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FOR POLITICAL AND ECONOMIC REALISM

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MODERN SCIENCE (XIV)

George Holt was a Unitarian. On his way to enter upon his apprenticeship, "We stayed for a short time at the Old Swan and from that place turned off driving down Edge Lane, which, at that period being unpaved, [These names, or their aliases in Manchester, Birmingham, Leeds, Bristol, etc., etc., are all too familiar to English citizens waiting in the rain for overcrowded 'publicly-owned' transport vehicles] was a deep sandy road, and I well remember as we passed the Lower House (now in our own possession) Mr. A. pointed it out to me, saying a gentleman from Rochdale had married the lady thereof and now resided there. I noticed the greyhound on the horse-stone, and somehow I fancy I had an unusually strong impression and notice-taking of that place. Since that time I have perhaps magnified it somewhat into a presentiment—but certain it is that, for years before I became acquainted with the Durning family and the dwellers of that house, I had always in passing it a renewal of that peculiar interest and curiosity. . ."

George married Miss Durning, and "The most important merely private event of Mr. Holt's life after marriage was his sincere adoption of the principles of Unitarian Christianity in which his wife had been brought up."*

When travelling, "he always aimed at spending the Sunday, if possible, in some place where there was a church of Unitarian Christians within reach. If the congregation was very small, or seemed poor, he would generally enter into conversation with some one after the service, and rarely leave without a more substantial mark of his fellow-feeling than its mere expression in words. . ."

"Come unto me all ye that labour and are heavy laden, and I will give you rest. . . my yoke is easy, and my burden is light." The radical nature of the protest against the perversion of Christian teaching which Unitarians, I believe, claim to have made would be more impressive if, in every other respect than their theological beliefs (or innocence of them) they had not, as a body, steadfastly worked to demonstrate their complete conventionality. "Come unto me all ye that labour and are heavy laden, and I will give you full employment." The financing of subversive and quasi-subversive movements is not my immediate concern, although it is evident that not much would go wrong, and still less would stay wrong if the power of credit were decentralised. For example, however rich you were, and however 'independent' in your views of the cosmos, even carrying your peculiarity to the extreme of considering yourself independent of even the cosmos itself, you could possibly only enjoy a private odour of sanctity shorn of all but the material surroundings of mass support unless your private convictions were steadily

*A Brief Memoir. . . ; 1861.

and naturally shared by others numerous enough to build up a 'setting' which you jointly deemed necessary and appropriate. I can understand a man's claiming the right of private judgment on any matter under the Sun, including the opinion that T.N.T. is not explosive, provided he does not employ others to demonstrate the truth of his convictions. I cannot really understand the frame of mind which feels comfortable listening to tactful evasions which are to be paid for in disproportionate 'financial support,' in the midst of architectural features which have been paid for by disproportionate 'financial support,' and in the presence of a congregation which might, without gross exaggeration, be described as 'hired' for the purpose of lending an impression of mass feeling to what would otherwise be the sort of ritual enjoined in the sixth Chapter of the Gospel according to St. Matthew. The late Lord Asquith was not a very certain Unitarian, and I notice that when he lectured to the Unitarians in 1925 on *Some Phases of Free Thought in England in the Nineteenth Century* he could quite justly assess the flavour of Cobbett's "complete contempt for the whole principle and machinery of 'public education' for the poor." Cobbett said it was as absurd "to suppose what is by Mr. Whitbread" (the then Whig leader in the House of Commons) "called education, necessary to those who labour with their limbs, . . . as it would be to suppose that the being able to mow and reap are necessary to a Minister of State or an Astronomer."

However, Mr. Holt's sympathies were "warmly and steadily" on behalf of popular education, and he took an "unceasing interest in all schemes in any way connected with the education and improvement of the young." While England was still "educationally destitute," the Mechanics' Institution in Liverpool "rose to be the most important in the kingdom, having for many years an income of about £10,000; three day schools; evening classes with some 1,600 pupils; above 60 teachers and officers; 3,500 members; a large library, museum, sculpture-gallery and lecture room, where twice a week lectures were delivered, frequently to as many as 1,200 hearers." It became the Liverpool Institute, and Holt's name is particularly associated with the development of its Girls' School, Blackburne House, opened in 1844, which, in 1861, was "self-supporting, and . . . contains 20 teachers, 8 normal teachers, and 300 pupils, the impossibility of admitting more being the only check upon its numbers."

Blackburne House has to-day 20 mistresses and two visiting teachers. There is nothing exceptional about it excepting its history. George Holt did not teach. He aided, abetted and organised teaching: he began the centralisation of teaching. It is rare for one man to hand on to his heirs and successors his hobbies as well as his material possessions. But Holt did that. So far as effective influence goes, the Council of the University of Liverpool and the Council of

Ullet Road Unitarian Church have been for many years if not interchangeable bodies at least something very like it. The present University Treasurer, whose promise of "ruthless elimination of people not benefiting from their university education" was quoted earlier in these articles, is the first for many years not chosen from the charmed circle, and he is a partner in the firm of Rathbone Bros. and Company. Lord Woolton rose from his position as Warden of a Students' Hostel while he was a member of the same group. To go back into the past, the John Brunner who was Mond's partner was a Lancashire Unitarian. Until impoverishment and public notice drew attention to the fact there were at Liverpool no fewer than five professors of chemistry, an expansiveness reflected in the university's total of 53 to Manchester's 37, Birmingham's 32 and Edinburgh's 43. Every Chair is a commitment, even when it is itself sufficiently endowed. There is no Faculty of Divinity, and a Unitarian has been a Vice-Chancellor. Its present Vice-Chancellor was Secretary to the Sankey Commission. Its member of Parliament is Miss Eleanor Rathbone. Banking, Insurance, Industry, Politics and Philanthropy occupy the seat of administrative power. Do they "interfere"? It would surely be gross mismanagement if there were any need to interfere, and what is "interference"? "Their officials and professors will be prepared for their business by detailed secret programmes of action from which they will not with immunity diverge, not by one iota. They will be appointed with especial precaution, and will be so placed as to be wholly dependent upon the Government." Is the day passed or to come? I don't know.

They influence and administer. They establish reputation—for themselves as well as for others. Look at our 'reputable' economists, who wait upon occasion, often long in coming, for the enunciation of 'truth.'

An institution, which is, in the last analysis, only extended, associated individuals, is healthy (sane) in proportion as it advances towards the realisation of an idea, in proportion as it has a policy. Its objective must be simple, which is quite a different thing from saying that it must be easy of attainment. The universities of England have ceased to have a policy. The mere mutual accommodation of the Vice-Chancellors' policy, through the Vice-Chancellors' Committee, which received a measure of State recognition (for

temporary? purposes) on the outbreak of war, or of one Vice-Chancellor's Policy, the Treasurers' policy, the Industrialists' policies, the thirsty policy of parents for certificates and of students for brevity and adjustment of the load to their capacities is to have no policy at all. To be merely a piece of machinery for favouring one or some of these policies at the expense of others is to have the worst possible of policies—the policy of distortion and control, control of the intellectual and spiritual life of the nation. Even Oxford, according to the Master of Balliol, Dr. A. D. Lindsay, is in this predicament, and it is gratuitous of him to say that *on that account* it is "admirably fitted to preserve..." I quote from *The Government of Oxford* (1931):

"In devising a form of government for any institution—political, educational, religious, commercial—or in criticising its existing government, one would naturally begin by inquiring what was the purpose of the institution, what functions it was expected to perform. For Oxford the problem is in a sense inverse—not to construct a government capable of fulfilling a given purpose, but to render a given form of government capable of expressing a purpose as yet unformulated. There is no person or body in Oxford competent to declare what the functions of the university are."

If the universities are the mind of Christendom, then Christendom has an insane mind, and by ignorantly and incompetently 'planning' to abolish 'Educational destitution' our idealists have conspired to produce almost universal intellectual and spiritual destitution. Why did not George Holt, penning his lament that "such important and vast affairs should have fallen into such incompetent hands" take heed and ask himself: "And what is it that has fallen into my hands, and what am I, 'self-taught (but well-taught)'?" And, had he done so, could he have answered? Or couldn't he? It has been my fortune to notice, in many books "From the Library of George Holt" the underlinings and marginal notes which must be in his hand. I am inclined to say that "at one period" he *knew* what was the vast issue of his time and of ours.

(To be continued.)

TUDOR JONES.

Points from Parliament

House of Commons: January 18, 1944.

STATUTORY RULES AND ORDERS

Sir Herbert Williams asked the Prime Minister the number of Statutory Rules and Orders made in 1943 which were printed and placed in the Library; and the corresponding number in 1942.

The Prime Minister: The number for 1942 is 1,953; and that for 1943 is 1,379.

NATIONAL DEBT

Mr. Woodburn asked the Chancellor of the Exchequer whether he can state the existing composition of the National Debt; what the debt was at an appropriate date before its increase in 1938; and the amounts at the latest convenient date of long-term and short-term borrowings.

Sir J. Anderson: The composition of the National Debt on the 31st March of each year is published in the

ABERHART MANNING

The memoir of Mr. Aberhart published in the EDMONTON BULLETIN, and that journal's report of Mr. Manning's speech on policy broadcast on his becoming Premier of Alberta.

With portraits of Mr. Aberhart and Mr. Manning.

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Finance Accounts of the United Kingdom. The total of the debt at 31st March, 1938, was £8,026 millions. The approximate total at 31st December, 1943, was £19,237 millions, of which £4,948 millions consisted of floating debt.

House of Commons: January 20, 1944.

EDUCATION BILL

Professor Gruffydd (University of Wales): . . . the one fact to remember is that this is an Education Bill. It is not a Bill to reform local government or fortify religious convictions. It is not a Bill to deal with man-power. It is an Education Bill and its provisions must be judged by one criterion only and that is the child in the school—that and nothing else. County Councils, parsons, inspectors, directors of education, the captains and kings will all depart, but the child will remain and will always be the problem with which any Education Bill will have to deal. These people I have enumerated are merely secondary considerations, but, judging by some comments already made in the House and outside, one would think that the child was made for the school and not the school for the child, and that, in turn, the school has been created for the local authority and not the local authority for the school. There is always the danger that, while we are oiling and adjusting this vastly intricate machine, we may overlook what that machine is meant to produce. . .

Now I come to some points on which as an educationist I am not too happy. I suppose the two main objects of educational reform are first, extension of opportunity and secondly, improvement of quality. Everything else is purely incidental and subsidiary. Towards this first object of extension of opportunity, it is fully recognised that the Bill makes a very noteworthy contribution. It not only raises the school-leaving age to 16 eventually, but it also gives every boy and girl in the country the chance of receiving free secondary education, and further, it does something to fill up that ghastly vacuum that surrounds the adolescence of our men and women. It is proposed that the school-leaving age should eventually be 16, if it is found possible to find the necessary teachers and buildings. I cannot even hazard a guess as to when the hope for buildings will be fulfilled, but educationists throughout the country have very great misgivings about the provision of teachers. The problem is a complex one. It is not merely one of producing teachers in sufficient numbers so that the classes may be manageable. That is a simple problem, but even to secure this purely numerical objective will require drastic measures here and now and before the war is finished. If it is necessary that the Minister of Labour should continue his policy of throwing the teachers of the future into the vast maw of war, I suppose we ought to acquiesce, but let us at least recognise the stark truth that the realisation under present conditions of even the least portion of the President's time table is simply not within the range of practical politics. I am sorry to say it, but it is my definite opinion. We have also to remember the extra duties which now fall on teachers—clothes distribution, milk distribution, war savings certificates distribution and what not. On this point, I regret that there is not in the Bill a more definite direction to local authorities to ensure that some method is devised to allow teachers to do their own job, and I hope the House will not accuse me of being a sensationalist if I suggest that a teacher's

(Continued on page 7, column 2.)

The Education Bill

The following is the text of a letter on this subject sent by a correspondent to his Member of Parliament:—

This Parliament is eight years old. Its job is to win the war. It has no vestige of a mandate to pass laws determining the future of Education, or other such important matters affecting us all, for any longer period than the immediate post-war transition.

Few people, and certainly none in the services, have had time or energy to study the Bill, or have any idea of the mass of restrictions and compulsions contained in it. They are slowly finding these out, and becoming infuriated at what they find.

It is a dishonourable thing, and the negation of democracy, for a Government to increase its permanent control over the most intimate aspects of life, namely religion, and the relation between parents and children, at a time like this, when we are preoccupied by the promised approach of the grimmest battles in history.

There is no scope in a letter for details of the oppressive features in the Bill. It must speak for itself. It is sufficient to indicate the main trends:

1. The Government Department concerned increases its power at our expense and erects itself into a Ministry.

2. It sets itself up as a new religious authority, with power to determine the dogma of the new State Religion (which one might call the Lowest Common Denomination) if by any chance the appointed synods of officials, teachers, and selected religious sects should fail to reach unanimous agreement. "The collective act of worship required by subsection (i) of the last foregoing sections" (to quote the Bill, section 25) is one which can satisfy neither the religious nor the irreligious, but will result in bringing religion into contempt.

3. Again and again the Bill lays down that the *opinion* of the Minister, or the local Authority, as to what is suitable or expedient for the child, is to over-ride that of the parent.

4. The officials of these Authorities are armed against the people, both parents and children, whom they are supposed to serve, with an outrageous collection of legal penalties, some of which are to be applied even to a child playing truant from school. Fines or imprisonments are enacted in the following sections, 32, 35, 44, 46, 52, 55, 57, 65, 66, 69, 72, 75 and Schedule 5. This is called Free Education, and advertised as the basis of the Brave New World. In fact it is treading the dreary path well worn before us by the Germans. It remains to be seen whether our fighting men, those of them who come back from this year's work, will agree that it is what they have been fighting for!

Unless you are prepared to maintain this, we shall expect you to vote against the Bill.

ENGLISH!

The following is from an advertisement in *The Times* of January 24 for full-time Lecturers and Instructors required for the Technical School of a government department:

"ENGLISH LECTURER. Ref. No. O/N.390.

Candidates should have a University Degree in Arts, Economics, or Pure Science, with experience in teaching English and Industrial History."

THE SOCIAL CREDITER

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Saturday, January 29, 1944.

FROM WEEK TO WEEK

"The only American newspaper on file there (the Lenin Library, Moscow) was, until recently the *Daily Worker*. The only other English-language paper was the London *Times*."—*What the Russians think of Us* in the *Saturday Evening Post* (U.S.A.).

But why not have a little variety, even if you only take two?

"The Nazi (National Socialist) Revolution abolished every vestige of the independence of the various States of Germany. All the self-administering bodies were abolished. . . This is true of state governments, provincial governments, county governments and even municipalities."

—DOROTHY THOMPSON.

Now where have we heard of something like that happening? Could it be the ideal of "refugees from Hitler's tyranny" which has somehow infected us?

In February 1943, a Post-War Policy Committee was set up by the Vancouver Board of Trade. In September it issued an admirable Report, of which four of its conclusions are as follows:

- (1) The system places arbitrary limits on production.
- (2) The money-issuing institutions exercise an over-riding power in the economic sphere.
- (3) The system generates a chronic and increasing shortage of purchasing-power or effective demand.
- (4) The system provides no income for the people whose labour is being progressively displaced by power-driven machinery.

The Report was very favourably received, but very inadequately reported.

But then, in the words of a "feature" article in the *Edmonton Bulletin* by Harold L. Weir, entitled *The Dark Mystery of Vancouver's Forgotten Report*: "... the situation suddenly changed. Copies of the report began to disappear. They were withdrawn from circulation and called in wherever possible. An atmosphere of dark mystery began to overhang the whole affair. What happened no one knows. But it seems to be clear that this excellent and intelligent and far-seeing report was in process of being done to death by men who had been told to do it to death."

Write to the Vancouver Board of Trade and ask for a copy of the Report, and see what answer you get.

"Human society is not, perhaps, or at least should not

be, like a well regulated machine in which every component part works in close cohesion. . . Many sound, even sincere ones are under the impression that tradition is but the memory and pale effigy of a past that can no longer return.

"Tradition, however, is much more than a simple link with the past. Tradition means progress. Youth guided by the experience of their elders treads its way with a firmer and surer step. Progress without tradition would be stepping blindly into the dark."

—POPE PIUS XII, reported on Vatican Radio, January 19, 1944.

Owing to the glorious fact that The Minerals Belong to The Nation (the band will now play the Red Flag, if it won't annoy the Russians) your coal, if you can get it, will cost you three shillings a ton more from next month, a sum more than twelve times that paid to the late royalty owner. It will be, and is, the worst coal the household consumer has ever had to use.

Just think what your house will cost you when the Land Belongs to the People, and the kind of house you'll get, if you get it, and the numbers of Ogpu who will inspect you daily.

It seems impossible to awaken the general population to the fact that the Powers behind the Government are steadily working to the end of stripping them of everything they possess.

There would be no inflation in this country if Government agencies did not steadily raise prices either directly, or by fantastic taxation, and this is done knowingly and unnecessarily. Every Government spokesman talks as though inflation arose from large spending—the very measure which a vociferous band of "monetary reformers" regard as the Ark of the Covenant. Having "spent" it, however, you must get it back quickly, *i.e.*, the services for which it was paid must in reality not be paid for at all.

Whether it is perversity or downright vice, no public man can be induced to explain that all this spending is simply a transfer of purchasing power always latent in financial institutions, to the individuals to whom it properly belongs, and is no more inflation in their pockets than it was in the ink-pots of the banks which created it. But every debasement of the currency by lowering the purchasing-power of the unit of account, a policy in which "the Government," advised by the London School of Economics, always takes the lead, is pure inflation.

The modern State, which is merely the shop-front of Hidden Interests, is the worst enemy that mankind has ever encountered. Till it is tamed, every technical advance is a blow at decency and culture.

Mr. J. GOLDER

We record with deep regret the death of Mr. J. Golder, of Blackheath, London, a Director of the Social Credit Secretariat and one of those who early recognised and consistently acted upon the truth of social credit ideas. He died in hospital after an operation.

A memoir of Mr. Golder will appear in the next issue of *The Social Crediter*.

Puritanism: The True and the False

By BEATRICE C. BEST

In a recently published book by Dr. Julian Huxley entitled *Democracy Marches* (which, incidentally, is a blue print for World Dictatorship and the world itself turned into an arms factory and arsenal in defence of it), Lord Horder, in a Foreword, makes the following somewhat surprising remark, *a propos* the need to translate the political faith of Democracy into action. He says: "In the piping times of peace the tempo is apt to be slow; with exigency in the saddle the pace quickens; the will to victory stirs us from our lethargy into alertness and performance."* What is remarkable in this quotation is the word "piping," occurring, as it does, in a context where it is obviously out of place. For "piping" means, if it means anything, fun, jollity, song and dance; at all events a state of enthusiastic activity; everything, in short, the reverse of lethargy.

One might ignore this oversight of Lord Horder's, or leave it to the tender mercies of Mr. Stuart Chase, only it happens to provide an excellent example of what may be called false puritanism to distinguish it from real or true puritanism to which it is fundamentally opposed.

Two attitudes characterise this particular form of "puritanism." One is a distrust of human nature (exemplified most notably, perhaps, in the slogan "human nature is human nature and we shall always have war") and accompanying it, as a kind of corollary, a distrust of well-being or prosperity. The attitude is implicit in Lord Horder's statement. He obviously believes firstly, that a people cannot be trusted to enjoy the benefits and amenities of a prosperous ("piping") peace, for fear they will fall into lethargy; and secondly, he can see no escape from this danger other than to become involved in the miseries and privations of war. For note, "the will to victory" is clearly associated with warfare. The victories of man which belong to peace, the most conspicuous of which is the victory over toil and want (a victory won, though disallowed) are ignored as right and possible incentives to "alertness and performance," indeed are condemned, as leading to lethargy! A perfect example of this distrust of human beings and fear of their well-being may be found in the *Bankers' Magazine*, where it is stated: "Workers of the future will require fears of unemployment and poverty to ensure the necessary drive in this world of internal and exter-national competition." (Italics mine.)

It is not surprising, therefore, to find an acceptance of evil, even at times a romanticising of it, characterising this false puritanism. This has no kinship with the fatalistic acceptance of the pessimist, or the disillusioned cynic. It has, indeed, a highly moral flavour. An example of this 'gospel' of acceptance may be found in a work of Dr. Huxley's published some years ago, entitled *What Dare I Think?* He claims, in this, that any religion congruous with science must adopt an attitude of "Reverent Agnosticism"† concerning

*In parenthesis it must not be lost sight of that "alertness of performance" in war time is due mainly to the fact that the financier's power of restriction is largely, though not entirely, curtailed. The "lethargy" of peace is correspondingly due to the resumption of this absolute power, and its policy of restriction.

†It should be noted that the phrase "Reverent Agnosticism" constitutes a contradiction in terms, for reverent denotes a quality of that about which you profess to know nothing, i.e., that it is worthy of reverence.

ultimates; that "the truly religious man must be content not to know the ultimate nature and purpose of the universe." Moreover he contends that there is no reason why the universe should be either perfect or rational, and concludes with the dictum that: "What exists exists, and acceptance is man's first task." The word "task," it should be noted, indicates that the nature of the "acceptance" called for by Dr. Huxley is a moral one, a matter for the will, and not just a matter-of-fact case of Hobson's Choice. But we are not told why man should consider himself under moral obligation to a universe, or ultimate, about which he must be content to know nothing, and which he has no reason to suppose is "either perfect or rational": nor are we told on what or on whose authority the author lays down the law on this matter. It could, it would seem, more reasonably be argued that such an "acceptance" would be anything but moral, and it would certainly, in any case, be servile. For the important point to observe in the use of the word "task" is the fact that it is taken for granted that what has to be accepted is something hard and unpleasant. The dictionary makes no bones about this, and also makes it clear that a "task" is work "given by another"; otherwise imposed, not chosen.

Another example of the moralistic acceptance of evil may be found in a brief survey† of recent activities and preparations for Educational Reform. Much of what this pamphlet says is good, and can be recommended. But in reviewing the First Interim Report of the Conservative Sub-Committee entitled *Educational Aims*, it says: "Courageously they insist that education must fit the child to face trial and hardship," and quotes the following from the report: "Disease, disillusionment, pain, death; inherited defects; limited capacities; misfortune, unhappiness, and the sense of guilt or sin—all these are a necessary part of every man's life." A formidable list indeed! It may be said in defence of this attitude: "Life is like that." "In the world ye shall have tribulation." Jesus, however, followed up these words immediately by the exhortation: "Be of good cheer, I have overcome the World." But "puritanism" has no use for an absolute conquest of this nature, and interprets these words in a sense more suited to its tastes and ideals. Overcoming for the "Puritan" means facing this formidable list of ills with patience and fortitude, "... education must fit the child to face trial and hardship." Therefore it disapproves of the "easy yoke," the "light burden," and distrusts the "Lilies of the field." It aims at the Heroic Ideal which involves conflict, warfare, in some guise or other, and is pagan—in particular, stoical—in character, and is non- or anti-Christian.

It is easy to see how useful this "Puritan" outlook is to our present Reformers and Planners, and how necessary it is for them to foster it; for reform is the aim and policy of "Puritanism." It is the natural and logical outcome of its attitude to human nature; since, if you distrust the original pattern, or design, it is right and proper to wish, indeed to be determined to change it. By the same token you can go on planning and reforming for ever; five year plan can follow five year plan in a continuous process, having no standard of reference an excuse can always be found for improvement. This puts the planners and reformers in a most advantageous position; they have *carte blanche*, and need never be out of a job. For should things appear to be going too well there will always be a "Lord Horder" ready to point to signs of

†*Conscription of Children*, by J. HAMPDEN JACKSON.

degeneracy, and to suggest a troubling of the waters by way of a cure, and things can start all over again.

One might reasonably enquire here what grounds the Planners and Reformers have for supposing they are outside the ban of this general indictment (of humanity), and so privileged to exercise jurisdiction over the lives of others. What, in short, one may ask, are the credentials of this self-constituted *élite*?

It is precisely in the aim and method of true puritanism that the fundamental difference between it and "puritanism," already alluded to, exists. For true puritanism is inspired by the "Puritan's passion for perfection," and it is this passion that directs its policy and method. Based on faith in human nature, on the belief that "God hath made man upright" its method is one of recovery; recovery, that is, of an approved design, an original integrity. Hence its object is to *restore* human nature, not to *reform* or change it, and for this an *act* is needed, not a *plan*; an act of rehabilitation which rules out as irrelevant a policy of planning and reform.

This difference in method and outlook is reflected in the contrary effects it produces on the agents themselves. For the *puritan-reformer*, having no original design or pattern to refer to, and only his own will to consult, will tend to inaugurate and pursue plans and reforms for their own sake, though primarily for the opportunity they give to acquire prestige and power, and exercise control. He will, therefore, be concerned to find a way of inducing his victims to submit willingly to his planning and reforming zeal. So one is not surprised to find it stated that: "We have started from the position that only in war, or under threat of war, will a British Government embark on large-scale planning."**

The *puritan-restorer* on the other hand is concerned to discover and carry out the will of the original designer. He might be compared to someone who has found a work of art forgotten and neglected, but which he perceives is the creation of a master mind. All his efforts will be directed to finding the right means to renew and repair the work, and so restore it to its original purity. He must therefore, with due humility, subordinate his will to that end.

Some words of St. Paul can be shown to have a certain bearing on this subject. "Be ye transformed," he says, "by the renewing of your mind." It is a relief these days when so much emphasis is being placed on the need for a 'change of heart' to read of someone who gave consideration to the importance of the mind. Probably the apostle was aware of the vulnerability of the mind, and its susceptibility to suggestion. For this reason perverse propaganda is always aimed at the mind. For the heart preserves its integrity long after the mind has been led astray, even if in the end it must suffer from the same deterioration. Thus the feeling of the heart must be deferred to, but the common sense of the mind must be destroyed. For example, the natural man, hating cruelty, his partisanship and co-operation can be secured by stories of atrocities committed by the party or parties against which you hope to enlist his help. The stories may or may not be true, the point is the *nature* of the appeal, when directed to the heart, is and must be sound. But the mind can be bemused and bedeviled by false and confused issues, and distorted values, and in this way can be made ready and

willing to accept and endorse policies, plans and projects that outrage every canon of sanity and common sense.

The interesting point to note, however, in these words of St. Paul, is that this renewal of the mind (otherwise its restoration to its original integrity) will effect a *transformation*. The use of this word is important in this connection, and must not be confused with the word reformation, though the dictionary makes little or nothing of the difference between them. But 'trans,' meaning across, suggests that there is a gap or hiatus to be filled in, or bridged, before a change can take place. Also transformation has come to be associated with the idea of a quick or sudden change; as when the spell, that binds the Beast in the fairy tale, is broken, and he reappears in his true colours as the Handsome Prince. This change, then, must be distinguished from the protracted process associated with the idea of reformation. It is noticeable here how anxious our politicians, rulers and publicists are to warn us against expecting the millennium, or any speedy realisation of the New-World-New-Order promised us, which, we are told, can only be attained at the cost of much sacrifice and self-denial.

The bearing of the foregoing on Social Credit is that alone of all policies, Social Credit is not a plan for reform, but an *act of restoration*. Money has been perverted from its proper use, and turned into an instrument of government. Social Credit would restore to it its rightful character, which is purely one of convenience, and its true function which is to facilitate the distribution of goods and services, and secure the maximum freedom of choice in these to consumers. By this act of restoration, however, a transformation is effected in the sense that Social Credit has revealed the existence of a gap or hiatus between consumers and producers, otherwise between purchasing power and prices. Thus, in order that money may perform its proper function of enabling industry to serve the community, a bridge must be constructed across this gap.

It is here that a point of the utmost importance arises, for the existence of this gap (designated a deficiency of purchasing power) is coming to be cautiously admitted by certain monetary reformers to-day, and the necessity for closing it acknowledged. And it is precisely at this point that the essential difference between Social Credit and merely monetary reforms, and the essential identity—obscured by superficial differences—of monetary reforms with orthodox financial policy is revealed. For Social Credit would build the bridge across the gap starting *from the consumer's side*, thereby effecting an immediate transformation by ensuring freedom of choice to the consumer. But every other reform is designed to start from the producer's side, entailing the endless controls and delays associated with Government planning, and consequent restriction of choice of both the producer and consumer. For example, the necessary "purchasing media . . . should be spent into existence by the State."* That is by means of work or employment. It can easily be seen how useful to this policy is the "protestant" principle that it is somehow wrong to get something for nothing, in other words to receive a gift. Still more useful is the "protestant" conviction based on its attitude to human nature, namely, that man, if free, cannot be trusted to offer willing service when it is required, or if not required can be

**Planning, 1938.

*A Twentieth Century Economic System.

confidently expected to get into mischief or fall into "lethargy."

With the increasing industrial efficiency, upon the need for which so much stress is being laid to-day, this policy of full employment must lead the world into an orgy of ever-expanding production.* For if unemployment arises due to advance in industrial methods, new activities must be invented to employ the displaced workers. Sir Walter Citrine, for instance, contends that the resources of the country are to be made available for *providing full employment*. And there is not a publicist or politician in this or any country who in his official or public capacity, does not endorse this contention. Thus the wealth of the world is not to be used by the people for the sake of the people, but by Governments for the sake of work; in reality for the sake of *exacting obedience*, for work here means paid employment subject to Government planning and control.

Thus humanity is to be sacrificed to the Great God Work—a "protestant" god if ever there was one. Its worshippers, then, will be faced with this monstrous paradox that, in spite of their cult of thrift, abstinence, austerity, and sacrifice, they will be constrained to serve the spirit of Mammon and be forced, willy-nilly, to gorge themselves to repletion, and indulge in grandiose schemes and magnificent projects†—that, or be driven to pursue a policy of wholesale sabotage. The situation would be comic, if its implications and possibilities were not fraught with disaster.

It is becoming apparent to some that the sole issue to-day is the one between servitude and freedom; but it is not seen so clearly that the instrument being forged to impose this servitude, and destroy the last remnants of freedom, is the present policy of full employment with its inevitable controls, and reforms designed to enforce it.

Social Credit is alone in its stand against this policy, and the servitude to materialistic ends which must follow it. It stands alone because those individuals who do raise their voices to protest against such encroachment on personal liberty can find nothing better to do than look back with nostalgic regret to the measure of freedom and prosperity that was enjoyed by some, and endured by others, in the middle and late nineteenth century.

But Social Credit cannot look back with regret to a past that contained within itself the seeds of a dissolution its admirers were unable to avert, nor can it regard without horror the prospect of a planned and regimented future. It can, however, look to the present, because it has faith in human nature, and therefore would not fear to restore to man his inheritance, and reinstate him in his individual sovereignty. It has shown us the way we must take to reach this end. Not the broad and devious way of innumerable shifts, and conflicting 'reforms' the Planners have in store for us, which would lead us, and are leading us, to the Servile State; but the narrow way—because allowing of no compromise—of fidelity to reality and truth. This would lead us, *here and now*, if we followed it, to that kingdom

*The new faith will approach the unemployment problem . . . by way of the *creation of needs vast enough to make a full call on our resources . . .* (My italics.) E. H. CARR in *Conditions of Peace*.

†Of course such schemes and projects along with the multiplication of Government officials could be made to serve a policy of restricting the production of consumers' goods as it has been in Russia.

(for the advent of which, ironically enough, we pray daily) in the enjoyment and service of which we should find perfect freedom.

It should be remembered that Jesus placed so high a value on freedom that He gave it as a gage and credential of truth. The promise made to us was not alone: "Ye shall know the truth," but—"Ye shall know the truth, and the truth shall make you free."

Parliament

EDUCATION BILL

(continued from page 3.)

job is to teach and not to spend a large portion of his time day by day on things which should be done by caretakers, clerks and bath-attendants. I have only mentioned one aspect of the complex problem of producing teachers, but there is another. If we are to advance the school-leaving age to 15, and eventually to 16, in short, if all our population under 16 is to be at school, the teachers must have adequate training to deal with advanced pupils, boys and girls approaching manhood and womanhood, and, most decidedly, the present system of training teachers is ludicrously inadequate for the purpose, even if the numbers of the teachers were sufficient.

I must take this opportunity of asserting that, though this problem is urgent, it cannot be solved by emergency measures. There can be no emergency measures in education. There is no short cut to producing teachers or doctors, and any attempt at a short cut will be disastrous. It has been suggested that—and I caught a hint of even an official recognition of the suggestion—as an emergency measure after the war, intending teachers should be given a short, intensive course of training. I sincerely hope that nothing so fantastically inept is contemplated by any one in a responsible position. It would be infinitely better to retain, even for five years, the present school-leaving age than to impose on many generations of school children this gimcrack and shoddy pretence. . . .

. . . In raising the level of our educational system, the remedy is in our own hands. It can only be done if we secure the same superlative teaching for our democratic schools, as can be found at Rugby, Charterhouse, Winchester and Marlborough and if there is the same freedom of enterprise and largeness of outlook among headmasters, staff and governors. I am convinced that this can be done, just as I am convinced that we are heading for national disaster if we continue our double system of one kind of schooling for the poor and another kind for the rich. . . . Some of the changes proposed in order to facilitate the working of this scheme seem to me to be both retrograde and reactionary. There is no effective redefinition of the relation between the Board of Education and the local education authorities—a relation which teachers, especially, hoped to see modified. . . . The Board has no veto on any appointment, however grossly scandalous it may be and, believe me, I have seen some scandalous appointments in my time.

It is obvious that the Minister has qualms on this subject. If one looks at Clause 81 it will be seen that the Board can veto the appointment of a director of education, but it cannot veto the appointment of an unsuitable headmaster or teacher. In fact, the position of the State secondary schools will be worse under this Bill in some respects than before. They are now to be handed over lock, stock and barrel to the

tender mercies of the local authority and any vestiges of individual freedom which they had in the past will be taken from them. Some of them have had a good deal of individual freedom. Conversely, the auxiliary school, or the non-provided school, will have a very much better chance of independence from local prejudice than the normal county, or provided, school as the individual school is to have articles of government drawn up by the Minister himself, aided by the best educational experience and opinion at his disposal while the poor county school is to be left entirely to the local education authority, which is charged with drawing up the articles. Clause 103 shows that parish councils or even parish meetings may be the authority, so that the situation takes on a new ghastliness.

... the Fleming Committee ... recommended the abolition of fees in all maintained schools but coupled its recommendation with the condition that there should be model instruments and articles of government, backed by Statutory sanction in this House, for all secondary schools and that each secondary school should have its own governing body. These two conditions I and other members of the Committee regard as absolutely essential. The first White Paper explicitly accepted the second recommendation. Now, for some reason which I cannot understand the Bill withdraws that requirement and so makes real nonsense of the Fleming Committee's recommendation. Therefore, I ask the Minister to put this matter right and to extricate the Committee from the very embarrassing position in which it has been placed. If the reply is that there is great administrative difficulty with all the new secondary technical and modern schools which are to come into being I would press for this article to be restored at least in the case of grammar schools, many of which, especially those in Wales, have always had their own separate governors. A school can never become a real community if it has not its own governing body. If we cannot send our children to the free and independent schools of Britain let us be allowed in our own county schools that freedom which experience has shown to be indispensable if they are to be something more than appendages of the local council.

If anyone has any doubts on the matter I would recommend him to study Clause 23, where aided schools are given an incalculable advantage over the county schools in the appointment and dismissal of teachers. Indeed, auxiliary schools of all types seem to be particularly favoured in this respect. If I were a young secondary school teacher, ambitious to be a headmaster, I should, if I were otherwise eligible, choose a Roman Catholic or Church of England school because in spite of the necessary restrictions in the matter of religion I should find that there was a greater prospect of freedom in those schools. And that is a hard saying. I have made these reflections because I want to keep in the forefront of the Debate the interest of the child. I hope I have not offended the right hon. Gentleman by my criticisms. I hope he will give me the credit of being only concerned with the child as the prime reality of our educational system. I recognise the extreme difficulty of his position as a modern Blondin having to walk the tightrope between a host of conflicting interests, but there is no interest that is anything but fine dust in the balance as compared with the interest of the children. And I believe there is a verse about offending "even the least of these."

CORRECTION

The attribution to Major Douglas's *Warning Democracy* of two quotations in Mrs. Palmer's article last week was inaccurate. Only the second of the quotations was from *Warning Democracy*, the first being from Leopold Schwarzschild's *World in Trance*.

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