

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### Logic and the Social Order

(A Commentary, originally published in *The Social Crediter* in 1948, on A. N. Whitehead's *Essays in Science and Philosophy*\*)

#### I.

Alfred North Whitehead was born in 1861 at Ramsgate. "The family, grandfather, father, uncles, brothers engaged in activities concerned with education, religion and Local Administration: my grandfather, born of yeoman stock in the Isle of Sheppey, was probably a descendant of the Quaker George Whitehead, whom George Fox in his *Journal* mentions as living there in the year 1670. In the year 1815, my grandfather, Thomas Whitehead, at the age of twenty-one became head of a private school in Ramsgate, Isle of Thanet, to which my father, Alfred Whitehead, succeeded at the correspondingly early age of twenty-five, in the year 1852." In 1871 Alfred Whitehead was appointed Vicar of St. Peter's, two or three miles from Ramsgate. "He was a man of local interests and influence. Apart from an understanding of such provincial figures, the social and political history of England in the nineteenth century cannot be comprehended. England was governed by the influence of personality: this does not mean 'intellect.'"

So the Fellow of Trinity College Cambridge, Dean of the Faculty of Science of London University of later years, and member of the Department of Philosophy of Harvard of still later years "watched the history of England by the vision of grandfather, father, Archbishop Tait, Sir Moses Montefiore, the Pugin family and others."

"The education of a human being is a most complex topic, which we have hardly begun to understand . . . of course, for the moment and for a particular social system [our emphasis], some forms of this problem are more widespread than others . . ."

Whitehead's *Treatise in Universal Algebra* was begun in 1891 and published in 1898. It led to his election to the Royal Society in 1903. The fourteen years from 1910 to 1924 were spent in London. "It was then the fashion—not yet extinct—to take a narrow view of the function of Universities. There were the Oxford and Cambridge type, and the German type. Any other type was viewed with cynical contempt. The seething mass of artisans seeking intellectual enlightenment, of young people from every Social grade craving for adequate knowledge, the variety of problems thus introduced—all this was a new factor in civilisation [our emphasis]. But the learned world is im-

mersed in the past. The University of London is a confederation of various institutions of different types, for the purpose of meeting this novel *problem of modern life* [our emphasis]. It had recently been remodelled under the influence of Lord Haldane, and was a marvellous success."

If the reader will steadily bear in mind the phrases we have italicised, Whitehead's assessment of the accomplishment of Lord Haldane may be allowed to pass, together with any fleeting suggestion of Sir Ernest Cassel and the "bureaucracy of the Socialist State," for it is our present purpose to try to locate, through the candour of the late Professor Whitehead, the flaw in the Whig character. Whitehead was a Whig; but in these pages he shows himself to be rather regretfully and uncomfortably, almost unhappily, a Whig, which seems to be a strange predicament for a master of symbolic logic who stakes his all on logic. ("Habits of thought and sociological habits survive because in some broad sense they promote æsthetic enjoyment. There is an ultimate satisfaction to be derived from them. Thus when the pragmatist asks whether 'it works,' he is asking whether it issues an æsthetic satisfaction. The judge of the Supreme Court is giving his decision on the basis of the æsthetic satisfaction of the harmonisation of the American Constitution with the activities of modern America . . . When in the distant future the subject has expanded [symbolic Logic], so as to examine patterns depending on connections other than those of space, number, and quantity—when this expansion has occurred, I suggest that Symbolic Logic, that is to say, the symbolic examination of pattern with the use of real variables, will become the foundation of æsthetics. From that stage it will proceed to conquer ethics and theology. The circle will then have made its full turn, and we shall be back to the logical attitude of the epoch of St. Thomas Aquinas. It was from St. Thomas that the seventeenth century revolted by the production of its mathematical method, which is the re-birth of logic.")

First to authenticate the Whiggism: "My political opinions were, and are, on the Liberal side, as against the Conservatives. I am now writing in terms of English party divisions. The Liberal Party has now (1941) practically vanished; and in England my vote would be given for the moderate side of the Labour Party. However at present there are no 'parties' in England . . . [But] throughout the nineteenth century the East Kent population was devoted to Church and State and moderate Whig principles. My grandfather was a Whig in 1815 when Whiggism was

\* *Essays in Science and Philosophy*, by A. N. Whitehead, Ryder.

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### Axioms

There are probably few today who do not appreciate the difference between cash and credit, or know that the origin of the latter is in advances made by banks to their customers. This knowledge is largely the result of the exposure effected by the Social Credit Movement, and it has changed the whole aspect of the political problem: the *aspect*, we emphasise, and not the problem itself. The problem remains what it has always been—to emancipate the individual from the collectivity.

Concerning the vote, the position is much the same as used to be the position concerning the monetary system. The great majority of people accept as an axiom that voting is democracy, much as for thousands of years it was taken as self-evident that the sun revolved around the earth. Now it is perfectly true that a false axiom may be fruitful up to a point; but after a certain point it becomes a bar to progress. The false axiom that voting is democracy, or even democratic, has probably never even been fruitful; but the period of the universal illiterate suffrage has corresponded with the period of technological progress, and interested propaganda has linked the two.

In any case, it is urgently necessary that the same critical attitude be induced towards the secret ballot as was induced towards the secret manipulation of credit. There was a time when monetary reformers lost no opportunity of exposing the existing monetary system in the Press, on the platform, or in study groups. Precisely this attitude and energy is required in the matter of electoral reform. It ought to be clear that our enemies are as much pre-occupied with establishing a 'Sound Ballot' as they were with 'Sound Finance'; and rightly, as the former is now the citadel of their power. Tactically, the analysis of the anonymous vote is the equivalent of the A plus B theorem, and the proposal for the open, recorded vote, with the allocation of responsibility, the equivalent of the Just Price.

—*The Australian Social Crediter*, August 27, 1949.

### Why I am a Social Crediter

Dr. Monahan's essay, which has appeared in our past two issues, will be continued later.

### The Development of World Dominion

During the period of the Socialist Administration in Great Britain, following the end of World War II, *The Social Crediter* analysed the activities of that administration in our progress to disaster; and emphasised over and over that a change of administration would not mean a change of policy. The Constitutional issue, philosophy, politics, economics and strategy were examined in the notes under the heading "From Week to Week." Written or inspired by the late C. H. Douglas, these notes are a permanent and invaluable addition to our understanding of the policies of opposed philosophies, and we propose to republish a considerable selection of them, both for their relevance to a situation which has developed but not otherwise altered under a 'new' Administration, and for the benefit of new readers of this journal to whom otherwise they are not readily available.

The date of original publication is given in brackets after each item.

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One of the curious, not to say sinister, features of the current period is the prevalence of that form of Black Magic which consists in saying and affirming that evil does not exist. With the decline of institutional Christianity, a decline by no means inexcusable, even if regrettable, a myriad of "interpretations," most of them perversions of Gnosticism or Neo-Platonism, have invaded the more or less swept and garnished chambers of the public mind. Christian Science is perhaps the best known and most widely distributed, although it would be straining the meaning of words to term it non-institutional. The Non-existence of Evil appears to be one of its teachings.

May we say at once that a great deal of valuable instruction, and much help and comfort have been disseminated by the Christian Science organisation, and its activities in many directions command real respect?

One of its outstanding achievements is the production of perhaps the most popular "Centre" newspaper in the English language, the *Christian Science Monitor*, widely read on its merits by many people who would not accept, and in many cases are not interested in, its metaphysics. Yet they probably absorb the atmosphere unconsciously.

Nevertheless and notwithstanding, the Devil never did a cleverer piece of work than when he persuaded his victims that he does not exist.

The proofs of it are everywhere. The growing inability to distinguish good from evil, with its corollary that nothing matters, there are no objectives except the whim of the moment (and the whims themselves are giving out), no absolute values; nothing is "proper," therefore there is no property; that since it is now much easier (temporarily) to vote yourself into your neighbour's house than to build one for yourself, work is foolish and politics without preparation is the universal career. These are the logical outcome of a crude *monotheism*.

The combined inability and unwillingness of so many of the pseudo-educated, firstly to recognise the wave of Evil which is sweeping the world, and secondly to realise

the extent to which its Servants rely upon absence of publicity and criticism is a major factor in the spiritual Armageddon which is in progress. It is becoming increasingly true that only one metaphysic, dialectical materialism, is presented, in various forms, to a conditioned majority: (nothing could be more remarkable, outside a Russian "Trial," than the acceptance of responsibility for the present chaos by those who are the greatest sufferers by it). Good and evil have no place in this; Power is Lord of all.

The denial of evil is an affirmation of equality—having no quality. This is the end of entropy unmodified—Power which renders itself powerless.

(August 20, 1949.)

There are many instances of a policy which has a corporate existence extending through many hundreds or even thousands of years. Christian Catholicism, Confucianism, Mahommedanism are all such policies, and they have altered the history of the world, all of them mostly for the better, by injecting certain ideals which have been operative over these long periods.

A proposition such as the foregoing would be accepted by any reasonable individual as being neither very startling nor debatable. But say to most of these, "Just as there are long-term policies with a corporate embodiment whose objectives and results are for the most part 'good' so there are similar policies with corporate embodiment whose objectives and results are more or less evil," and they will at once suspect you of mental unbalance—a fact which is in itself, properly understood, confirmative of the thesis.

We are satisfied that the policy which is grappling at the throat of civilisation now, is such a long-term policy, and that its first large-scale effort was that of which Cromwell was the ostensible leader. For this reason, if for no other, the description of Cromwell and his times as seen by two contemporary delegates to his "court" and published in 1907 (*Studies in the History of Venice*, Horatio F. Brown) is of high current importance.

"The Parliamentarians do not cease to bite their nails for having allowed him, step by step, to mount to such a height as to render him odious to the people . . . On his appearance not the slightest sound of applause nor of satisfaction was heard, . . . very different from that which used to happen when the late King appeared in public. [Cromwell] enjoys but little affection, nay there are not wanting signs of that hatred which grows daily . . . Cromwell, however, persists in his habitual attitude of humility . . . he protests that he is only what they have made him . . . that he will never be other than what they wish him . . . He is content with his authority and power, beyond all comparison greater not only than that of any King who ever reigned in England but than that of any Monarch who wields a sceptre in the world just now.

"The fundamental laws of the nation are upset and Cromwell is the sole legislator. His laws are dictated by his own judgment and desires. All offices

issue from his hands. The members of the Council must be nominated by him; nor can they rise to power except through him; and that no one may become master of the Army he has left the office of Lieutenant General vacant.

"As for his wealth, no King ever raised so much from his subjects. England pays at present one hundred and twenty thousand pounds sterling a month in burdens; besides this, the duty of five *per cent.* on all merchandise sold or bought in a city of such flourishing commerce as London amounts to three million two thousand crowns a year."

To this add the confiscation of the fortunes of the Duke of Buckingham and others of the nobility.

(August 27, 1949.)

### Pym and the Puritans

"Now, the policy favoured by the revolutionaries of whom Pym had come to be the leader had tended more and more to the extreme Protestant, or to take the word which was coming into fashion, Puritan, solution. For the enormous *nouveau riche* interest that had sprung up as the result of the share-out of Church property at the Reformation could not fail to perceive that its bread was thickly buttered on the Protestant side. Though . . . few of them, however austere their principles, were markedly disposed to cramp their own style of living.

"No, the real Protestant fanaticism that produced the austerities and crudities which we are apt to associate with the name of Puritan was of altogether humbler origin, and the result of an ideological ferment that was rising among the populace where it was most thickly congregated, and which the upper-class Pluto-puritans were engaged in playing up for all it was worth, because it provided them with the mob violence which was the winning card in their game against the Crown.

". . . (The Church) had begun to acquire a life and purpose of its own, that were invincibly opposed to those which Pym and his Pluto-puritans sought to impose on it. As with the Crown, so with the Church; it stood right across their path, blocking the way, and leaving them no choice but to attempt its complete demolition.

"It was a merry and kindly England that the [Anglican] Church strove to keep in being. Even when she was on the defensive against malignant aggression, her yoke was easy and her burden light beyond all comparison with the crushing imperialism of Rome and the sombre totalitarianism of Geneva."

—Charles, King of England, Esmé Wingfield-Stratford.

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### LOGIC AND THE SOCIAL ORDER—

(continued from page 1.)

dangerous; he voted Whig in 1832 when Whiggism was all-powerful; and he voted Whig in his old age when Mr. Gladstone triumphed in the early 1870's. Throughout the nineteenth century in East Kent the clergy were the real

leaders of the people; boot-legging at the beginning, social reform in the middle—it was all one to them. They were all sturdy Englishmen, clergy and laity together. . . Mr. Harvey . . . was even High-Church, and introduced an altar cloth with the sacred monogram which can be read as the Latin capital letters IHS. This aroused some Protestant feeling, which was allayed only by the happy conjecture that the letters stood for Jenkins, Harvey and Snowden—the surnames of the vicar and his two curates. This is an interesting example of how religious strife can be allayed by the ingenuity of scholarship.”

“The ingenuity of scholarship” is still the hall-mark of Whiggism.

Now ‘ingenuity’ properly implies freedom, and indeed, social or moral freedom. *Homo ingenuus* is Cicero’s phrase for a Freeman (the opposite of a slave in social status); and the implication attached to ‘ingenuity’ is derivative: the implication, namely, that a limitation to the freedom of action has been overcome (by ingenuity). Somewhere at the very centre of the Whig outlook (and of Whig ingenuity) is the notion that what is to be overcome can be ignored: can be reduced to zero, to nothingness; but the ingenuity (the acquisition of the freedom to effect this reduction) goes further by suggesting that it had never to be exerted, for there was nothing to be reduced, nothing there to overcome. There is no *God*—there is only the “God of the Archbishop of Canterbury,” and the God of the Archbishop of Canterbury is the Archbishop of Canterbury’s, “the God of the learned tradition of Christian Theology.”

Thus it comes about that for the past three centuries God has been in possession of the Whigs; and there is no freedom of the social order because the Whigs have it. The social order cannot be what anyone desires it to be: it can only be (*i.e.*, the ingenuity of the Whigs has annulled authorship—and, of course, guilt).

It is very instructive, therefore to contrast the punctilious analyst of abstractions in Professor Whitehead with the aspiring social philosopher. It is greatly to be regretted that he did not live to see, and for us to see, at least one stage more of the struggle between them (but perhaps the ingenuity of Harvard, “the greatest of existing cultural institutions,” might have set a boundary to that).

“We have no ground,” says Whitehead, “to limit our capacity for experience by our existing technology of *expression* (our emphasis). Thus to say that human experience is limited is not to assert a standard limitation for all occasions of all humans. There are usual limitations depending on that *dominant social order of our epoch* (our emphasis), which we term the Laws of Nature and the habits of humanity. This vagueness is not due to a morbid craving for metaphysics. It haunts our most familiar experiences. Consider the following set of notions:—The weight of that man: The height of that man: The intelligence of that man: The kindness of that man: The happiness of that man: The identity of that man with his previous self yesterday. In the first place, the exact measuring of ‘that man’—body and soul—would puzzle the wisest to express. Yet each phrase is sufficiently clear for inexact common sense. Secondly, the small inconspicuous words in various phrases

seem to alter their meaning from phrase to phrase. In the above examples, consider the little word ‘of.’ There is nothing about it alarmingly metaphysical. My small dictionary gives as its first meaning ‘Associated or connected with.’ I suggest to you that ‘weight,’ and ‘height,’ and ‘intelligence,’ and ‘kindness,’ and ‘happiness,’ and ‘self-identity with a previous existence,’ are each of them ‘associated or connected with’ a man in its own peculiar way . . . The method of algebra embodies the greatest discovery for the partial remedy of defective language.”

So, foremost among recent mathematicians, Whitehead had advanced “our existing technology of *expression*.” He even sees in what social connection it might be used; but he knows that there remains one vital direction in which it cannot be used, and *we* (but also he) know there is one vital direction in which it *must* not be used. To take the last first: “One aspect of evil is when a higher grade of adequate intensity is thwarted by the intrusion of a lower grade.” Social Credit is a “higher grade of adequate intensity” thwarted by the intrusion of the lower grade of Whitehead’s “particular social system,” “problems of modern life,” “dominant social order of our epoch,” “modern conditions”—technologies of *expression*! “A sane culture is not chiefly concerned with true or false, right or wrong, acceptance or rejection. These are crude extremes betokening a poor appreciation of the complexity of the world. *A new idea has its origin in explicit consciousness by reason of some relevance to the immediate situation. The first task is to appreciate the reason for its origin. What are the factors, logical, emotional purposeful, or of direct novel: perception, which have led to its appearance and its prevalence? The next task is to define the proper importance of the novelty, to fix its status in the system of thought, and to determine its applications and its limitations in the sphere of action.*”

But not if the sphere of action is a non-entity; and for the Whig consciousness the sphere of true social action has, or is pretended to have, neither being nor existence; for true social action is *human* action, and the social order is “an independent variable.”

And the vital direction in which logic cannot be used?—“The self-confidence of learned people is the comic tragedy of civilisation. There is not a sentence which adequately states its own meaning. There is always a background of presupposition which defies analysis by reason of its infinitude . . . unfortunately there is no adequate analysis of common sense, because it involves our relation to the infinity of the universe . . . My point is that we cannot rely upon any adequate explicit analysis. The conclusion is that Logic, conceived as an adequate analysis of the advance of thought is a fake. It is a superb instrument, but it requires a background of common sense. . . . My point is that the final outlook of Philosophic thought cannot be based upon the exact statements which form the basis of special sciences. The exactness is a fake.”

And here, for the moment, we must leave Professor Whitehead, to consider some of his further apprehensions in a later article.

—T.J.