhampton, London and many other places. *TSC* was a weekly publication.

While I was away, I had a letter from a friend who had been reading Virginia Woolf's new book, "Three Guineas." She said she found it very interesting. It is an interesting book, but Mrs. Woolf is not a realist, and it would not have been necessary to mention her book in THE SOCIAL CREDITER if people had not been likely to read it. But the book may leave wrong ideas in people's minds, so, for the sake of reality, it must be dealt with.

It appears that an old friend wrote to ask Virginia Woolf, "How in your opinion, are we to prevent war?" He hoped she would sign a manifesto pledging herself to "protect culture and intellectual liberty," and become a member and subscriber to a certain society whose aim is to preserve peace.

She also received two appeals for money, one from a rebuilding fund for a famous college for women, another from a society for helping women to obtain employment in the professions. She decided that she must subscribe a guinea to each of these three causes, and then wrote her book to show the connection between them.

Mrs. Woolf tells how, throughout history, and until the present time, the education of women has been scandalously neglected, and their opportunities restricted. This is the most interesting part of the book, but I have only space to mention one of her examples.

While the number of male students resident at Cambridge University is

over five thousand, there is a regulation limiting the number of women in the University to five hundred; this includes lecturers and research workers.
To earn £250 a year is quite an achievement even for a highly qualified woman today – they are poor and without influence, and Mrs. Woolf argues that until the educational and other disabilities under which they suffer have been removed, women can do little to prevent war.
And with this I completely and entirely disagree.
It is, of course, perfectly true, that women in almost every sphere of life are far more restricted than men are, and that this leads to sex rivalry, intrigue, and the undercutting of men by women, and many other undesirable consequences; the mistake lies in thinking that women must attain equality with men before anything can be done.
Here is a little story, an elaboration of one told by Major Douglas.
We will imagine a party of men and women sailing on Lake Superior, the largest fresh water lake in the world. There is a rule on board that the amount of water supplied to each passenger must be strictly rationed. The captain issues tickets, entitling the women to receive one teacupful per day, the men one pint pot. When they become thirsty, do you think the women would be silly enough to demand that all should receive half a pint each? If they are anything like the women I know, they would make a bee-line for the captain, and demand that he let down every available bucket until every passenger had as much water as he/she wanted. And the women in the front of the angry crowd would not be the highly educated woman with the academic mind, but the mother of a family, not very clever, perhaps, but wise with the knowledge of life, and with her baby in her arms.
In this parable, Lake Superior stands for food and clothing, leisure and opportunity, all things that every woman who uses her common sense knows exist in full measure. She knows there is no *real* reason why she shouldn't have them, and that when enough women, and men too, join with her in the demand, they will be hers.
In fact, it is perfectly possible to get economic freedom for all, men and women alike, simply by demanding it [the political will], so why should we women waste time by working for mere equality, especially when we see the dog's life most men, even professional men in good positions have to lead?
But Virginia Woolf does not seem to know that we live in an age of plenty – and appears to think that money must always be the measure of all things.
To her, money (that is the tickets made by the captain of the ship) is of greater importance than goods and services (the water in the lake).

That is what I mean when I say Mrs Woolf is not a realist. For the money system is not real in the true sense of the word. It is an artificial thing, man-made, subject to rules so complicated and fraudulent that only an expert in unrealities can understand them. But there are people who will tell you that you must not condemn the ticket system if you don't understand it.
Tell that to the angry woman with the

crying baby in her arms!
So that disposes of the mere equality business. For my part, I want something much more.
And as for the prevention of war, no government would dare to go against the wishes of an economically free people. They could not live a day.
How extraordinary it is that a writer like Virginia Woolf can complete a book full of painstaking research on the position of men and women in the world to-day, without realising that the key to the whole problem lies in personal sovereignty, the sense of power, and importance of the individual.
There was only one point in the book with which I was in complete agreement; her refusal to sign the manifesto to protect culture and individual liberty, because, as she rightly says, most professional people, directly they had signed it, would have to be at the desk again writing those books, lectures and articles by which culture is prostituted and intellectual liberty sold into slavery. How otherwise can they earn their living? Of course, until she is set free from the necessity of earning her living, no writer can be free. That is so plain to a Social Crediter, that she can hardly realise that other people don't take it for granted.
So Mrs. Woolf does not sign the manifesto, or join the Peace Society. She desires to remain an Outsider.

"The Outsiders" she says, is a society with no office, no meetings, no subscriptions, no committee, whose members are educated women who earn their livings and press for a living wage for all; they have the highest standard of professional integrity, and use their influence in every possible way (she enumerates these) to make war appear detestable to all.
There is another Society of Outsiders who know that while the wage system endures, women can never be free, and who know that influence alone is not enough. The people must be shown the way to power.
This paper points the way. If you are a new reader, you may not have understood what I have been trying to say; but if there seems to be in it any vital spark, let me beg you to take THE SOCIAL CREDITER each week. Give us the opportunity of explaining the most important facts that affect your daily life, here and now.

EDITOR'S NOTE: So ended Mrs Palmer's article, published in one of the first editions of *The Social Crediter*. Those "most important facts that affect your daily life" are as yet no better understood amongst politicians, economists, academics and the general public than they were in the immediate run up to World War II. They are now introduced in *The Social Artist*.

"If it ever occurs to people to value the honour of the mind equally with the honour of the body, we shall get a social revolution of a quite unparalleled sort – and very different from the kind that is being made at the moment."

Dorothy L Sayers

What is Money?

Eimar O'Duffy

Money is a means of exchanging goods. Anything that the community agrees upon can be money. Shells, stones, leather, iron, and many other things have been used from time to time; but for a number of reasons (see any elementary book on money) one substance—gold—has displaced all the others; and this, while convenient in many ways, has been disastrous in others.

In the first place, gold has a commodity value of its own, and a very high one. This made people forget the true function of money. They ceased to regard it as a means of exchanging wealth, and came to think of it as wealth itself. Thus confusion entered into economic science quite early in history.

In the second place, gold is difficult to carry about, and easy to steal; and so there grew up a custom which has led to still further confusion. Everybody knows the origin of banking. The first bankers were goldsmiths, who used to take charge of people's gold, and pay them out what sums they required on demand.

From this grew up the practice of giving and taking 'bills' on wealthy and old-established firms of goldsmiths, who, of course, charged for their services, and thus became traders in money itself. After a time the banks (as we may now call them) discovered that their bills were taken in such good faith that people no longer presented them for payment as soon as they received them, but negotiated them with one another, as if they were coined money. This meant that the banks need no longer confine their issues of bills to the total value of gold held by them, but could issue an excess of them, so long as the people *believed* that they could pay gold whenever they were asked. Thus was introduced a new form of money, consisting, not *of gold*, *but of paper claims on gold*. It was much more convenient than gold, but it served to disguise still further the true function of money, as we now know to our cost.

The use of paper money (notes and cheques) led to a still more far-reaching development. As the banks could count with tolerable certainty on a large part of their customers' gold being left undisturbed in their possession, they were able to lend the gold—at interest, of course—to finance the undertakings of others. The loan would be given on the security of the capital goods of the undertaker (buildings, ships, etc.), and thus money took on a second false valuation. It came to be regarded as *capital*.

It is these two mistakes—the confusion of money with wealth (consumable goods) and with capital (productive power and material)—that have landed us in the present muddle. …

The first requirement of our new currency, therefore, is that it shall be a medium of exchange, *unmistakable for anything else*. The second requirement is that it shall be *deliberately regulated* so as to enable the people to consume all the goods they can produce.

What is Capitalism?

Maurice B Reckitt

Capitalist society, combining economic tyranny and insecurity with political "democracy" and civil liberty, is something quite new in history. Its industrial princes and their Parliamentary hirelings, while preserving and even extending the machinery of human rights and the show of political power, have reduced this parade of freedom to a hopeless mockery by affording to the vast majority no resource in the economic sphere by which that freedom might be translated from theory into fact.

For Capitalism demands as the condition of its successful working that the bulk of mankind shall own nothing at all of the means of production, nor even assume any real degree of responsibility for the control of the circumstances upon which their livelihood depends. The worker is thought of not as a man, not even as a labourer, but as "labour" —a mechanical aid to the purposes of another, something to be purchased, a tool. And, indeed, the familiar phrase of the economists, "Land, Capital, and *Labour*," exposes the whole error on which the wage-system rests. Human labour has come to be regarded, both in theory and practice, not as the employer of the instrument of production, but as *one of the instruments of production*.

A separate class of persons has arisen, almost fortuitously in the first instance, but now ever more rapidly becoming circumscribed and defined, whose function it is to buy labour-power in the "market" as, a commodity and pay for the cost of its subsistence with a wage. Labour-power under the wage-system is but machinery under another name; and as soon as human hands can be replaced more cheaply and efficiently by mechanical devices, the labourer is thrown on to the scrap-heap without compunction, while labour-saving inventions are extolled as the sign of economic progress. And so they would be if the worker being in command of his own economic life, their effect were to save the labour of the worker rather than make profits for the shareholders. But so

long as the worker is content to barter away his personality and all his priceless potentialities of creation and control for a mere money payment, the basis of which he is almost powerless to determine, the worker must of necessity remain only a factor in production, or, as a writer on industrial affairs complacently puts it, "our most precious raw material".
We may resent the phrase, but it is an exact one nonetheless. The "orthodox" economists will generally shirk so bold an admission of the commodity theory of labour. Professor Marshall *(The Principles of Economics)*, for instance, seeking to distinguish wage-labour from slave-labour, says :
"The first point to which we have to direct our attention is the fact that human agents of production are not bought and sold as machinery and other material agents of production are. The worker sells his work, but he himself remains his own property."
How much value lies in this distinction the professor then proceeds to expose:

"The next of those characteristics of the action of demand and supply peculiar to labour which we have to study lies in the fact that when a person sells his services, he has to present himself where they are delivered. It matters nothing to the seller of bricks whether they are to be used in building a palace or a sewer: but it matters a great deal to the seller of labour, who undertakes to perform a task of given difficulty, whether or not the place in which it is to be done is a wholesome and a pleasant one, and whether or not his associates will be such as he cares to have."
From this it is clear that what the worker sells is not merely his labour but his body, and this not as a result of any free contract in which the seller bargains for his own terms, but under duress, at a price determined by the condition of the "labour-market".

The Organizers

Peter Maurin

Most organizations exist,
Not for the benefit of the organized,
But for the benefit of the organizers.

When the organizers try
to organize the unorganized
they do not organize themselves.

If everybody organized himself,
everybody would be organized.

There is no better way to be organized than to
be what we want the other fellow to be.

Labour

Peter Maurin

Labour is not a commodity
to be bought and sold –
Labour is a means of self-expression,
the worker's gift to the common good.

Note: both the above pieces taken from Peter Maurin's Easy Essays, published by Chicago Catholic Worker. Reprint by Wipf & Stock Publishing (April 2010) pb 234pp £16.69. ISBN: 978-1608990627
The whole available on www.easyessays.org

Health and Work

Wendell Berry

The modern urban-industrial society is based on a series of radical disconnections between body and soul, husband and wife, marriage and community, community and the earth. At each of these points of disconnection the collaboration of corporation, government, and expert sets up a profit-making enterprise that results in the further dismemberment and impoverishment of the Creation.

Together, these disconnections add up to a condition of critical ill health, which we suffer in common—not just with each other, but with all other creatures. Our economy is based upon this disease. Its aim is to separate us as far as possible from the sources of life (material, social, and spiritual), to put these sources under the control of corporations and specialized professionals, and to sell them to us at the highest profit. It fragments the Creation and sets the fragments into conflict with one another. For the relief of the suffering that comes of this fragmentation and conflict, our economy proposes, not health, but vast 'cures' that further centralize power and increase profits: wars, wars on crime, wars on poverty, national schemes of medical aid, insurance, immunization, further industrial and economic 'growth', etc; and these, of course, are followed by more regulatory laws and agencies to see that our health is protected, our freedom preserved, and our money well spent. Although there may be some 'good intention' in this, there is little honesty and no hope.

Only by restoring the broken connections can we be healed. Connection is health. And what our society does its best to disguise from us is how ordinary, how commonly attainable, health is. We lose our health—and create profitable diseases and dependences— by failing to see the direct connections between living and eating, eating and working, working and loving. In gardening, for instance, one works with the body to feed the body. The work, if it is knowledgeable, makes for excellent food. And it makes one hungry. The work thus makes eating both nourishing and joyful, not consumptive, and keeps the eater from getting fat and weak.

This is health, wholeness, a source of delight. And such a solution, unlike the typical industrial solution, does not cause new problems.

The 'drudgery' of growing one's own food, then, is not drudgery at all. (If we make the growing of food a drudgery, which is what 'agribusiness' does make of it, then we also make a drudgery of eating and of living.) It is—in addition to being the appropriate fulfilment of a practical need—a sacrament, as eating is

also, by which we enact and understand our oneness with the Creation, the conviviality of one body with all bodies. This is what we learn from the hunting and farming rituals of tribal cultures.

As the connections have been broken by the fragmentation and isolation of work, they can be restored by restoring the wholeness of work. There is work that is isolating, harsh, destructive, specialized or trivialized into meaninglessness. And there is work that is restorative, convivial, dignified and dignifying, and pleasing. Good work is not just the maintenance of connections—as one is now said to work 'for a living' or 'to support a family'—but the enactment of connections. It is living, and a way of living; it is not support for a family in the sense of an exterior brace or prop, but is one of the forms and acts of love.

To boast that now '95 percent of the people can be freed from the drudgery of preparing their own food' is possible only to one who cannot distinguish between these kinds of work. The former deputy assistant secretary cannot see work as a vital connection; he can see it only as a trade of time for money, and so of course he believes in doing as little of it as possible, especially if it involves the use of the body. His ideal is apparently the same as that of a real-estate agency which promotes a rural subdivision by advertising 'A homelife of endless vacation'. But the society that is so glad to be free of the drudgery of growing and preparing food also boasts a thriving medical industry to which it is paying $500 per person per year. And that is only the down payment.

We embrace this curious freedom and pay its exorbitant cost because of our hatred of bodily labor. We do not want to work 'like a dog' or 'like an ox' or 'like a horse'—that is, we do not want to use ourselves as beasts. This as much as anything is the cause of our disrespect for farming and our abandonment of it to businessmen and experts. We remember, as we should, that there have been agricultural economies that used people as beasts. But that cannot be remedied, as we have attempted to do, by using people as machines, or by not using them at all.

Perhaps the trouble began when we started using animals disrespectfully: as 'beasts'—that is, as if they had no more feeling than a machine. Perhaps the destructiveness of our use of machines was prepared in our willingness to abuse animals. That it was never necessary to abuse animals in order to use them is suggested by a passage in *The Horse in the Furrow*, by George Ewart Evans. He is speaking of how the medieval ox teams were worked at the plow: '... the ploughman at the handles, the team of oxen—yoked in pairs or four abreast—and the driver who walked alongside with his goad.' And then he says: 'It is also worth noting that in the Welsh organization . . . the counterpart of the driver was termed *y geilwad* or the *caller*. He walked backwards in front of the oxen singing to them as they worked. Songs were specially composed to suit the rhythm of the oxen's work ...'

That seems to me to differ radically from our customary use of any living thing. The oxen were not used as beasts or machines, but as fellow creatures. It may

be presumed that this work used people the same way. It is possible, then, to believe that there is a kind of work that does not require abuse or misuse, that does not use anything as a substitute for anything else. We are working well when we use ourselves as the fellow creatures of the plants, animals, materials, and other people we are working with. Such work is unifying, healing. It brings us home from pride and from despair, and places us responsibly within the human estate. It defines us as we are: not too good to work with our bodies, but too good to work poorly or joylessly or selfishly or alone.

Wendell Berry (born 1934) is an American novelist, poet, public intellectual, environmental activist, cultural critic, and farmer. A prolific author, he has written dozens of novels, short stories, poems, and essays. (Wikipedia August 2013)

This article first appeared in *Fourth World Review*, Nos. 46/7, (1991)

Dividends for All

Louis Even

Much progress has been made since the 1930's for a better social reform and many admit today that, society does not have the right to leave people and families in poverty. Measures have been established, known today as Social Security, which have certainly eased some situations. But the recipients still remain in a status of *the assisted*. They are subjected to investigations and re-investigations, not to mention the many delays, vexations, restrictions, rationings. Those on the receiving end know - and it is pointed out to them often enough – *"if you are receiving aid, it is because others have worked to obtain it for you."* This "aid" is drawn from the taxes that are imposed on those who are in employment, working for a money income. In other words, the taxes are drawn from people's wages. The poor then, must be made to know that they are living off of money that was not earned by them, but rather from the work of others, and that society accepts this obligation in order to support them, but that that they (the poor) are nevertheless, all parasites.

Is this how we shall rehabilitate the poor? By procuring for them the "bare essentials"? Do we really hope to ever raise them out of their humiliating conditions? Is this really how we will set them free from the crushing realization that they are a burden to society?

But in what way is the Social Credit dividend different from the Social Welfare system if both provide, let us say, the same amount of money to those poor who are without income?

It is completely different, precisely because it is a *dividend*. A dividend is the income of a capitalist. It is not alms for the poor. Neither is it wages linked to

an employee who must take orders from someone else. There is no humiliation attached to a dividend. The dividend is the income of a free man. It leaves complete freedom to the capitalist as to the use of his time as well as the choice of his career.

The dividend as proposed by Social Credit would be completely a social dividend, drawing the income from a "social capital" and giving it to each and every citizen. Every citizen would be recognized as a capitalist and therefore treated as a capitalist. Every citizen, whether poor or rich, earning or not earning, employed or unemployed, healthy or sick, an infant in the cradle or an elderly person living out his last days - everyone receives the same social dividend. Thus all the citizens of the country have capitalist status *and* the right to a periodical dividend. Without ever having to deal with bothersome preliminary investigations, the dividend cheque would arrive monthly as a direct deposit to a bank account, as do the Social Security pensions today.

The poor would no longer feel as though they were a "burden" to society, living off the income that has been taken from others. They too would be capitalists, at the same level as even the largest shareholders of the country, receiving their share of the communal resources through their social dividend.

It would be free money. Free because the largest aspect of production is free, especially modern industrial production.

- And what determines that the production is "free", or that it is rightly owned by all?

First of all the natural resources were created by God, without any human contribution. They are a free gift from God, created even before man himself was created, but prepared especially for him as a habitat where he, and all the generations that would follow after him, could live. This is by far the largest and most gratuitous aspect of production: the earth, the sea, the rivers, the forests, the waterfalls, the minerals in the earth and its ores, the rain that waters the crops, the sun to ripen the fruits and the harvests. Without these natural resources, what could a labourer ever produce, and to what purpose would the investments of a capitalist's dollars serve?

To be continued…

Extract from "A Dividend to All for the Distribution of God's Generous Abundance", by Louis Even (1885-1974) as adapted and published in *Michael Journal* No. 374, March/April 2013.

Anti-drone priests fined

A Catholic priest has been fined for breaking into an RAF base in a protest against the use of drones [unmanned aerial vehicles]. FR Martin Newall was among a group of six, which included Anglican priest Revd Keith Hebden, that used bolt cutters to break into RAF Waddington in Lincolnshire on 3 June, from where armed drones are operated. Each was fined £100. Judge John Stobart said he passed the sentence with a "heavy heart" and described the six as "dutiful people" adding he would welcome an appeal. *The Tablet*, In Brief, 12 October 2013.

Book Reviews

The Artist and The Trinity:
Dorothy L Sayers' Theology of Work
by *Christine M. Fletcher.*
Pickwick Publications, 2013
ISBN: 978-1-62032-375-5
Pb, 142pp, £20

"What is woman's work?" has been a central concern of the author of this work over her lifetime "as student, career woman, wife, mother, returning student and now college professor". Christine Fletcher takes as her subject the work of Dorothy L Sayers, author of the Peter Wimsey detective novels, lay theologian, playwright and translator of Dante's *Divine Comedy*. Sayers was passionate on the subject of the importance of good work and the opportunity for women to make full use of their talents. She challenged traditional assumptions about the nature and meaning of work and the roles of men and women as they create the communities within which they and their families live. Through her own experience of crafting words as commercial copy-editor, author and playwright, Sayers was able to explore what the creative endeavour of work signifies for humanity in general. Sayers' theology centred on the Incarnation, that is, God in material form in the person of Jesus Christ, and what that means for the whole created order; and on the Trinity, the being of God as relational. She shared with St Francis the understanding that the material world is 'an expression or incarnation of the creative energy of God, as a book or a picture is the material expression of the creative soul of the artist.' Thus the belief that man (as well as woman, of course) is made in the image of God implies that humankind shares with God in creativity: as God creates by His very nature, so it is natural, indeed of their very essence, for humans to create. Sayers examines the creative process and concludes that there are three parts to it: the Creative Idea (the image of the Father), the Creative Energy ('begotten of that Idea . . . being incarnate in the bonds of matter', the image of the Word) and the Creative Power ('the meaning of the work and its response in the lively soul,' the image of the Spirit). Just as the doctrine of the Trinity originally arose out of the experience of the early Christians, as a lived reality, so Sayers' experience of the creative act of writing finds expression in a Trinitarian understanding. She is not attempting to give a complete definition of the Trinity, but is applying the insight it offers to her own creative experience and using it to illumine her understanding of humankind. Her anthropology and theology come together in this understanding, and this coming together in turn fuels her demand that the godlike nature of man must be allowed to be reflected in the work that people do. The Christian can only rejoice at such a clear expression of the fusion of anthropology with theology.

The chapter on 'Good Work' raises *The Artist and the Trinity* beyond an excellent

literary biography and into a practical theology of work. Professor Fletcher acknowledges that Sayers' ideas alone do not give a complete theology of work nor indeed a complete anthropology. She draws on the writings of Alasdair MacIntyre, showing how his ideas complement those of Sayers, making them relevant to the whole field of human endeavour. MacIntyre's most famous and original work, *After Virtue*, explores the failure of philosophy to engage with the underlying dysfunctional nature of modern society. Like Sayers, he returns to the mode of ancient scholarship whereby conclusions are drawn from studied exploration of the facts: if there is design, there must be a maker. This approach to rational thought makes it possible to see the relationship of the Diving being, the Maker, with creation as a whole, and with the human condition in particular. This revelation does not belong merely within the academic world of theology and literary criticism. It creates the justification for innovative political action in defence of local people and communities in the real, work-a-day world of everyday.

MacIntyre seeks to dismantle the socially constructed roles of biological mothering on the one hand and 'wallet and womb free' workers on the other. In order for a child to become a well-rounded, fully balanced adult, capable of cooperative work as a rational being it is necessary to recognise the biological fact that human infants start life in a position of radical dependency for all their physical, emotional, psychological and spiritual needs. Macintyre explores the vital necessity for parents of infants to set aside their own needs in order to satisfy the young child's intrinsic needs for love and attention, laying the foundations for mature relationships in later life.

The *Artist and the Trinity* offers a human vision of work which 'gives primacy to creativity, and judges work to be fit for humans as it allows those humans to develop their creative powers in a community'. In Sayers' time, as now, millions are condemned to spend the greater part of their waking hours in boring, mind-numbing, socially useless or even destructive jobs, which they only do for the money and from which they can hardly wait to escape. If this is the best we humans can organise for ourselves, we are indeed pathetic.

As author of detective novels, Sayers was able to write powerful work for lay readership. In language accessible to people in all walks of life, she put forward a strong case for the need for society as a whole to unite in an understanding of what it is to be human through a consideration of what is meant by 'work', the activity which dominates most lives. Within the global corporate economy, the disjunction between work and life still lies at the root cause of many of our social ills. Over the decades since Sayers' death, the problems she explored have become, if anything, even more pressing. This scholarly work provides a valuable - and eminently readable - exploration of the need for a robust theology of work for our day. By bringing the scintillating writings of Dorothy Sayers into the light of present day concerns, the author of *The Artist and the Trinity* throws down the gauntlet to lay Christians and clergy alike. The question is: Can they take up the challenge?

Kith: The Riddle of the Childscape
by *Jay Griffiths*
Hamish Hamilton, 2013
ISBN: 978-0-241-14434-3
Hb. 420pp, £20

In this timely exploration of childhood past and present, Jay Griffiths presents, in her idiosyncratic style, a delightfully readable and extremely valuable resource. *Kith* is an exploration of childhood across time and cultures. Unobtrusively fully referenced, the text intertwines travel, history, philosophy, educational psychology, politics, anthropology, memoirs of experience of childhood in Western and indigenous cultures with citations from great poetic and literary figures, including John Clare, Dickens, Blake, Tolkien, Coleridge, Keats and of course Shakespeare.
With a quotable quote on every page, Griffiths invites the reader to tune into her wavelength and embark upon the high seas of the strong emotions associated with childhood memory. Her personal experience of indigenous cultures, and of the wilderness is skilfully blended with her extensive reading across the spectrum of the humanities and the social sciences.
Throughout the pages of this text, the need to re-connect with nature is presented with illuminating precision. Isolated from the land and educated under the spell of the formal employment system, children in Britain and the United States are trained to follow orders as employees of a globalised network of institutions which they neither understand nor control. As they progress through that system, emerging adults are not even taught the basics of infant care, so that when they embark on parenthood they enter entirely unfamiliar territory. They find themselves locked into a series of impossible choices. The child is unlike any previous possession. Children require love, *i.e.*, emotional security, combined with the progressive freedom to act autonomously. No matter how wealthy they may be, the birth parents have neither the time nor the skills and material resources to provide for a child's needs. Griffiths explains the old adage: "It takes a village to rear a child". "The most precious gift adults can give children is social space". That is, according to "the great authorities on the culture of childhood", Iona and Peter Opie: "the necessary space - or privacy – in which to become human beings". Today, children are given the very opposite – constant surveillance which damages their spiritual development.
The significance throughout history of faërie, the myths and legends of antiquity is presented with stark, dramatic clarity alongside instances of the ugly mess of personal lives and the sweep of history. In no way can the author be accused of pedalling sentimental twaddle about children. On the contrary, the text interweaves between instances of the chaotic approach to the needs of the child as pupating adult in the machine age, and glimpses of indigenous patterns of child care more capable of providing both the emotional security and personal independence of judgement necessary for children to become responsible citizens in adult life.
The book presents a stark challenge: face the facts about childhood and take action, or watch the global corporate world crumble into the dust from which it emerged. There are no answers provided. Rather, Griffiths opens discussion on a topic of vital importance. Kith will reverberate far into the future.

Money for Everyone: Why we need a citizen's income
by *Malcolm Torry*
Polity Press, 2013
ISBN: 978-1-44731-125-6
Pb. 300pp, £24.99

In this topical work the Director of Citizen's Income Trust presents the facts, figures and arguments for and against the case for a Citizen's Income. CI, or 'Basic Income' is an unconditional, non-withdrawable income for every individual man, woman and child as a right of citizenship. Seventeen chapters set out the history of the Income Tax and the benefits system in the UK and elsewhere, exploring in turn each of the frequently asked questions raised when the notion of giving an income to every citizen is discussed.

Although designed primarily for use of professional policy makers or teachers and students in academia, this work provides an invaluable resource for political activists, voluntary associations, churches and faith groups of all kinds concerned with the alleviation of household poverty and insecurity. All you could want to know about Citizen's Income is covered. What is meant by 'Citizen's Income' or 'Unconditional Basic Income'? Why is it necessary? How would it work? Who would receive it? Has it ever happened? What happens now to those with caring responsibilities when their income is non-existent? Is Citizen's Income politically feasible? Would people work? Can we afford a Citizen's Income? Using examples from real-life situations, these questions are amply covered in this well-presented text.
The Foreword by Professor Guy Standing, of 'precariat' fame, and co-founder of Basic Income Earth Network (BIEN) sets the scene for this lively exploration of an issue of vital significance in today's socio-economic climate. As a clergyman with impeccable academic credentials, Malcolm Torry is ideally qualified to present the case for the exercise of compassion in social policy. "Compassion," observes Standing, "derives from treating people as equals; pity derives from treating people as inferior, as fallen." It is the task of social policy to strengthen rights, leaving pity and charity to individual consciences.

Drawing on the lifetime's work of longstanding campaigners for socio-economic and environmental change, the work concludes with the shrewd observation that the "laughable idealism" of one generation often becomes the "accepted commonplace" of the next. Although diehard social crediters might stop to quibble over the difference between a Citizen's Income paid for as transfer via the tax system and a direct payment of a National Dividend, it is time to accept that the time for a Universal Basic Income has arrived. That is not to underestimate the formidable task ahead in tackling the practical steps necessary to generate the political will to adopt radical new policies. The current benefit cuts hit those who cannot cope intellectually, physically and emotionally, so that they end up having to be given food parcels of corned beef and tinned custard. I would recommend every church, faith group and community group collecting for food parcels for distribution to buy copies of this text and other available materials on the subject (see www.citizensincome.org) and to enter into the discussions that this work deserves to generate. There is a world to win.

The Desert and the Market Place: writings, letters, journals
by *Ursula Fleming*
Gracewing,
ISBN 0 85244 289 0
Pb, 230pp. £7.99

Ursula Fleming was a remarkable woman. The two hallmarks of her character were said to be Spirituality and Practicality, a combination perhaps derived from the influence of her parents, both of whom were Catholics and Doctors. It certainly allowed her to achieve a great deal in her comparatively short life.

Born in Liverpool in 1930, Fleming displayed great musical talent from an early age. Her ambition to become a concert pianist seemed unstoppable, until in her late teens, crippling nervousness and lack of the confidence needed for public performances caused her to seek professional help. She came into contact with Gertrude Heller, who was using relaxation therapy to treat chronic and acute pain. Ursula was so impressed by the effectiveness of Heller's technique she abandoned her musical ambitions and dedicated her life to the study and promotion of relaxation therapy.

This book, through her writings, letters and journals, charts the development of her career in therapy and her parallel spiritual journey. Her faith and her work were intertwined, and perhaps the biggest influence on her life and the relaxation techniques she developed was Meister Eckhart. This mediaeval Christian mystic had received the unwelcome attentions of the Catholic Church's Inquisition. Whilst he had never been condemned as a heretic his teachings had been out of favour for centuries, though they were still in print and appreciated by many.

When Fleming discovered Eckhart, she found his teachings of spiritual detachment as a prerequisite for union with God so relevant to her personal search for truth, and to her work, she became a lifelong scholar and devotee. Eventually, with the help of the Dominican Order she campaigned to have Eckhart rehabilitated by the Church. She was successful, and in 1987 founded the Eckhart Society. Letters from several members of the Dominican Order also reflect the very big part the Dominicans came to play in her life.

The book includes a selection of writings on spiritual matters. Some are by Fleming herself, such as an essay on Relaxation and Prayer, a talk she gave on St John of the Cross in the last year of her life, and an account of the work she did in Lourdes with sick pilgrims. She remarks, 'What is stunningly miraculous about Lourdes is the kindness there. In no other place have I ever seen such kindness.' Her writing style is clear and direct, reflecting yet again that balance of spirituality and practicality which was the hallmark of her life.

Also included are letters from Marco Pallis, a Buddhist musician and author who was her first spiritual guide when, as a young woman she lost her faith. Pallis directed her back to her own Church, and pointed her in the direction of Meister Eckhart.

Although she preached a philosophy of detachment and acceptance, and applied it in her therapeutic work, Fleming was in no way removed from the difficult realities of life. She married and had four children, and often struggled financially. Her work with terminally ill patients meant that pain, suffering and death were part of her everyday life.

The fact that Fleming was able to build a reputation in the NHS and gain the respect and appreciation of eminent medics was remarkable for someone who started out

as, essentially, a gifted amateur, offering a new and unconventional complementary therapy. Her achievements are proof of her very strong and persuasive personality, and her ability to gain the support of influential figures. Principle of these was Lord Craigmyle, to whom the book is dedicated 'without whom her work in hospices and hospitals would not have been possible.' He established a Trust Fund to finance her work and pay her salary, so she was able to go into institutions which perhaps would not have been able to justify employing her at their own expense.

Fleming's personal letters, which give a glimpse into her family life and her personality, reveal her to be a down to earth person with great energy and humour. She sadly died of leukaemia at the early age of 62, but her last letters happily show that her faith did not desert her at this time. She wrote to friends, 'I could snuff it at any time. ..So it's lovely. It's like hanging suspended between heaven and earth, able to look either way. I am so glad I did all that work on St John of the Cross….If I do snuff it thank you both for your friendship and kindness and we'll meet up there. Harping.'

Bernadette Meaden

The Precariat: The New Dangerous Class

by *Guy Standing*

Bloomsbury Publishing

ISBN: 9781849663519

HB, £19.99

The Precariat, The New Dangerous Class is described as, "promoting an incisive account of how precariousness is becoming the new normality in globalised labour markets, and offers important guidelines for all concerned to build a more just society". Trends toward precariousness started some 30 years ago when governments embraced globalisation and economic liberalization of labour markets, thus trebling the labour supply. There are now 19 million out of work in the Eurozone alone.

Precariousness is caused by a downward trend in job security, work security, benefits of employment, including wages. No matter how "flexible" one is, and "flexibility" is now a buzz word, it results in anxiety, anomy, alienation and anger. The demand for human labour in exchange for a wage (really wage-slavery - and that is where most people are today) is the only means of survival for millions in e.g., 'Chindia' (Guy Standing uses the term). They are being herded into cities and into paid employment; their right to live apparently hangs on more production, progress and development, *ad nauseam*. The West is paying the price of being industrialised early by being told that all their wealth needs to be re-distributed. Life becomes very insecure in many aspects for all but the few at the top.

While reading *The Precariat* I have discovered that I am one of the precariat. Being an artist, I do not fit into the mould easily. For years I have been watching all the interesting jobs that were perfect for my abilities, training and experience, simply disappear. No longer is there a need for a theatre with its elaborate decorations that gladden the soul. The woman's role as a carer for a growing family or ageing relatives, has been totally ignored in the 'job' statistics. How strange our perceptions have become.

Being an aspiring social crediter I was hoping for answers, such as a social credit or dividend given as an inalienable right

to all, justified on grounds of the common cultural inheritance and the increment of association. The book is strangely silent on such matters, not mentioning any history of the ideas or of the interested following the Social Credit movement gained. Professor Guy Standing has rightly raised the issue of the existence of restless, dangerous, 'precariat' millions. But his apparent quest to provide waged-slavery workfare for all is neither desirable nor a practical road to future social stability.

Beata Luks

We are the Revolution! Rudolf Steiner, Joseph Beuys and the Threefold Social Order

by *Ulrich Roesch*

Temple Lodge, 2013
ISBN: 978-1-906999-52-0
Pb, 92pp. £11.99

Ulrich Roesch presents a challenging introduction to the contemporary relevance of Rudolf Steiner's teachings on the social order in modern times, teachings which extended from the 1880s to the mid-1920s. The social order of the future would, according to Steiner, be rooted in humanity's essential freedom to challenge the institutional frameworks of neo-liberalism, with its emphasis upon self-interest and materialistic values.
The important principle of the times is to consider "only true what our own thinking propels us to embrace; be active only in those social and political forms which we have ourselves given rise to".
Rudolf Steiner was a remarkable individual. His spiritual researches, laid out in book form, were designed to guide the reader from ignorance to step-by-step examination of prior conceptions and misapprehensions. Using his artistic talents, Steiner created sculptures and paintings, working as architect, musician, dramatist and poet. Meanwhile, he lectured to specialist audiences on the topics they were knowledgeably engaged in, including mathematics, theology, philosophy, science, astronomy, drama, education, medicine, social science, economics, farming and many other specialist topics. Transcribed and published by anthroposophical presses in book form, these lectures form a substantial part of the legacy of Steiner's teachings.
Anthroposophy, *i.e.*, spiritual science, was introduced to the world by Steiner as potentially a major contribution to the post-industrial development of humanity. During his lifetime he became a recognised figure on the world stage as his writings were published by mainstream presses and interpreted in mainstream periodicals. Steiner never tired of stressing that his teachings were only the start of a process, merely preliminary conclusions which could be thought about, experienced and criticised by social activists within the context of the changing political, economic and cultural institutions of their times. Instead, followers of his teachings have subsequently become little more than a narrow sect, albeit on a world-wide scale, attempting to practice what Steiner preached in isolated pockets of business enterprise, education, medicine, farming and social care. During the 1970s it fell to the German artist Joseph Beuys to embark on the re-integration of Steiner's teachings within mainstream art as social and political activism.
Although it covers no more than a couple of pages, the most valuable section of this book sets out Beuys's anthroposophical concept of money. Here Roesch explains –

step by step – Beuys's blackboard drawing 'Art = Capital', one of several originally exhibited in his installation 'The Capital Space 1970-77'. In this drawing – which is almost as impossible to decipher from cold as it is to describe in words alone – we see the 'democratic central bank' presented as the heart in the sense of a harmonising organ, indicating that money, in this scenario, is created on the initiative of the people. The drawing is vaguely reminiscent of the traditional neoclassical economics presentation of the circular flow, the two halves of the processes of production and consumption being divided by a central line. 'Production capital', described as 'credit', is seen as the abilities (skills) of the people, bearing distinct similarity to the notion of 'real' as opposed to 'financial' capital in Social Credit literature. Here money ceases to be an economic value, to be traded in its own right. It belongs instead to the sphere of human rights, to be distributed, perhaps, in the form of an unconditional basic income. By working together in the productive process, people use their skills (capital) to transform nature into consumer goods. As labour is no longer hired, work can be seen clearly to belong to the economic realm, whilst money is a matter belonging to the legal/political/human rights sphere. In the course of these essays the author relates the spirituality and social action of Mahatma Gandhi to that of Steiner, provides an example of a living social organism in the form of a biodynamic farm, and makes some reference to certain social initiatives in the Philippines and Egypt which have arisen from the teachings of Steiner. Additionally, using the example of the cultivation and distribution of bananas, he indicates the inextricable interconnections between the consumer's choice preferences in the spending of money, and the lives of the networks of worker producers of those products. The implications of this particular essay are profound: whether we realise it or not, every time we purchase food, clothing, consumer items, office equipment or any items whatsoever with 'our' money we make unethical demands upon those who have nothing to sell but their labour.

"We are the Revolution!" can be recommended to the general public – the proverbial Guardian reader – but with extreme caution. It will be helpful to all who may have read widely on social institutions of today, on world trade issues, social justice, finance and farming, so long as they are already personally well-versed in Rudolf Steiner's work generally, and his concept of the threefold order or commonweal in particular. As things fall apart within the social realm, the greatest value of this work is its demonstration of the urgent need to bring anthroposophical thought into the economic, political and cultural mainstream.

Never doubt that a small group of thoughtful citizens can change the world, it is the only thing that ever has.

Margaret Mead.

It will be a great day when our schools get all the money they need and the air-force has to hold a bake sale to buy a bomber.

Petra Kelly

BOOKS IN PRINT

The Political Economy of Social Credit and Guild Socialism
Frances Hutchinson and Brian Burkitt, (2005) £12.99

Down to Earth: A Guide to Home Economics (2013) £5

The Grip of Death: A study of modern money, debt slavery and destructive economics
Michael Rowbotham £18

Understanding the Financial System: Social Credit Rediscovered
Frances Hutchinson (2010) £15

What Everybody REALLY Wants to Know About Money
Frances Hutchinson £12

Asses in Clover (Fictional dystopia)
Eimar O'Duffy (2003) £11

This journal is available electronically on www.douglassocialcredit.com
Further hard copies can be obtained from the Secretariat

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Woodcut by Fritz Eichenberg
Catholic Radicalism Peter Maurin

If we want to achieve a different society
where the principle of money operates equitably,
if we want to abolish the power money has over people historically,
and position money in relationship to freedom, equality, fraternity …
then we must elaborate a concept of culture
and a concept of art
where every person must be an artist …

Joseph Beuys *What is Money? A Discussion*, Clairview Press, 2010.

The Social Artist is a quarterly journal dedicated to breaking the boundaries between Christian Social teaching, Anthroposophical Social Renewal, and the institutional analysis of money as presented by the Social Credit movement.

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