

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

Vol. 48 No. 24

SATURDAY, 22 FEBRUARY, 1969

1s. 3d. Fortnightly

### 'Homo Sapiens' and All That

By TUDOR JONES

(Originally published in *The Social Crediter*, November 8, 1941)

*The one and the whole work of education may be summed up in the concept, 'Morality'.*

—Herbart.

*Of all the men we meet with, nine parts of ten are what they are, good or evil, useful or not, by their Education.*

—John Locke.

*The teacher is the servant of the community not its master.*

—Professor J. J. Findlay.

Plans for the future of Education are to be published by the Board of Education. The Planners have been very busy (see various publications of 'Political and Economic Planning', Chairman Israel Moses Sieff); and one by one the plans concocted in Whitehall or elsewhere are being announced in advance by the Government. This has already been done in regard to the organisation of a State Medical Service. It is about to be done in regard to Education. We have as yet had no intimation of the shape of economic things to come, and the desires of bureaucracy concerning mass housing, mass rationing, mass entertainment, mass clothing and mass work can only be inferred from the activities of Messrs. Reith and Bevin, etc., Lord Woolton and the "B".B.C.

The announcement of plans in advance of adoption is obviously a practice to be commended; but in the absence of serious opposition to the 'drift' of the moment, the pen of the press agent is apt to sweep the public into compliance ahead of the occasion for discussion.

Social Crediters have, as such, no special views on education any more than they have special views on high explosives. They have special views concerning the relationship which must exist, if human association is to be carried on to the end which most people believe it is being carried on, between consumers and producers. They are interested, therefore, in the identity of all agencies which impede the successful working of society and in the techniques employed by these agencies—not, primarily at any rate, to gratify the desire for understanding, but rather in order to effect some improvement. If the consumer is to obtain the advantage of improved process in any form, or obtain any control over the programme of production—guns or butter—certain definable adjustments must be effected in the financial system. If this can be done in wartime, it can be done in peace time, and *The Economist's* 'epigram', "the proper sphere of finance in wartime is to ensure that nothing is decided on financial grounds" (p. 530: November 1) may be extended to that period which the planners are busy planning.

If it is 'education' that has guided *The Economist* to the realisation that nothing *need* be done on financial grounds, then Social Crediters are interested to know that 'education' is capable of removing a misconception from minds which have appeared most unpromising; if it is 'education' that leads the people of this and other countries to a condition in which they are unable to distinguish means from ends, or to formulate their requirements correctly, or to assess their capacity for deciding technical matters at an appropriate level we are interested to know that, by 'education' the efficiency of social institutions can be reduced. 'Education' enjoys so great a reputation in modern society that the efficacy attributed to it by John Locke is at least understandable, and, if it is true that nine-tenths of what men are, voters and politicians alike, is the result of education, education deserves some realistic inspection to discover whether some misuse is not being made of it by those who are in control of it which may account for the large proportion of 'evil' which accrues to citizens as the result of their joint efforts in society. Could it be contended that Merry England afforded a better prospect of human satisfaction than modern England because it was not burdened with compulsory education? What does education do? What can it do? What do the planners wish it to do? What have past planners made it do? These are questions which might suitably be answered in advance of the next dose of planning-on-paper in the interest of the next dose of merriment in England.

The more one looks into the facts concerning 'education', the more persistently questions arise concerning what is supposed to be axiomatic in regard to it.

"The Infant School sprang into existence in three different places during the last 160 years, each of its founders being probably ignorant of the work of the others."—(Hadow Report, 1933). The places were New Lanark, Waldbach in Alsace and Blankenburg in Thuringia.

Why (since 1769 only!) have Austrian, Belgian, Czechoslovakian, French, German and some Swiss children and the children of two states of the U.S.A. been educable from the age of six; while some Swiss, nearly all American children and the offspring of Swedes are not meet for the master until seven, eight or nine? (U.S.A.: 2 states, 6; 29 states, 7; 17 states, 8; 1 state, 9.) The Infant School 'sprang' into existence. Why? What happened in 1769 at Waldbach, at New Lanark in 1816 and at Blankenburg in 1837? Adam Smith, who wrote "the most valuable contribution ever made by a single individual to determine the true

(continued on page 3)

## THE SOCIAL CREDITER

### FOR POLITICAL AND ECONOMIC REALISM

This journal expresses and supports the policy of the Social Credit Secretariat, which was founded in 1933 by Clifford Hugh Douglas.

The Social Credit Secretariat is a non-party, non-class organisation neither connected with nor supporting any political party, Social Credit or otherwise.

SUBSCRIPTION RATES: Home and abroad, post free: One year 45/-; Six months 22/6; Three months 11/6.

Offices: Business: 245 Cann Hall Road, Leytonstone, London E.11.

Telephone: 01-534 7395

Editorial: Penrhyn Lodge, Gloucester Gate, London NW1

Telephone: 01-387 3893

#### IN AUSTRALIA—

Business: Box 2318V, G.P.O., Melbourne, Victoria 3001

Editorial: Box 3266, G.P.O., Sydney, N.S.W. 2001

(Editorial Head Office).

#### THE SOCIAL CREDIT SECRETARIAT

Personnel—Chairman: Dr. B. W. Monahan, 4 Torres Street, Red Hill, Canberra, Australia 2603. Deputy Chairman: British Isles: Dr. Basil L. Steele, Penrhyn Lodge, Gloucester Gate, London, N.W.1. Telephone: 01-387 3893. Liaison Officer for Canada: Monsieur Louis Even, Maison Saint-Michel, Rougemont, P.Q. Secretary: H. A. Scoular, Box 3266, G.P.O., Sydney, N.S.W. 2001

### FROM WEEK TO WEEK

If it is really true that Britain cannot afford to sustain the overseas defences—and, *a fortiori*, the home defences—which she sustained for the greater part of this century, how could she sustain the cost, many times greater, of fighting a war, should one come about?

In an interview given to *U.S. News & World Report* and published in its issue of Jan. 20, 1969, Admiral George W. Anderson, Jr., U.S. Navy (Ret.), Former Chief of Naval Operations, was asked for his views of Russia's long-range strategy. He replied that he thought that "there is general recognition that the Soviet objective is world domination". He defined this objective as meaning "Russia's having the principal nations of the world either accommodate or be subservient to the Soviet Union in matters that they consider of importance to them".

In the long term, the "matters of importance" are absolute control of vital raw materials, and strategic dispositions to ensure the maintenance of that control. The most vital area of such control is the Mediterranean and the Middle East; thanks to British withdrawal 'East of Suez', control of the area has passed to Russia with its objective of world domination. As Admiral Anderson observes: "The Suez Canal could be denied to us and our allies, either directly or indirectly, by the U.S.S.R. The Soviets would be in an excellent position *vis-à-vis* oil shipments from the Middle East, and commercial, sea-borne cargoes between Europe and Asia."

It is said that the Suez Canal is no longer important to the West—mainly because of the much larger oil tankers coming into use or under construction. But the main oil reserves are *in* the Middle East; and Russia has the world's largest submarine fleet.

Does all this mean that the British Government has thrown its hand in? Or something worse?

On November 27, 1968 Dr. Marcello Caetano, who on September 26 succeeded Dr. Salazar as Prime Minister of Portugal, presented himself before the National Assembly

to review the situation of Portugal as he saw it at the time of his assumption of office. The full text of his important address is given in the *Portugal Information Bulletin* for Nov. 30, 1968, issued by the Portuguese Embassy in London. He proves himself fully aware of the nature, origin and purpose of 'anti-colonialism' in Africa, and outlines the nature of Portugal's continuing and heavy responsibility towards those Africans, both black and white, who people the Overseas Provinces: "Portugal is responsible for the security of these peoples and the preservation of all they have created and on which their lives depend.

"Portugal cannot abandon those of her sons of all races and colours . . . to the caprices of violence, the furies of resentments, to clan hatreds or the juggling of international politics; nor can she expose to the vagaries of a most uncertain fate the values that, in the shade of her flag, have turned barbarous lands into promising territories on the high road to civilisation. . .

"The defence of the overseas provinces (comprising military forces, economic development and the social promotion of the population) places a heavy burden on Metropolitan Portugal's budget. So heavy is it that no one could maintain in good faith that the continuance of the Portuguese presence in the overseas provinces is inspired by economic considerations or the desire for profit."

On economic realities, however, Dr. Caetano is not quite so firmly based. He says: "The whole military effort in the overseas provinces has been, and must continue to be, met from resources arising from the ordinary revenue which formerly were devoted in large measure to covering development expenditure. Now many of these expenses will have to be met with funds obtained from loans.

"Since expenditure on development is reproductive, because it is devoted to investments the benefit of which will arise in the future, there is every justification for not placing the resultant load exclusively on the shoulders of those who are now the taxpayers and for spreading it over successive annuities. Recourse to loans is thus perfectly justified."

By "development" Dr. Caetano is clearly referring to the construction of capital assets, which range from large-scale public works such as the building of dams, roads and other communication systems, to the construction of factories, machines, offices and, since they have a long life in most cases, houses. All this construction may be undertaken either out of the existing resources of materials, machines, and power of the country itself; or by the importation of materials and machines from other countries. As capital development proceeds, the *relative* import requirement diminishes until, in the case of a country (to which the U.S.A. very nearly approximates) able to supply its raw material requirements out of its own resources, it vanishes.

Where, and to the extent that, capital development is undertaken out of a country's own resources, its *true* cost is represented by the cost of consumption of materials and energy involved; this cost includes, of course, the cost of maintaining all those engaged directly and indirectly in such production, for they produce nothing else. This real cost is inescapably borne by the present generation of "taxpayers", for there is no way by which this physical cost can be borrowed from the future, just as there is no way by which the benefits which will arise in the future can be repaid to the past. But insofar as the present generation

lives into its own future where the benefits of past exertions may be enjoyed, it should not be plagued by "redemption charges" which derive, after all, only from a *record* of the cost of its own past exertions.

The fundamental misconception revealed in Dr. Caetano's remarks is, of course, almost universally shared. But his accurate conception of the immediate cause of the disorders which entail such a heavy burden of defence expenditure on Metropolitan Portugal's budget seems shared by few. Yet it is the financial misconception which nourishes the disorders which Communism exploits\*. Dr. Caetano regards with apprehension the possibility of the devaluation of the currencies of other countries, not seeing that the "solid" value of the escudo in such a situation means for Portugal the possibility of obtaining the imports necessary for reproductive development by the expenditure of fewer exports of Portuguese goods, which might otherwise enhance the standard of living of Portugal's own peoples. The statesman who realises and makes practical application of the fact that it is not necessary for a country to import money to buy its own production might save the world. He would have a fight on his hands; but Portugal is already fighting. It is the same war—world domination. The central directorate of World Finance and World Communism is one.

### Real Rhodesia

Occasionally some genuine news about Rhodesia emerges from the less popular journals. Ralph de Toledano contributes a report of this kind to *Human Events* (Nov. 9, 1968) which tells of Rep. Thomas B. Curtis's stand against the embargo of Rhodesia, especially as it concerns chromite, which America has to import to make stainless steel. "Until 1966, Rhodesia was the main source of chromite. Since January, 1967, the Soviet Union has become our major source."

Mr. Curtis asks whether Rhodesia is a greater threat to peace than the USSR, and whether increasing dependence on the USSR is really in the "national interest" of America. Moreover, without competition, the USSR has raised the price from 32 to 42 dollars a ton since 1967, and a higher price is predicted, while US mining companies in Rhodesia are penalised. No wonder the article is entitled 'Administration's Rhodesian Policy Aids USSR'.

Archdeacon Arthur Lewis describes a different aspect of Rhodesian life when he tells how missionaries came to an African village (*Church Times*, Dec. 6, 1968), despite such opposition as having their house burned down by recalcitrant parishioners. Hundreds, he says, attend the Church while other hundreds attend the clinic where they "see the Gospel preached". But the Archdeacon knows the background and replies to the critics: "Politics? We have the precious gift of peace, and because of it the Church's work, religious, educational and medical, can go forward. There are wrongs to be righted. But tell people they are deprived of freedom and human dignity and they will point to the countries to the north where countless thousands have been deprived of life itself."

On the opposite page of this newspaper, in a different world of thought, the Rev. P. Oestreicher is pictured after his induction at Blackheath—they had wine and snacks in the choir shall as if to outdo the coffee and biscuits of

\* See *Finance and Communism*: K.R.P. Publications, 4/- posted.

Southwark Cathedral—at which ceremony a Rev. W. Sargent read an address to those "who do not call yourselves Christians, particularly members of the Jewish community and our Marxist friends".

Lastly, Harold Soref has contributed a useful letter to the *Daily Telegraph* (December 30, 1968) in which he mentions "those inveterate strangers to political reality Lord Brockway and Mr. James Griffith", pointing out that "the evangelical preachers of de-colonisation are now witnessing the results of their crusade", Lord Brockway being the presiding genius of the Movement for Colonial Freedom. He calls it paradoxical that those with some responsibility for the Nigerian situation "would extend their folly by creating similar conditions in Rhodesia. Doubtless they would prefer a similar conflict in that peaceful land if it promoted their discredited ideology".

Luckily the Rhodesians have politicians of a different calibre who appreciate the damage that Communist ideology can cause while they are in close contact with the realities of their country, to which they are intensely loyal.

—H.S.

**'Homo Sapiens' and All That** (continued from page 1)  
principles of *government*" (*vide* Buckle), was born in 1723. 1723. He at all events was not subject to compulsory attendance at an infant school at the age of six. Watt's discovery of the use of steam was in 1765. Hargreave's 'jenny' belongs to 1770, and Crompton's mule to 1776. It looks as though compulsory schooling were part and parcel of the inauguration of the Industrial Revolution. Obviously some features of its development were directly related to industrial requirements; but they particularly do not explain the fervour of the vast literature which grew up inside a century. "Knowledge is power" wrote Tennyson; he did not say 'education'.

Shakespeare had 'little Latin and less Greek'. Thomas Hobbes, son of a vicar, 'one of the ignorant Sir Johns of Queen Elizabeth's time' who could 'only read the prayers of the Church and the homilies' acted as Francis Bacon's secretary. "He was forty years old before he looked on geometry which happened accidentally; being in a gentleman's library Euclid's *Elements* lay open, and it was the 47th Proposition, Lib. 1. So he reads the proposition. 'By God,' says he, 'this is impossible.' So he reads the demonstration of it, which referred him back to another which he also read, *et sic deinceps*, that he at last was demonstratively convinced of that truth. This made him in love with geometry." At 40: but Bacon, after showing promise in his youth, went at thirteen to Trinity College, Cambridge, which he left without taking a degree. Plato wrote about education, and Locke and Rousseau; but it is chiefly since his time that the mere pretence of proficiency has been enforced and certificated and raised to the monstrous reverence of a Totem.

It is amazing, when one looks about, to see how much has been done to create the illusion that man became sapient quite a short time ago; that he is, now, indubitably sapient, but that his sapience is quite a recent acquisition, and that before, say, the birth of Bernard Shaw there was *nothing*. This is part of the revolutionary movement and the revolutionary movement is based on sabotage, on the destruction of continuity. *The Times*, about the time of the outbreak of war, devoted a leading article to advocating, in the interests

of parliamentary oratory, that the old 'English' pronunciation of Latin should be restored. It waxed witty about the wennies and weedies, and suggested that parliament had decayed since the time that Ministers could indulge freely in classical quotation without fear of ridicule on phonetic grounds. Latin as Caesar spoke it (perhaps) was one of the 'reforms' of living memory. Having learnt to pronounce Latin like the Romans, a newer 'reform' was not to learn to pronounce it at all. Classical literature provides a review of the pleasures of this world far more comprehensive than does Hollywood; more catholic as well as more individual, and not necessarily more salacious. The dogma that we have suddenly entered upon a path of Progress, so dear to the minds of the Labour Party, is inconsistent with such indications of the copiousness of the past as classical literature provides. And there are ideas. The modern boy 'doesn't learn Euclid'. He regards Euclid as a bit of a bungler, and not really 'the goods'. It would not be in the least surprising to hear the opinion at a modern University that Darwin (who appears, by the bye, to have served his turn) was the man who discovered apes, and Hooker the man who discovered wheat. The fact that man cannot get very far without vitamins (in bottles) is strong ground for the belief that man's life on earth began about the time of Karl Marx.

"Classicism, as also any form of study of ancient history, in which there are more bad than good examples, we shall replace with the study of the programme of the future. We shall erase from the memory of men all facts of previous centuries, which are undesirable to us and leave only those which depict all the errors of the government of the *goyim*." It has been done. "We must introduce into their education all those principles which have so brilliantly broken up their order." They have been introduced. "But when we are in power we shall remove every kind of disturbing subject from the course of education and shall make out of the youth, obedient children of authority, loving him who rules as the support and hope of peace and quiet." It is within sight, to be averted or to destroy the order of society for which our statesmen say we are fighting. The relativity of education is as important. It wouldn't matter much what parent mice were able to teach their young if among the 'benefits' conferred were that of the invisibility and inaudibility of cats. A mouse which could see and understand everything in the world except the sight and notion of a cat would be safe only in a world in which cats did not exist. It does not matter what is put into the curriculum or what is left-out; so long as human children are provided with 'blind spots' for mortal enemies they cannot overcome their enemies. That the race has enemies, the state of the world and society is a witness. The evil which confronts us is not a new one. If, in the eighteenth century, when it began to be preached that everyone must attain a certain proficiency in what are, after all, merely a few tricks, a few obvious truths about education had been grasped, the idea would have been laughed out of court. It is inherently no more difficult for the average individual to learn to 'go in off the red' twenty times in succession, than it is for the average individual to learn to use the integral calculus. Many people cannot do it at all, not because they don't try, but because they have no aptitude. What is the significance of the fact that forty per cent is a pass mark in most examinations for university degrees, and that the standard is only raised to fifty when serious responsibility attaches to the rights acquired by the degree-passer? In the most elementary schools,

few pupils learn what the master teaches them. 'Reforms' which aim at a higher performance are all really 'reforms' which adjust the requirements to the individual's capacity. He is 'better taught'—which obviously means that the improvement is on the part of the teacher. Even so, the average individual learns far more than he needs. The only thing he needs that he doesn't learn, as he is not encouraged to learn, is the elementary principles governing human association. These could be taught in an ordinary day-school in a week, and all the societies and institutions run by students, from football teams and tuck-shops to the Oxford Union Society could be run to illustrate the principles inculcated. Instead of which student societies reflect, down to the minutest particular, all the methods and all the disastrous results of the Great Institutions which man has failed to mould to his service.

The greatest contributions to human thought have not noticeably been made by men who knew a lot. Some of them may have done so but the fact doesn't show up in their special contributions to knowledge and understanding. Admitting that report is inaccurate, do not a tree, an apple, some bits of wire, needles, beeswax and string provide the raw materials for Newton and Faraday?

Man has at least three kinds of inheritance. He inherits his form and structure, and the characteristic uses for himself to which these can be put, exclusive of other uses which are ruled out as needing a different form and structure. This is his natural inheritance. He has a nultural inheritance, similar to that of all mammals, which is a never increasing body of knowledge imparted by adults, usually parents, the same from generation to generation. This is an uncertain factor in man's life. It is something more clearly seen in wild animals. In domestication the mechanism is impaired, and perhaps it is impaired in man. It serves to train the young tiger in ways which make life easier and safer for young tigers. The third inheritance is the cultural inheritance, which distinguishes man from all other creatures. This consists of an ever-increasing knowledge of how to do things. While some elements remain the same, a greater part of it changes several times in a single generation. It has already accumulated to such vast proportions that no one living knows what it is in the sum. It is more truly reflected in the practice of the moment (work-shop practice) than in the record, and indeed much of it is virtually unrecordable. Its own past is irretraceable and knowledge of it irrecoverable. The fact that no one man could learn a thousandth part of it in a lifetime does not prevent its being constantly effective and productive for the use and convenience of man. Then why make so much ado about a little more or a little less? Most that is said about education is bunkum. But this is not bunkum:— "Each state of life must be trained within strict limits corresponding to its destination and work in life." Cats sometimes become visible to mice who change their trade.

### Erratum

We regret that, due to a printing error, the integral signs were omitted from the equation confirming the true cost of a given programme of production in T.S.C. of 8 February (page 4, column 2). Those interested are referred to Appendix 2 of "The Monopoly of Credit," page 164.

Printed by E Fish & Co Ltd Liverpool