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Editorial

“The world is too much with us; late and soon,
Getting and spending we lay waste our powers:
Little we see in nature that is ours;
We have given our hearts away, a sordid boon!”

So wrote the bard William Wordsworth two centuries ago, in a very different, more leisurely age than our own. Few today have time to read, to learn or to recite poetry, still less to write it. The thought of reflecting on our lives, and sharing those reflections with friends, family and the wider community, is speedily rejected as a waste of time. There is no money to be earned from idle moments.

Getting and spending so dominate our whole lives that contemplation of nature is confined to all-too-brief moments of leisure. The seasons come and go unheeded by the work-a-day world of normal, everyday life. In Wordsworth’s day at least childhood was a time of watching the birds and the bees in the natural world, feeling the sun rise and fall, and the seasons change. Today, practical financial ‘reality’ presents parents of young children with a series of impossible choices.

Schools, colleges and workplaces train young people for the world of work. In that world orders are given from above, rules to be followed are laid down, a set of clearly delineated responsibilities are undertaken, and the sense of ‘worth’ or service to the community is declared through the rewards of the money system. There is no time even to stop and think, what exactly is money, who makes it, and why is it so very important? Such reflections are noted, filed and put away, to be contemplated on a rainy day. But in the world of work, there are no seasons, no climates, no changes in the weather. The old saying, “It never rains but it pours” may still hold true. But we have lost the ability to read the clouds and the weather signs in order to take appropriate action. We are carried along by something beyond our control or understanding.

Outside the world of work is the world of ‘leisure’, where the money earned at work is spent. To be available for work at all, the worker has to be housed, fed, clothed, cleaned, tended and rested. Those facilities are provided by work of a very different kind, in the worker’s ‘own time’. The formal educational system of the 21st century gives very little training to prepare for the running of a home and the rearing of a

child to adulthood, healthy in body, mind and soul. Childbirth and child rearing lie completely outside its province. It therefore comes as a shock to most parents to realise they are left to their own resources in this most important aspect of life.

The arrival of children presents the worker-parent with a series of impossible choices. It is impossible to spend time caring for children whilst at the same time continuing to work in a full-time career as if one had no child. Something has to give. Giving up paid work means losing the ability to pay for holidays, meals out, leisure activities and stylish clothes. Crucially, however, it also means giving up status, career prospects, companionship and the social aspects to life associated with the familiar rhythms of work time and play time. Such are current terms of employment that the easiest way out of the dilemma is for the mother who, by the very nature of things *has* to stop work, to return to work as soon as physically practicable. She then soldiers on juggling household duties, the changing demands of child care as the child grows, and the various demands of the world of work. Lacking in preparation, experience and guidance, family life can be one long round of frustrations. Life can often be spent crashing

from one crisis to another, attempting to press on regardless.

Signs are emerging that the demands of the financial world upon the human body and mind, and upon the earth itself, are reaching breaking point. It is time to take back our time. Children need love. And it has been truly said that children spell LOVE like this: TIME, and not like this: THINGS. We can only give love if we cease to 'give our hearts away' and start to get our priorities right. Do we really need our lives to be so cluttered with useless bits of information and so many THINGS? Children love to stand and stare. It is time to stop wasting time teaching them to give their hearts to the money system. Instead, it is time to learn to see the world through the eyes of little children.

All the articles and extracts in this issue of *The Social Crediter* tell us, in their very different ways, that the experts do not have all the answers. Very often very highly paid experts are employed to obscure the truth for commercial reasons. The message of Social Credit remains the same as it always has done since Douglas first put pen to paper in the immediate aftermath of World War I: money makes a good servant but a very bad master.

Health, Disease & Some History of Medicine

Dr Jayne LM Donegan MBBS DRCOG DCH DFFP MRCGP MFHom GP & Homeopath

Much of Western Medicine is based on 'The Germ Theory of Disease'. According to 'The Germ Theory of Disease': you meet a bacterium or virus and you catch the disease, unless you have had it before and you are immune. But if this were true, then everyone on a bus which was carrying someone with 'flu would catch the 'flu, but they don't. Why not? - Not because they have antibodies to the 'flu - the 'flu virus changes every year, that is reason people are vaccinated annually against the 'flu. No, the only people who 'catch' the 'flu are those who are prone or susceptible to catching it.

What is the difference between proneness and susceptibility?

I regard susceptibility as the positive ability to acquire infectious diseases as a way of supporting health. In my experience, children become susceptible to appropriate infectious diseases at an acceptable age, when they need to learn what to do with their immune system and when they need a clean out. On the other hand, I find that adults become susceptible to infectious diseases when they are exhausted and need a rest! If you don't have a rest when you need it, nature will make it so that you can't stand up and have to rest, no matter what your work or family commitments - nature does not regard anyone as indispensable (graveyards are full of 'indispensable' people...). If you embrace this opportunity for cleansing and rejuvenation

then you come out of the episode with renewed strength and vigour.

If you look carefully at children after they have been supportively nursed through an infectious disease, you will always see them do something new, depending upon their age and circumstances. An infant may produce a tooth; a toddler who kept banging into things will walk confidently; a six-year old who is not reading will suddenly start to read. It is rather like a snake that has to crack off the old skin before it can grow, children go through these crises of self cleaning before they can move on to the next step. I have often seen children with endless snots or lots of warts have both of these cleared by a healthy bout of chicken pox.

Such infectious diseases do not improve the population, in the harsh Darwinian view of things, by killing off the weak and leaving only the strong ones to reproduce; they actually give each individual child the opportunity to strengthen their own individual immune system and make the best of what they have.

Adults generally have a lot less vital energy than children – when did you last see an adult with one of those wonderful tomato coloured fevers of a child? – They are too old and knackered to produce one! Nevertheless, I see many people in my general practice who drag themselves from one infectious disease crisis to another – coughs, colds, ‘flu, low grade fevers, endless tiredness – but they never stop for long enough to recuperate. Having a rest to allow nature to do her best is not part of our twenty-first century philosophy. I see the adverts in the tube, “Don’t be a wimp!!! Take ‘XXXX 200’ and get back to work!!” “ This is a recipe for disaster.

If you stop, go to bed, take the phone off the hook, do no reading, watch no TV or videos, do no computer work, open the window and drink plenty of fluids; after 48 hours you feel like a new person. If you have a family, let them all eat beans on toast or tuna and lettuce for a few days; they will survive. If you are on your own with children; that is what friends are for. If you don’t feel close enough to your acquaintances to ask for help, ask anyway. That is how you make friends, and people enjoy being given the

opportunity to give, it makes them feel good. The worst they can do is say, “No,” then you can practice asking someone else. It is called ‘networking!’

Proneness is an altogether different state. Proneness is not healthy. Proneness means general low immunity due to persistent lack of the necessities to support life and health. Proneness is caused by the lack of a clean water supply separate from sewage, lack of adequate quantities of nutritious food, lack of fresh air and appropriate ventilation, lack of warm, dry accommodation, lack of physical exercise, lack of sleep, lack of love and affection and lack of time. Such conditions wear the body down so that eventually the organism starts to fail and the infectious diseases it contracts are not signs of a healthy body trying to right itself, but a sick body in slow decline, heading for longer term chronic disease and irreversible changes. We can see why infectious diseases such as measles and gastro-enteritis (diarrhoea and vomiting) are such killers in the parts of the world where so many of these conditions prevail.

‘The Germ Theory of Disease’ was promulgated by Louis Pasteur, a French chemist and bacteriologist, in the second half of the nineteenth century. He pioneered vaccines against anthrax and rabies. Dr James Compton Burnett, one of the renowned homoeopathic doctors and lecturers of his era was a contemporary of M. Pasteur. Dr Compton Burnett studied medicine in Vienna and returned to the United Kingdom to qualify in Glasgow in 1872. After becoming disillusioned with the medical practice of his day he turned to what he considered the more logical and holistic discipline of homoeopathy. It is instructive to read his views on the subject of infection and disease.

Following are some quotes from his book: “Vaccinosis and its cure by Thuja”(1)

“It seems to me probable that ordinary Jennerian vaccination is not efficiently protective in those whose proneness to catch smallpox is very great, while it is sufficiently protective where the proneness to catch smallpox is small...

“The unvaccinated are not equally prone to catch smallpox, yet we vaccinate them all alike...so we vaccinate to people to make them immune but some of the unvaccinated are already immune...

“My line of argument stands thus: Vaccination is preventative of smallpox when the proneness to catch it is small, and when the proneness to catch it is small those who do get it do not die of it.”

As stated above, in those whose proneness to catch smallpox is great, the vaccine is less likely to be effective, and “if the vaccine fails to protect, then the vaccinated person will be more likely to die.”

How so?

“Vaccination is a diseasing process. When we vaccinate, we communicate vaccinosis (vaccine disease) to the person. If he, in addition to the vaccinosis, now gets smallpox, he is more likely to die the worse he has the vaccinosis, as the two diseases combine to kill the patient....”

“What is the ordinary liability of the perfectly healthy to catch smallpox ie, what is their prospective morbidity (number who actually get the disease), morbidity (those who suffer ill health as a result), and mortality (those who die of the disease)?”

“Assuming that vaccination does protect relatively and contingently, what price do we pay for the protection, not in money, but in vaccinal morbidity or vaccinosis?”

It seems that “the mortality from smallpox remains in aggregate, the same, but in a greater percentage. That is too say, fewer people probably get smallpox but the absolute number of deaths is not affected, or is greater.”(1)

Substituting measles or whooping cough and MMR/ single measles vaccine or DPT for Dr Compton Burnett’s smallpox and vaccination brings this 19th century tractate right up-to-date in the light of the current debate over the desirability or otherwise of vaccinating our children against the plethora of diseases we are currently told that they will die of, or be damaged by if we don’t.

But how many of our children are actually likely to get these diseases in the first place?

How many of them are not prone to catch these diseases anyway, and if they do catch them because they become susceptible to them at the appropriate time and for beneficial reasons – as outlined above - how many are likely to suffer ill effects or die because of it?

How many are prone to catch the diseases anyway and will not be helped much by the vaccines in terms of prevention, but will be damaged by the vaccine and might actually be worse off when they get the disease because of having been vaccinated??

Well, we are not likely to know because nobody is trying to find out. A paper was published in the *British Medical Journal* in 1985 by CL Miller, a senior epidemiologist at the Communicable Disease Surveillance Centre in London, looking at deaths from measles in England and Wales between 1970 and 1983 (2). This paper is always quoted by the Department of Health to emphasise that good health will not protect your children from the complications of measles –

“Before 1988 (when the MMR was introduced) more than half the acute measles deaths occurred in previously healthy children who had not been immunised,” (3) says the *Immunisation against Infectious Diseases Handbook* in every GP’s surgery. However, reading the paper itself, you will find that it specifically states, “No attempt was made to establish vaccination history”.

Pretty amazing really. You would think that if someone were going to go to the bother of trawling through all that data, they would have taken the time to check whether the children who died of measles were vaccinated or not – we are supposed to be scientists after all.

The definition of ‘healthy’ was also less that straight forward. The children designated as ‘healthy’ were all those who did not have a ‘pre-existing condition.’ The ‘pre-existing conditions’ were:

“Cerebral palsy (24), mental retardation (20), Down’s syndrome (19), various congenital abnormalities (abnormalities that one is

born with) (22), Immune deficiency or Immunosuppression (9), Lymphatic leukaemia (19)....”In those with pre-existing conditions most were grossly physically or mentally abnormal or both”(2).

I think that most people, medically qualified or otherwise, would agree that there is probably a gradient between these individuals and healthy ones, yet we are told that all the rest were ‘healthy.’

Then we have to ask how the children with measles who died were treated. Standard medical advice is to suppress all fevers with paracetamol or Ibuprofen. This runs contrary to the body’s natural attempts to throw out toxins and cleanse itself. In addition, paracetamol is metabolised in the liver. The liver is a major component of our immune system and is generally much better occupied in carrying out its immune functions during an illness than blocking itself up detoxifying paracetamol . Then there are the antihistamines that we prescribe to relieve itching or dry out the cough and the antibiotics that are often given although they are unhelpful in viral illnesses unless there is a bacterial secondary infection. All these clog up the body and interrupt what it needs to be doing to heal itself.

They say that the best things in life are free. When children are ill, what they need are: rest, fresh air, water, an ambient temperature of 15-18°C and lots and lots and lots of tender, loving care (not so easy any more, now that over fifty percent of UK mothers with children under five are working away from home).

I find that homoeopathic remedies support the child through the process and help them to feel more comfortable, but those using naturopathic or natural hygienic methods manage fine without them.

CL Miller goes on to say,

“90% of deaths in those previously normal occurred in those over the age of 15 months, when vaccination is usually given.”(2)

Bearing in mind what Dr Compton Burnett says about those who have been vaccinated but still get the disease possibly being worse off than those who were unvaccinated and got the disease, it is a shame that we cannot see which of those so-called normal children who died had been vaccinated.

© Dr Jayne LM Donegan (2004, updated 2010) This article was published in *The Informed Parent* 2009

Dr Jayne Donegan has been researching immunisation since 1994. She aims to direct parents to sources of information about immunisation and child health safety to help them make informed choices.

As a result of acting as an expert witness for two mothers who did not want to vaccinate their children in 2002, she was charged in 2004 with Serious Professional Misconduct by the GMC. After a three week hearing in 2007, General Medical Council Panel completely exonerated her, commenting that in her reports, she had not failed to be ‘independent, objective and unbiased’ and that her evidence was based upon sound research and peer reviewed medical literature.

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Notes:

Compton Burnett J, *Vaccinosis and its cure by Thuja*, 2001 ed, B Jain publishers, New Delhi, p93 onwds ISBN81-7021-365-7
 Miller CL, *Deaths from measles in England and Wales*, 1970-83, BMJ 1985;290:443to4
Immunisation against infectious diseases HMSO London 199,6 p126
 A source of information about vaccines to be read in conjunction with Department of Health Information:
Vaccinatable Diseases and their Vaccines by Jayne LM Donegan’ available at:
<http://www.jayne-donegan.co.uk/articles>

America....

Peter Maurin

In common with other nations
we have brought about our present
unhappy conditions
by divorcing education, industry, politics,
business, and economics
from morality and religion
and by ignoring for long decades
the innate dignity of man
and trampling on his human rights.

We have taken religion
out of everything
and have put commercialism
into everything.

That we are an industrial nation
is our public boast.
Industry is considered to be of more
importance
than the moral welfare of man.
The lord of all is Industry.
“Save Industry!” is the cry.
“Put business on its feet
and all will be well
as it was in the past.”

We are beginning to learn
that to put big business
on its feet
does not necessarily
put the forgotten man
on his feet.
The philosophy which has ruled govern-
ments, groups, and individuals
for the past three hundred years
has not taken as its guide
the moral law,
has not considered the rights of men.
Money, not men,
has been the supreme consideration
and the justifying end.

When people care
for money
they do not care
for culture.
And when people
do not care

for culture
they return
to barbarism.

That philosophy permits individuals
to accumulate as much wealth as they can
according to unfair methods
of modern business
and to use such accumulated wealth
as they see fit.

When modern society
made the bank account
the standard of values
people ceased
to produce for use
and began
to produce for profit.
Rugged individualism
leads to
rugged nationalism,
which leads to
rugged collectivism.

The brotherhood of man
is loudly proclaimed.
Energetic protest is made
against injustice
done to the working class.
The abuses of the capitalist system
are vigorously condemned.
It is insisted
that man shall not exploit his fellow man
and that all shall be dedicated
to a life of service.

In a capitalist society
where man
is inhuman to man
people cannot
keep from dreaming
about a society
where man
would be human
to man.

Taken from: *Easy Essays*
www.easyessays.org

Try it on a Map

Frances Hutchinson

The experiences of the twentieth century have left humanity with mountains of information, a multitude of information technologies with which to spread that information, and masses of urgent crises such as the world has never before imagined in its wildest dreams. Sifting through the information very little solid fact is to be found, and even less ability to steer a course through the rubble into a saner future. Crisis after crisis is declared, analysed and debated by expert after expert, the vast majority of whom have been paid fat salaries to obscure rather than clarify the issues so that the corporations who cause the problems can keep us working for them and buying their products. Those most affected by a particular crisis cry out in anger, frustration and despair. Others have a gut feeling things are out of tune. But in the absence of solid facts upon which to build a sounder future, they flap about like butterflies, flitting from one good cause to another, lacking focus or direction.

Try it on a Map

It has been said, and wisely so, that in order to reach a desired destination two pieces of information are essential. Before deciding *how* you are going to travel, and in what direction, it is of vital necessity to know *where* you actually are in the first place. Then, and only then, can you plan your route, mode of travel, and timescale and resources you need for the journey to the selected destination. What seems blindingly obvious at first becomes less so on closer examination. Yes, you want to solve a particular problem, to find your way out of a crisis, to reach a solution: you want to go to London. But are you in Slough or Timbuktu? If you wish to read a map to find a route to a destination, you must know where you are in the first place. Even then, it's no good saying, like the Irish farmer, that if you wished to go *there*, you would not set out from *here* in the first place.

Finding a route out of the mess demands more

of the traveller than merely sinking back into the comfortable bog of despair. Is there something amiss which the experts are not telling us about because they cannot see beyond their comfortable salary payments? Are there existing sources to hand, resources which are being overlooked, because slavery in Egypt is more comfortable than being uprooted to wander through the desert to the Promised Land?

The first step towards viable solutions is to 'try it on a map', to embark on courses of action which will enable us to reach desired goals. However, a map is useless if the owner cannot read it or relate it to the current situation on the ground. Throughout modern times many excellent 'maps' have appeared, as works of fiction and scholarship, but the ability to read them has reached an all-time low. Instead, we are presented with a type of 'naming, blaming and shaming' suggesting merely a points failure rather than a systems failure, *i.e.*, an inherently flawed money system.

The film *An Inside Job* presents an excellent example of this phenomenon.

An Inside Job

An Inside Job (2010) is a documentary film, directed by Charles H. Ferguson, about the financial crisis of the last decade. The film was screened at the Cannes Film Festival in May 2010. It won the Academy Award for Best Documentary Feature in 2011.

Ferguson has described the film as being about "the systemic corruption of the United States by the financial services industry and the consequences of that systemic corruption" which reverberates across the continents of the world. The film explores how changes in the policy environment and banking practices helped create the financial crisis. *Inside Job* was well received by film critics who praised its thorough research, and exposition of complex material.

The film sets out to demonstrate that the financial crisis was not “random” or “accidental”, but was avoidable. It begins with Iceland which, before the crisis, was doing well economically. The country was highly deregulated in 2000, when its banks were privatized, so that they ultimately collapsed in 2008. In reality, the situation there constituted a “Ponzi scheme”, which credit rating agencies and government regulators failed to prevent. When Lehman Brothers went bankrupt and AIG collapsed on September 15, 2008, Iceland was swept, along with the rest of the world, into a global recession.

A “Ponzi scheme” is a fraudulent investment operation that pays returns to separate investors, not from any actual profit earned by the organization, but from their own money or money paid by subsequent investors. The principle has been around since Dickensian times. Since the 1980s, the practice has escalated beyond control throughout the entire global financial system.

From 1940 to 1980, the financial system in the United States was closely regulated by government. This was not because the government was democratically controlled, and followed the wishes of the electorate. Rather, the ‘financial industry’ wanted it that way. As soon as the powerful financial interests sought change, the laws changed and ‘de-regulation’ came in, mergers were allowed and so on. A few giant firms came to dominate the US financial sector, “each so large that their failure would threaten the whole financial system.”

An Inside Story is an angry film. It carries the credits: “A crime story like no other in history.” And “If you’re not enraged by the end of this movie, you were not paying attention.” “The global economic crisis of 2008,” we are told, “cost tens of millions of people their savings, their jobs, and their homes.” The fundamental question is - to whom should our anger be directed? The question is – where did the money come from in the first place? Where did the

money come from to provide “tens of millions of people” with their jobs, their savings and their home loans? How is it that *work* and (a money) *income* have come to be inextricably linked? The film has been well received and well reviewed. But it does not take us very far towards solving the problems raised by the rampages of a *world* financial system completely beyond democratic control.

Finance and the Real Economy

Viewing *An Inside Job*, one gets the impression that this is something new, a phenomenon of the late 20th and early 21st century. In fact, way, way back in 1932 Eimar O’Duffy had his finger firmly on the pulse, when he wrote in his non-fiction *Life and Money*:

“If we continue our present [financial] policy, ... , the logical end to the process would be a small band of wealthy people enjoying the benefits and luxuries of civilisation, produced in overflowing measure by a small number of workmen, with an immense poverty-stricken multitude looking on in helpless idleness. But before that end could arrive, one of two things would have happened. Either Parliament would have yielded to an irresistible clamour to suppress all machinery; or the whole of civilisation would have been smashed in universal warfare or revolution.” (*Life and Money*, p116).

Those words were published in 1932 during the depths of the Depression of the so-called inter-war years. Exactly the same factors were at play during the 1930s as are evident today, eight decades later. Eight decades ago, however, the common people who supplied and formed the cannon-fodder for two senseless and useless world wars, were much more clued up about the state of world affairs, political, social, military and economic, than are the vast majority of academics in the institutions of higher learning of today. The author of *Life and Money* wrote a fictional trilogy portraying with wit and accuracy a world driven mad by powerful financial interests. A journalist by profession, Eimar O’Duffy had studied the writings of

Clifford Hugh Douglas, and was himself a key figure in the worldwide Social Credit movement which studied the relationship between the real, material economy and the artificial construct of the financial economy.

Douglas never tired of saying that what is *physically* possible can always be made *financially* possible, given the political will. There is no sense whatsoever in saying that something cannot be done merely because there is not the money to do it. If the materials, the skills, the knowledge, the labour and the machines are ready for putting a plan into action, the lack of finance is not a valid reason for stopping a project.

A world financial crisis provides a clear example of Douglas' thesis. If a town, a country, or the whole world, is ticking along nicely, producing goods and distributing them *via* the market, all would seem to be well. So, in our story, we introduce a financial crisis. Suddenly, the goods in the shops cannot be sold, the factories lie idle, workers are unemployed, debts cannot be repaid, and people are evicted from their homes and farms. What has happened to the real economy? Have the farms, factories, buildings, transport networks, skills and so on disappeared? Not at all. The fault occurs in the man-made network of the interlocking institutions of finance.

From Riches to Rags

As the twentieth century progressed, the process of enclosure of the land and its resources in the name of global development continued apace. Across the world, traditional land-tenure patterns and local cultures were swept aside, by force of law backed by military authority, giving rise to unprecedented poverty and ignorance amidst material plenty. There is a great wealth of well-researched literature on the effects of globalisation on the earth and its people. Of current concern is the elimination, in the second and third worlds, of all remaining pockets of people who retain knowledge of the natural world and its conservation.

Today we face the final phase of the process of enclosure of the land which started in England in Tudor Times. During the following centuries enclosure spread across the whole world through the British Empire and the institutions of globalisation which followed from it. Now the electronic media seem more real to us than the rain and sunshine which make the crops grow. Yet those electronic gadgets come to us at a terrible price. (See the works of Felix Padel and Samarendra Das *Out of This Earth: East India Adivasis and the Aluminium Cartel*, and Arundhati Roy e.g., *Broken Republic*.)

King Goshawk and the Birds (1925)

Almost a century ago the privatisation of the natural world was humorously yet hauntingly depicted in fiction by Eimar O'Duffy in the first book of his Goshawk Trilogy:

“One morning the Dublin Philosopher read the following report in his newspaper:

GOSHAWK BUYS BIRDS WHEAT KING'S LATEST ENTERPRISE

‘A New York message just received states that King Goshawk has completed negotiations for the purchase of all the blackbirds, robins, larks and nightingales in the world. The vast bulk of these will be removed at an early date to the great park of Goshawk Palace, but a few will be kept in aviaries near the principal cities for the delectation of their inhabitants.

On King Goshawk's well-known principle that “Anything free is not valued”, it is understood that there will be a small charge for admission to these aviaries.

King Goshawk deserves the gratitude of the public for having thus taken one more step in harnessing Nature to the service of mankind.”

We must look to revisionist histories to discover how it came to be that the Captains of Industry and Commerce (the King Goshawks of this world and their financial advisors) secured the power to harness Nature for financial gain.

The Legacy of William Cobbett

In two of his lesser-known books William Cobbett (1762-1835) sets out the findings from his research into the history of the Reformation in England and Ireland. Cobbett was a self-educated man who came from humble farming origins. He used his powerful pen to set the record straight on the matter of the social changes brought about by the Tudors, Stuarts and William-and-Mary.

For Cobbett, the Reformation in England was a time of unprecedented legal, political and social change. In this process, private property rights came to be enforced in law, giving rights without social responsibility.

Cobbett recognised that the religious changes were promoted by powerful people who had their own interests at heart, and who cared nothing for wider society. The 'Reformation' was really a 'Devastation'. And through that 'Devastation' society was changed out of all recognition. Cobbett painstakingly documents the rising of the rich against the poor, as he tells the story of the dissolution of the monastic houses, and the confiscation of the property of the guilds.

Pre-Reformation England

But first Cobbett describes the peaceful advance of Catholicism in pre-Reformation England. From the 7th century until the reign of Henry VIII, Christianity became part and parcel of the very fabric of society. For nine hundred years gentry endowed parishes, gifting churches, priests' houses and glebe land, and securing material support for the Church. Through a system of tithes resources were channelled to the Church so that charity could be given to all in need. Priests served local village communities across the land. The Christian message was spread peacefully: no violence was involved.

Monasteries, friaries and nunneries could also be found in many localities. These monastic communities were run by individuals who had taken vows of chastity, poverty and obedience –

out of ignorance, superstition and fear perhaps? That may be so according to our official historians. But all the evidence which survived the Reformation, including the works of Bede and the Lindisfarne Gospels - suggests they were learned and cultured people who lived lives of prayer and service to the community. Endowed in similar fashion to the parishes, that is, by being given lands and resources by the aristocracy, they served all levels of society. As centres of learning they provided education for the children of rich and poor alike. At the same time they provided medical care for the sick. And finally, they provided hospitality for the poor, the homeless, and passing travellers, including the wealthy.

During this period the great Gothic cathedrals were built by the skilled craftsmen of building and artistic guilds. Archaeological evidence indicates that across the land churches and monasteries were built at regular intervals, so that every community was provided with spiritual and temporal support. Thus on the eve of the Reformation England was, to use Cobbett's words, "the happiest country that the world had ever seen". This assertion is supported by historical evidence of the type which is lacking for apologists of the era of modern times. It would seem that for a considerable period of time, several hundred years, the institutional fabric of society in England formed a harmonious whole. The spiritual, legal and economic framework enabled each local community to operate as an autonomous economic, political and cultural unit. There were no absentee landlords, no taxes imposed by external authorities, and no standing armies to impose the inexorable laws of finance.

The Devastation

At the time of the Reformation, personal greed was already motivating individual landowners to drive a coach and horses through traditional law and custom. By seizing common fields and common land from their traditional land-holdings so that sheep could be grazed for wool and traded for gold, the few took personal

power over communal resources. The seizure of monastic lands by Henry VIII drastically swelled the numbers of landless ‘vagabonds’ who were driven to beg and steal in a bid to stay alive. The saying “might as well be hung for a sheep as a lamb” dates from this time, as does the often-quoted verse:

They hang the man and flog the woman
That steal the goose from off the common,
But let the greater villain loose
That steals the common from the goose.

Change was brought about by the social revolution which swept across England, starting at the onset of modern times, spreading across the British Isles and reverberating across the English-speaking lands which were colonised as a direct result of these changes. Writing at the very outset of these times of change, Thomas More (1478-1535) wrote *Utopia*. The story describes the process of change in the economy and in law, with perceptions which make his work remain as relevant today as when it was first published in 1516.

Utopia

Utopia is a dialogue on the ideal commonwealth. Full of seeming contradictions, *Utopia* depicts an imaginary island representing the perfect society. It is a place that does not exist, and yet has been visited and observed.

The word “Utopia” has passed into the English language. Though many know the word, few people these days are in a position to review the content of the work. As Chancellor to Henry VIII, More himself suffered the death penalty for refusing to accept the unity of Church and State, *i.e.*, that Henry (who died a Catholic) should be both monarch and Head of the Church in England.

Thomas More details the process of enclosure, whereby powerful individuals can use the full force of law to take land. Where land is the only means of livelihood, the loss of usufruct (the right to live off the land) spells destitution.

Thus families protected only by ancient rights and traditional common law agreements became destitute. This is as true today as it was six centuries ago.

More depicts a public discussion between an “intelligent man” who has been to Utopia, and someone whom the world at large regards as an “excellent lawyer”, *i.e.*, a person who supports the new way of laying down the law, because he is paid to do so. The intelligent man says:

“I once happened to be dining with the Cardinal when a certain English lawyer was there. I forget how the subject came up, but he was speaking with great enthusiasm about the stern measures then being taken against thieves. ‘We’re hanging them all over the place’ he said, ‘I’ve seen as many as twenty on a single gallows. And that’s what I find so odd. Considering how few of them get away with it, why are we still plagued with so many robbers?’ ‘What’s odd about it?’ I asked.

And here the intelligent man spells out his thoughts:-

“ ‘This method of dealing with thieves is both unjust and socially undesirable. As a punishment it’s too severe, and as a deterrent it’s quite ineffective. Petty larceny isn’t bad enough to deserve the death penalty, and no death penalty on earth will stop people from stealing, if it’s their only way of getting food. In this respect you English, like most other nations, remind me of incompetent schoolmasters, who prefer caning their pupils to teaching them. Instead of inflicting these horrible punishments, it would be far more to the point to provide everyone with some means of livelihood, so that nobody’s under the frightful necessity of becoming a thief and then a corpse.’”

The ‘excellent lawyer’ persists in arguing that the starving can always find work in a trade or on the land – but instead they “deliberately choose to be criminals”!

We would do well to pick up on the “intelligent man’s” suggestion that “it would be far more to the point to provide everyone with some means of livelihood.” The forms that ‘livelihood’ might take, how resources would be administered

by, for and on behalf of the individual and the community as a whole, are matters requiring dedicated study. There are no quick and easy solutions, no fairy godmothers waiting in the wings to wave their magic wands, allowing us to return to business-as-usual. Although we cannot change the past, the future is and remains our responsibility.

We Must Educate Ourselves

On the passing of the Education Reform Act of 1870, which brought state education to the working man when he was granted the vote, it was mockingly said that “we must educate our masters”. Board Schools provided education for the industrial workers, clerks and bureaucrats necessary to run the corporate world economy, in whose sole interests two world wars were fought. The cannon-fodder for the lunatic 1914-18 “war to end all wars” was derived from all classes, and all European nations. The wealth of fictional and non-fictional works on politics, philosophy, economics and the arts written in

this inter-war period provides a rich resource just waiting to be tapped. Individually and in groups, men and women took the trouble to move beyond their formal education and the day-to-day pre-occupations of their daily routine in order to study the work of leading experts past and present. The authorities they studied and the texts they wrote provide a sound basis for mapping a route out of the present morass and into the future.

However, as O’Duffy demonstrates so clearly throughout his works, the basic problem is not with the powers-that-be. Rather it is with us ordinary people – you and me – without whom the powers at the tip of the centralised pyramid would not have a leg to stand on. Humanity as a whole is in a pickle. It may well be that too many of us are, like “asses in clover”, comfortable enough as we are. Learning to study the map and use it to reach our desired destination may be just that bit too much trouble.

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Exploring the Social Question

Maria Lyons

Today, in any part of Britain, it is hardly possible to open a newspaper without reading the word ‘crisis’ in connection with some aspect of public life. Many versions of this crisis have been recognized, debated and diagnosed in academic literature. In an academic climate generally discouraging to ‘big picture’ research, however, comparatively few attempts have been made to interpret contemporary crises in terms of more profound social, historical and spiritual phenomena. Drawing in particular on the anthroposophical [spiritual science] worldview developed by Austrian philosopher Rudolf Steiner (1861-1925) this article introduces the case for exploring a more flexible, decentralised institutional framework for everyday decision-making. This would necessitate the replacement of traditional external compulsions and restraints, with the development of self-

knowledge within the individual social agent, leading to the internalisation of responsibility for the actions of the individual

From Thinking into Action

The failure of social policies, whether they be dreamed up from behind a desk, within academic papers or have a presumably pragmatic basis, can be explained by the simple maxim that wrong thinking leads to wrong action. Not wrong thinking in terms of opinion or mistaken theory, but an inability to think in a certain way: to distinguish the course of events; to remain with the phenomena. Steiner’s focus on the potential for heightening artistic awareness and developing the life of willing and feeling – what he called soul faculties – was an attempt to overcome the divorce between thinking and life which he considered the

consequence of a modern over-emphasis on intellectualism. Drawing more consciously on intuitive and emotive appreciation enables a deeper penetration of and insight into social phenomena, especially when dealing with the intangible and unfixed. Having arrived at judgements about social needs, transforming these perceptions into truly practical initiatives relies on creative and imaginative capacities, an ability to see beyond the immediate present without losing sight of its realities. To carry them out into new social forms and actions, moreover, requires a strong will.

Clearly, to accurately distinguish the course of events, an observer must also be a participant. A prerequisite for diagnosis is thus the restoration of human beings as the only source of judgement. We might characterise today's push for standard procedures (or, in currently fashionable parlance, "best practices") as part of a wider effort to absolve the individual of both prerogative and responsibility in organisational and institutional decision-making. Steiner's approach was not so much to present answers to specific moral, practical and social questions, but can be taken as a detailed re-statement of the conditions in which the questions are asked. Or at least, ought to be asked. His concern was with the types of arrangements that could exist to ensure that appropriate people are in the position to ask appropriate questions and as such arrive at "partial" answers within the context of actual circumstances. Much of his sociological discussion, therefore, deals with who is considered appropriate, and for what reasons.

Vibrant Economies

Again, there is an element of circularity in this: "What kind of institutions must exist for people to be able to have the right thoughts on matters of social concern, and what kind of thoughts must exist that these right institutions can arise". Although he did not specifically use the language of crisis as is so common today, Steiner spoke of society in terms of health and sickness (never 'good' and 'bad'), suggesting that social organisms pass periodically through states of order and disorder. While this

precludes any notion of a universal panacea, it does not mean that men and women cannot "enter into communities in which they would be able to continuously direct their activities in a social direction". It is, in other words, the kinds of relationships which are cultivated and formalised which determine the extent to which diagnosis can become a continual, living process within different spheres of social life. This stands in contrast to the political intervention and blanket policy package model of social therapy we are so familiar with today.

What is meant by a kind of thinking "trained for life" is best indicated by Steiner's approach to economics. The need for a form of "imaginative ideation" only increases as it becomes clear that the forces driving economic life are not physical ones. The natural economy has given way to financial and credit-based systems, where knowledge and information are the key factors of production. It is certainly no longer possible to count on the solidity of commodity exchange for like commodity. Steiner characterised a core problem with economic science as the tendency to try to "observe at rest things that are always in a state of flux". A state of movement cannot be observed by composing a multitude of tiny states and jumping from one to the other. If it were possible to determine one thing as 'money', another as 'commodity' and so on, fixed concepts would be suitable. This, however, is not the case. Money changes continuously, as do the values of products as they move through the process from production to consumption.

Although modern theoretical economics is increasingly complex, there remains an instinctive element to economic transactions which Steiner suggested needs to be cultivated rather than eliminated from economic dealings. He offers the example of the peasant who has no familiarity with economic theories, yet nevertheless knows instinctively what is a good price for a plough. He creates an image – or perhaps, receives an impression – derived from his direct involvement in the process of buying and selling and the concrete experiences of his industry and needs, which allows him

to calculate what it is worth his while to pay. Steiner considered this largely sub-conscious image-forming activity, occurring in the process of exchange, as a form of perception in its own right. He presented the sharing of these kinds of perceptions, or “sensibilities”, as the foundation for decision-making in the realm of production, consumption and trade.

Valuing Price

It is just this notion of “thinking in pictures” which, however, “makes the learned world so uneasy today”. A further problem identified with conventional economic science is that it is preoccupied with defining events rather than narrating them. To illustrate how a description of economic processes can change the decision-making scenery, Steiner took the question of price and the notion that price regulates of its own accord due to the law of supply and demand. Observing what actually occurs in economic transactions, he argued, exposes this as a significant over-simplification. Rather than one relationship, that between supply and demand, there are three relationships to consider.

In coming to market, the consumer is not just a demander for products, but a supplier of money. Likewise, the producer in coming to market to sell is not just a supplier of products but a demander of money. Supply and demand thus exist in the case of both consumer and producer. In exchanging, the consumer will consider the relationship between what he has and what he gives; *i.e.*, the interaction between demand and price will determine his estimation of the value of the product. When the price is high he demands less and vice versa. The producer, on the other hand, will consider the relationship between supply and price; when the price is high he supplies more and vice versa. It is only the trader, the middleman, whose standpoint is truly conditioned by the interaction of supply and demand. Price, therefore, ought not to be seen as a function of supply and demand but is rather an independent factor, equally primary. A “true” price only emerges when values are commensurate, in other words, when both parties consider the exchange to be

advantageous. In exchanging, the consumer will be operating under the influence of his equation ($S = f(P, D)$), the producer under his ($D = f(S, P)$) and the trader under his ($P = f(S, D)$).

In challenging the adequacy of the concept of supply and demand in understanding price formation, Steiner was not suggesting that Adam Smith was wrong, but rather that he observed the economic process from only one perspective, namely that of the trader. He then applied this equation to the system as a whole. In Steiner’s view, to make accurate economic judgements and sensible decisions, the perspective and particular expertise of all three parties needs to be taken into account. It is not possible, however, for one party in isolation (*e.g.* a farmer) to fully appreciate the needs and experiences of another (*e.g.* the distributor or consumer of his goods). That is to say, while one individual is perfectly capable of having a broad theoretical grasp of the processes of production, consumption and trade, the point in practical economic life is “not that we should know about things in general” but that we should know about something in particular. Only the person engaged in trading on a daily basis can completely understand the circumstances of trade for a particular commodity within a particular region, only the producer can be fully aware of the factors of production in his location, and so on.

Economic Associations

It is for this reason that Steiner felt the economy should be managed by “associations” made up of representatives from all three branches, making decisions on a consensual basis. Economic life is “striving to structure itself according to its own nature, independent of political institutionalisation and mentality”. Associations could be established according to purely economic criteria, for instance, their size would be determined by cost and manageability and so on. “Not laws, but men using their immediate insights and interests, would regulate the production, circulation and consumption of goods”. Importantly, this type of cooperation needs to be distinguished

from labour unions. Labour unions, although operating in the economic field, are based on political principles. In associations there would be no such thing as “wage earners” demanding higher wages through their collective strength. Rather, “artisans” would determine reciprocal outputs through price regulation, a price arrived at together with management and consumer representatives. Both the insights of workers and interests of consumers would be reflected in the association’s decisions.

Economic Altruism

It would thus be the task of committees, representing the three elements and communicating their different perceptions, to monitor economic trends, allocate resources, harmonise consumption and production, deploy manpower, and so on. As we have seen, the question of price is the most crucial. Price is the “barometer” which makes visible what is required in economic life as a whole. When prices are left to the vagaries of supply and demand, the ill-effects of fluctuating prices are felt long before producers have had a chance to respond and re-allocate resources. Steiner essentially proposed that the distance between the three parties be bridged through the more direct formation of contractual agreements. Prices can be regulated intelligently and with foresight by people observing what is happening on a day-to-day basis. By this is not meant simply legally requiring people to spend more or less money on a particular commodity; *i.e.*, altering the price-tag. Trying to bring about changes in economic circumstances by tinkering with price-tags applies the same logic as one would in trying to change the temperature in a room by fiddling with the thermometer rather than tending to the fire. It changes nothing in real terms.

It was Steiner’s claim that it is only state intervention that prevents the natural formation of such economic communities, for “nature determines needs.” “All that stands in their way is modern man’s obsession with the external organisation of economic life. Free association is the exact opposite of this external organising

for the purposes of production”. The notion that this, essentially altruistic, form of economic arrangement is a “natural” consequence of modern economic life again rests upon that basic description of the process of exchange given above. In any transaction (freely and willingly entered into, of course), both the buyer and seller in real terms make a profit. The buyer wants to buy advantageously, the seller to sell advantageously. The buyer, in his particular economic situation, has more use for the commodity than the seller; the seller, in his particular economic situation, can do more with the money than the buyer. In other words, for the buyer the commodity has the greater value, and for the seller the money has the greater value. As such, the value of both commodity and money has been increased simply by having been exchanged. The real exchange is not between commodity and money but between commensurate values.

Rather than being regarded as a competition, therefore, with each party trying to do better out of the trade than the other, the relationship between buyer and seller can be understood in terms of mutuality. In exchanging, the immediate need of each party is being met by the other party. In Steiner’s characterisation, the tendency to the division of labour, gathering pace only in the last few centuries, means that people are more and more dependent on this principle of mutuality in economic relations. The division of labour has a much broader social significance, for it entails in the last resort the phenomenon that “no one uses for himself what he produces”. In practice, no one works for himself at all. All that the individual produces by his labour is passed on to other men and women, and what he himself requires must come to him in return from the wider community.

From Self-interest to Community-interest

The egoism that obscures the fundamentally altruistic demands of modern economic life manifests itself in the practice of having labour tied to wages. To work for wages is to provide predominantly for oneself, that is, in contradiction to the logic of the division

of labour. In other words, one sees oneself as working only to earn a living and not to meet a social need through the production or manufacturing of certain goods for the general community. The difference is more than theoretical. To earn 'wages' means that the remuneration one receives has nothing to do with what one creates or produces. The worker is 'selling' his labour rather than the products of his labour. As long as the employer sees labour as a cost of business, he will seek to minimise wages while demanding maximum work. On the other hand, as long as the employee sees his labour as a saleable commodity, it can only be through the demand for minimum work and maximum pay that he can seek to establish himself as a skilful participant in the market and worthy member of society.

To counteract the conflict inevitably arising from this situation, Steiner argued that the concept of earning a wage – working "for a living" – needs to be taken out of the equation altogether. If profit is understood to result from the combined efforts of entrepreneur and labourer, then instead of selling labour for wages, the employee can become a genuine partner in the productive activity with a legitimate claim to a share in its returns. The effect would be a fundamental alteration to relations between employer and employee, from antagonism arising from naturally divergent interests to a spirit of cooperation and trust arising from mutual interests.

This would also entail a transformation in attitudes towards work itself. If the employee is paid for his labour, this payment will be his main source of motivation. Work, as suggested above, is divorced from its products just as the worker feels no real connection to the effects of his activity in the wider social context. If, on the other hand, the labourer is jointly responsible for the enterprise, able to influence its course as well as benefit from its successes, not only does work take on a new personal significance but the individual who carries it out has greater opportunity to engage with the overall aims of the venture and find value in the contribution it

makes to his community.

It was described above how associations, taking into account the big picture and what might be called the community interest, could be in charge of monitoring and regulating prices. Beyond the practical economic case that may exist for such arrangements, the principle of associative working is clearly understood to have a broader social meaning, one which returns us to the matter of diagnosis and healing. Associations would function, in a certain sense, as the consciousness – or conscience – organs of society as a whole. 'Right acting' depends upon 'right seeing'. In making economic realities transparent to everyone, either through membership or representation in various economic communities, the responsibility for one another that is a fact of modern economic life would also become transparent. No one can act economically without having an impact on someone else, and the notion that exploitation is the preserve of the rich is nothing but a comforting illusion. "Whether I be poor or rich, I am equally an exploiter when I purchase things which are underpaid."

In his account of associative working, Steiner was trying to show that modern economic demands (i.e. of capitalism) are not in conflict with modern social demands (i.e. of socialism) in the ways commonly – habitually – perceived. It is habits of thought, the tendency to hold on to certain assumptions and the actions/solutions that correspond to them, which prevent us from moving forward.

Maria Lyons has recently completed her Ph D. This extract is taken from her thesis: *The Crisis in Education and Man's Truncated Existence*. She is engaged in social research in Aberdeen.

Quotations taken from the works of
Rudolf Steiner: *Anthroposophy and the Social Question, World Economy, Towards Social Renewal, Threefolding: A Social Alternative*
Christopher Houghton Budd: *Prelude in Economics: A New Approach to Economics*
Goudenzen Assenza: *Beyond the Market: Economics for the 21st Century*

The Story of Peter Maurin

Dorothy Day

Editor's Note:

Peter Maurin (May 9, 1887 – May 15, 1949) was a Roman Catholic social activist who founded the *Catholic Worker* in 1933. He set out his ideas in short pieces of verse which became known as *Easy Essays*. His contributions to the Catholic Worker Movement were acknowledged by Dorothy Day in her autobiography, *The Long Loneliness*, and elsewhere. "Peter was a revelation to me," she said. "I do know this—that when people come into contact with Peter... they change, they awaken, they begin to see, things become as new, they look at life in the light of the Gospels. They admit the truth he possesses and lives by, and though they themselves fail to go the whole way, their faces are turned at least towards the light." Maurin was played by Martin Sheen in *Entertaining Angels: The Dorothy Day Story*. Dorothy Day's account of Peter Maurin's life was published in the first edition of the collection of his *Easy Essays*, published after his death in 1949.

Where was he born? In the little town of Oulet, in the Province of Languedoc, France, 200 miles from Barcelona, one of a family of 23 children. His own mother died after giving birth to five children, and his father married again and there were 18 more children. Amongst them there were four teachers, three carpenters, some farm hands. Some of his sisters were nuns and some of his brothers were members of religious orders.

"My mother's name," Peter told me some years before he died, "was Marie Pages. She died in 1885. Of her five children, only I and Celestin, a brother eighteen months younger, were left. My whole name was Aristide Pierre. Pierre was my grandfather and my godfather. He died at the age of 94 and was never sick. He worked in the fields until he was 85, and said he could not any longer because of his eyes. So he stayed home and made baskets and recited his rosary. He liked to work. He knew it was good for him.

"The last I heard of my brother, he was the head of a school in Paris, St. Clotilde's parish school. He had been a Christian brother, but when they were secularized they no longer wore the garb but went on teaching just the same. One of my half

brothers taught for the Christian Brothers' school and he was married to a school teacher who taught in a public school. I myself taught school for the Christian Brothers for about five years.

"Celestin was teaching in Pueblo, Mexico, when the first World War broke out, and he returned to France, and because he had not served his time in the army, he was put in the medical corps. He was buried alive by one shell bursting near him, and unburied by another. Another half brother was lost in the war, and there were five brothers in that war and probably some in this.

"My youngest half sister was a weakling but got stronger as she got older. She studied in England and she is a nun, I do not know what order, and is head of a school in Bolivia."

One time when Peter was giving us slogans, as we sat around the table at the Easton farm, he proposed the slogan, "Eat what you raise and raise what you eat," and we asked him what they ate in his family when he was a boy.

"We did not eat the calves, we sold them," he said. "We ate salt pork. We raised no hops, so there was no beer. We raised no grapes, so no wine. We had very little meat. We had plenty of bread; there was a communal oven. We had plenty of butter to season things with. We had codfish from Brittany fishermen. They went all the way to Newfoundland and Iceland to fish. We had vegetable soups and salads and cheese.

"It was in 1882 when the public school system started; I was 5 years old. It was compulsory in every village. My mother and father could not speak French, only a dialect like Catalan. (Joffre was born in French Catalonia and Foch in Basque Catalonia. Catalanian is spoken in Barcelona.) Our home language was more Latin than French. The name of our town was a Latin one, Oulet.

"The seat of our diocese was twelve miles away, and our parish church was two miles away. Oulet had fifteen families, and in the parish there were

ten villages. There were two priests, and they worked very hard. To supplement their living they worked in their gardens. The villagers provided them with wood, and they got some little pay from the state, a compensation which was regulated by the concordat made by Napoleon. There are 89 departments in France, and in my province of Languedoc there were seven or nine departments.

“My family owned 80 sheep, and there was a herder for all the village. There were probably 3,000 sheep in the flock, and they grazed on what was still communal land. It was very cold in winter. The fuel we used was branches from trees. We used to cut the branches every three years. The leaves were for the sheep and the branches for firewood. We cooked at an open fireplace.

“My father is dead, and my stepmother must be 75 now. Her name is Rosalie. She was 19 when she married my father. The last I heard, my brother was still farming and dealing in cattle.

“I lived there in the southern part of France, a peasant, on the soil, until I was 14, and then I went away to school. When I went to the Christian Brothers’ school near Paris I studied for five years and then I taught for five years. I was a member of a study club in Paris then. It was the same time Charles Peguy was there, but I did not know him nor was I influenced by him. Instead I was interested in a group which published a paper which came out twice a week called *Le Sillon*. It had nothing to do with the decentralist, the distributist movement, no, but it was interested in ethics. It understood the chaos of the time. Marc Sangnier was editor and backer of the paper. Later friends got out a weekly paper called *The Spirit of Democracy*. They were looking for an ideology. They were preoccupied with the idea of an elite in a democracy.

“I did not like the idea of revolution. I did not like the French revolution, nor the English revolution. I did not wish to work to perpetuate the proletariat. I never became a member of a union, even though here in America I did all kinds of hard labor. I was always interested in the land and man’s life on the land. That is why I went

homesteading in Canada, but after two years, after my partner was killed in a hunting accident, I went around the country with work gangs and entered this country in 1911, where I have been ever since.”

Another question that Peter’s friend on the lower East Side asked me was, “Was Peter ever married?” No, Peter was a single man, an apostle to the world, and all men were his brothers, and we were his family. It took a long time to get even the above facts from him because one of the outstanding characteristics of Peter was his love of ideas, and his impersonality in expressing them. He quoted authorities to bolster his ideas, men of prestige, he used to say, recognizing humbly that he was not a man of distinction. But he did not use incidents or personalities to illustrate his ideas. We tried to do that in the paper, in the *CATHOLIC WORKER*, which he urged me to start in 1933. I first met Peter in December, 1932, when George Shuster, then editor of *COMMONWEAL*, now president of Hunter College, urged him to get into contact with me because our ideas were so similar, both our criticism of the social order and our sense of personal responsibility in doing something about it. It was not that “the world was so much with us” as that we felt that God did not intend things to be as bad as they were. We believed that “in the Cross was joy of spirit.” We knew that due to original sin, “all nature travaileth and groaneth even until now,” but we also believed, as Juliana of Norwich said, that “the worst had already happened,” *i.e.*, the Fall, and that Christ had repaired that “happy fault.” We expected the suffering that goes with love, and we knew that only with such suffering are we enabled to “rejoice always.” In other words, we both accepted the paradox which is Christianity.

We also believed that “The Catholic Church, that imperishable handiwork of our all-merciful God, has for her immediate and natural purpose the saving of souls and securing our happiness in heaven. Yet in regard to things temporal she is the source of benefits as manifold and great as if the chief end of her existence were to ensure the prospering of our earthly life.” (Pope Leo XIII—

Immortale Dei.)

Peter's program for immediate needs which he outlined for me was as follows:

Alleviation of the immediate needs of the poor and indoctrination by example through voluntary poverty and the practice of the works of mercy, corporal and spiritual.

Clarification of thought through the *CATHOLIC WORKER*, leaflets, articles, discussions and meetings.

Houses of Hospitality in every poor parish to practice mutual aid, hospitality and charity, houses which would also provide workshops where the unemployed could be employed and where the unskilled could become skilled.

Farming communes, or agronomic universities, which would be founded on the faith and poverty of the Irish universities which housed scholars and students from all over Europe and which in turn evangelized the world, and which in turn in our day could become Christian communities of families where the communal and private aspect of property could be restored, and man would receive according to his needs.

Peter was influenced in his reading by Kropotkin and Eric Gill, A. J. Penty, Harold Robbins, Belloc and Chesterton. He introduced us to these writers. He preferred the word anarchist to the word socialist because he believed that nothing was so important as man's freedom.

As Harold Robbins wrote, "Freedom is the primary and supreme reason for the existence of mankind. That He should be freely loved and served seems, so far as our thought can penetrate, to have been God's chief reason for calling us into being. At the cost of this freedom God could have established and maintained a world full of ORDER, but not of justice, for free will is of the essence of human justice."

It followed that Peter was a pacifist and did not believe in the use of force. When I spoke to him toward the close of his life about compulsory military training and the registration that began it, and asked him what he would do, he replied

slowly, and with thought, "I would resist."

We have called Peter's book "Catholic Radicalism," and that is the title which he himself chose. He would have liked the *CATHOLIC WORKER* to have been named instead the *CATHOLIC RADICAL*, insisting as he did on the true meaning of the word, which is root, and certainly Peter was getting down to the roots of things.

His teaching was simple, so simple, as one can see from these phrased paragraphs, these "*Easy Essays*," as we have come to call them, that many disregarded them. It was the sanctity of the man that made them dynamic.

We wish to emphasize here that though he synopsisized hundreds of books for all of us who were his students, and that meant thousands of pages of phrased paragraphs, these essays were his only original writings, and even during his prime we used them in the paper just as he did in speaking, over and over again. He believed in repeating, in driving his point home by constant repetition, like the dropping of water on the stones which were our hearts.

We have been at work these sixteen years now, and countless thousands of the poor have been fed, sheltered and indoctrinated. There are half a dozen farms started and a few score groups of families have turned to the land, little oases in the desert of industrialism. This is the yeast which is leavening the wheat. There is heartbreak and failure, and suffering and death, too, in the record of our work. We are the dung to fertilize the soil so that the seeds of the gospel may grow and bear much fruit.

There will be much written about Peter in the future. We had hoped to have this book published before his death so that he could hold his work in his hands before he died. But he did not have that little joy. So we offer it to him now, and we beg him to bless it and us and continue to help us in the work he started.

DOROTHY DAY.

New York, The Feast of SS. Peter and Paul, June 29, 1949.

An Extract from
Faith and Society (1932)

Maurice Reckitt

It is difficult to resist the conviction that the goals and the standards of American civilization are more often pagan than Christian, and increasingly so. Any estimate of the validity and quality of religion as an element in American social development must be postponed.

What arrests the attention of the observer is the indifference of America, not to religious forms—which is perhaps less noticeable than in Europe—but to underlying Christian values. Scarcely anywhere does liberty seem worse understood or less at home than in the land of its plainest and noblest proclamation; nowhere is the personality of man more at the mercy of technique, or the animate so constantly the sport of the inanimate. The continent is pervaded by a mood and a habit of Intolerance—racial, cultural, social, religious. Democracy comes increasingly to be interpreted as the right of a majority, however composed, to “put over” anything it can, and enforce conformity on the dissident on pain of persecution. The idea of Work has become an obsession, so that any activity, however anti-social or parasitic, that can get itself included in the term is *ipso facto* blessed; and leisure, the indispensable condition of cultural development, has almost ceased to be respectable. Standardization menaces the spontaneity and essential variety of human nature, not only in the mass production factory of scientific management, but through the art of the cinema, and the literary dictatorship of the Book Club, with its monthly ration of certified “culture.” In the great cities the mechanization of life has attained to a culmination of artificiality which seems at times to threaten the very humanity of mankind. To draw once more upon a graphic pen that has already reinforced the argument of this chapter:

“Men had come to depend upon the machines for so many things that they were already helpless without them. Their flesh-and-blood bodies were no longer much good to them in

the life struggle of the twentieth century, not in America anyhow, and certainly not in New York.

“No man could attempt to live in New York City without the help of machines. He couldn’t provide a home for his children, or transact any business, or obtain any food without them. All you had to do to see that this was true was to look at the place. When a man lives five hundred feet up in the air and has to arrange for his infants to get fresh air in wire-caged window-boxes suspended over an abyss, how is he to get milk and butter and eggs up, or to get up there himself without a machine to lift him off the ground? Stairs are no good to him. His legs and his heart-pump couldn’t stand forty flights of stairs.

*“This city is obviously not designed as a habitation for men or animals. Its conception has nothing whatever to do with the physical needs of Nature’s creatures. It is perpendicular, and entirely made up of minerals, stone, steel, iron, copper, and various composites of stone. . . . There are only a few patches of grass. . . . The beings who are at home in that city are made of metal and animated by the force of electricity. They are of every size and type. The process of mechanical invention has produced as many types in a hundred years as the process of evolution managed to produce in a hundred thousand. . . . Life for a mere man in such a city is a precarious business. He is about as safe and comfortable there as a tight-rope walker balanced above a roaring iron river.” (Extract from **Mary Borden Flamingo**, (Heinemann 1927) pp12-13.*

We are often reminded that New York is not America, and the reminder is a valuable one. But it is the spirit of America that has made New York possible, and it is in many of its aspects most characteristically expressed thereby. It is a spirit of great potentiality;

but it is all too predominantly the spirit of financial civilization. And such a civilization can never fulfil the requirements of a Christian [social] order, for its objectives are inevitably distinct therefrom. Its treasure is in material achievement, symbolized by dead gold and all too living machines. And where the treasure is, there will the heart be also.

Extract from: *Faith and Society: A Study of the Structure, Outlook and Opportunity of the Christian Social Movement in Great Britain and the United States of America.*

Longmans Green and Co., London, NY, Toronto
1932, p64-5

Your Money or Your Life!

Frances Hutchinson

In the language of today, time is money. Time spent on any activity which is not earning or spending money is not accounted useful to the mainstream concerns of society, and is therefore considered a waste of time. All social ventures must be financially viable, if they are not to be consigned to oblivion. In short, the time of every single person with whom we interact as socio-economic agents is reckoned on an artificial calculus of money. Whether we deal with the transport system, the legal system, food, farming, medicine, education, technology, engineering, conservation, waste disposal, sport, music, the arts, the media, government, the military or the family, finance determines every policy decision made. All actions, plans or proposals must meet the same criterion if they are to proceed: can they be justified 'economically'? So ingrained has the notion become that we must earn or apply for the money before we can do anything at all, that we no longer notice it is happening. It is exactly as though Michael Ende's 'grey gentlemen' have taken over every institution within the social order.

The Story of the Grey Gentlemen

Four decades ago, when Michael Ende first published *The Grey Gentlemen*, the story struck a chord with many people. It has since been translated from the original German, and made into an Americanised film under the title *Momo*. Its very popularity as a children's story, however, may have obscured the author's primary motivation for its telling. It is indeed

a story written for children from 8 to 80 years of age, as the author indicates. However, such are the social changes which have taken place since its original inception that it is perhaps only remembered by people who are now in the upper ranges of the age bracket.

A skilful story-teller, Michael Ende portrays the ages-old tale of the victory of good over evil, set in the context of the later decades of the twentieth century. A child chooses to make her home independently in the ruins of an ancient amphitheatre, on the edge of a big city somewhere in Europe. She lives in a symbiotic relationship with the local village community, befriending old and young alike. The children, who are increasingly neglected by their busy parents, find particular delight in the imaginative games and stories generated by the presence of the strange child. The ability of the child to re-ground children and adults in their common humanity, in the values of community and in the world of nature and spirit is discerned as a threat by the 'grey gentlemen' who, quietly and unnoticed, have been laying down their strategies to absorb human time completely. The child escapes. Over the course of a year the remaining members of her community become automatons under the control of the 'grey gentlemen'.

In this 1973 story, Michael Ende depicts a certain malaise, a constant frustration of the general population as they desperately sell more and more of their time, getting into increasing debt to the grey gentlemen, working furiously

harder and longer hours, in the forlorn hope that in the long run they will save their own time. *The Grey Gentlemen* has proved to be uncannily prophetic. In all major institutions, change has been introduced from some hidden, unaccountable power source. In work places across the land 'they' continue to introduce controls which prove to be beyond the powers of resistance of the workers.

From Homestead to Bedroom

As each day ends, the parents themselves have neither the energy nor the skills to give proper time to their children. Their choice is between full-time employment on terms dictated by the employing body, or penury. Thus many parents face the necessity to leave home in the early hours of the morning, returning late in the evening. Child care arrangements may take a variety of forms, ranging from nursery care services or a series of nannies. For both carer and recipient of the services, financial considerations dominate the choices to be made. If the truth be told, neither parents nor carers would make the same choices were the money question to be left out of the equation. For the first time in history, the ability to access the material economic requirements supplied by the social framework is entirely dependent upon selling one's time for a reward accounted in 'money' terms. The 'grey gentlemen' assure parents that children ought not to play freely in field, forest or street, nor must they watch their parents work, listen to music or sentimental folk tales. In the past, they maintain, life was nasty, brutish and short. Thanks to the new technologies, modern ways are clean, comfortable and safe. The future workplace will be so different that it is essential for you to put your children through appropriate training, so that they can 'earn a living'. There is no time to stand and stare because nobody in their right mind would wish to go back to the bad old days.

The story of *The Grey Gentlemen* owes a great deal to the work of Rudolf Steiner, whose contribution to sound educational thought and practice is well known. On August 10th, 1923

he delivered a lecture in Ilkley, Yorkshire, at the invitation of the English educationalist Margaret Macmillan. As Steiner stood by the Swastika Stone [on Ilkley Moor], a small child who would have looked a little like Momo, the central character in the story, could have been wandering freely on the open moors. That child was destined to become Nanna, the grandmother of my own children. Like other pupils at local board schools in those days, Nanna might be sent out from the classroom on errands to houses all over the town. Her children were born at home, and were equally free to find their own way through fields, farms and woodlands. At times her sons accompanied their father to his work in a railway station or signal box, or saw the parents of other children at their work as local shopkeepers, or milking cows on the local farm. They had no television, no radio, no electricity even, so that the winter nights were spent telling the type of story that have fired the imaginations of children throughout the ages.

Over Nanna's lifetime all the parents came to be working for the system devised by the grey gentlemen. The Church School was pulled down, to be replaced by a modern purpose-built box, fenced off from the world by ten foot high railings accessed through electronic gates¹. The sound of children playing freely in the woods, fields and moors, became a thing of the past. For their own good, children were increasingly protected by CRB checks, Health and Safety, and rules and regulations of all kinds, so that even their own parents cannot access them easily within school hours. The regulations are enforced by inspectors and teachers alike, on pain of losing the income source which enables them to sustain their families.

The 'grey gentlemen' have created a world social order from which that imagination which flows from a sound childhood has been systematically eliminated. It is a nightmare world, and it is one which is being increasingly recognised as such. The ability to perceive creatively, using the poetic sensitivity which combines passive and active elements in

thinking, has been systematically drummed out of childhood.

To be human is to be a part of human society. Each helpless babe born into the world needs to be fed and nurtured within a loving relationship in order to grow into a healthy adult. In due course, adult men and women must find a place within the wider society in which they can live out their lives, by stepping into an institutional framework inherited from the immediate past.

Since society is a living entity, subject to constantly changing circumstances, no social system has ever been entirely static. On the whole, historically documented social change has been welcomed as a sign of progress, of humanity advancing to a higher cultural, technical and spiritual state. Yet, as industrialisation has brought change on an unprecedented scale, the greater individual freedoms from the restraints of traditional social forms have not automatically brought a sense of greater individual responsibility for the common good. On the contrary, the technological progress of the twentieth century has given rise to a concern, expressed by Eric Fromm in his Afterword to George Orwell's *1984*: "can man forget that he is human?"

The Dismal Scientists

The novel feature of post-industrial society is that, in all three spheres of the social order – economic, cultural, political - workers operate under orders as they seek to earn an income in the form of a money wage or salary. Whether one works to produce the material necessities of life, or in education or culture generally, or within the sphere of constitutional rights, matters not at all. Artisans, doctors, teachers, engineers, farmers, nurses, carers, wholesalers, retailers, lorry drivers, garment workers, physicists, biologists, chemists, sewage workers, lawyers, bankers, bureaucrats, accountants, artists, the military, politicians and professionals of all kinds are defined by the work they do *for money*. They work under orders, in a military-style 'line management' system. When payments

of money cease, on retirement or 'redundancy', their status vanishes into thin air: their definition of self as an active social agent in that particular role, ceases to exist. Within corporate or State institutions, the ability of the individual to determine or even to influence policy has been reduced to virtually nil.

The 'grey gentlemen' use economists to explain and promote their policies. Thus if a social venture is deemed 'uneconomic' it is closed down on the grounds that it is wasting money. Humanity has become mesmerised by the money system which it has created, but can neither understand nor control. The scientific and technological progress which now underpins every social institution on earth, has been evolved through the division of labour which the money system made possible. Men and women agree to work in the economy, working harder and longer hours 'making' money, and more money, which will 'save' them time in the future, because they are trained as children to set aside their powers of imagination. However skilful in their particular field, they merely have to follow instructions as part of a complex team. Rather like the Sorcerer's Apprentice, we are spellbound by our own invention – the money system.

In the late nineteenth century finance promised, for a while, to become a tool for sound social development. Through the extension of the division of labour in small scale industries, the banking system could have been used to cultivate the socially beneficial development of science, technology and the arts. Endorsed within the political framework in an open debate, facilitated by healthy growth within the institutions of higher learning, and the cultural sphere generally, the money system had the potential to promote a socially just economy. The First World War enabled those who had another agenda in mind to set up a very different institutional framework.

A General Malaise

Institutions in all three spheres of the social

order remain subject to the artificial laws of an artificial money system. In order to work as a doctor, educator, artist, politician, lawyer or in any sphere of life whatsoever, one must be in *employment*. That is to say, one must be in the position of putting aside one's personal opinions if they conflict with that of the employer or employing body, on pain of losing one's status, the ability to develop one's talents, and above, one's means of livelihood. The implications of this worldwide phenomenon are too profound to be glossed over by voicing doubts, whilst citing surviving pockets of good practice.

Solid evidence, which can be weighed on its merits, exists to demonstrate that the study of human sexuality (sexology), psychology, mainstream economic thought, sociology, social psychology and the social, medical, military, economic and behavioural sciences generally, arose through the generous funding of university departments by powerful banking interests². In short, it is no accident that human interaction within all the major institutions of society, schools, media, medicine, food, farming and politics, has come to be moderated by the behavioural 'sciences'. Phillip Day sums up the situation:

"At first glance most would not even acknowledge the incredible changes psychiatric and psychological theories have had upon our world. Yet ... they have permeated our courts, our police, our hospitals, our movies and TV, our school yards, our governments and even our homes. Who would consider for one moment that psychiatry could have played such a fundamental role in the development of politics, education, entertainment, war and medicine?"³

One must conclude that "things have finally come to the point where the leading positions everywhere are held by those who are most contemptuous of the ideal, of the spiritual," exactly as Rudolf Steiner predicted. Their power lies in money's power to command the willing services of the millions of workers in paid employment across the world. Once we face the

fact that 'the authorities' presently dominating the social order may not have the best interests of humanity at heart as they force us train the next generation to obey the promptings of the 'grey gentlemen' in their hearts, we break their spell.

The History of Money

All we have to do is to study the money system. And that we are very reluctant to do because we know it would take time and, as things stand, we do not have time to spare. So we remain content to listen to the grey gentlemen, as they encourage us to keep on working. And that is exactly how the grey gentlemen want it to be, as they know full well that if we were to bother our heads about such weighty matters as money and finance, the spell would indeed be broken. They also know that beneath the apparent complexity of financial matters lies the simple but dangerous truth. Once we know what money actually is, and how the *working-for-money* system evolved, we cease to be enchanted by a system which is inherently evil. Presently, money is no more than blips on a computer screen, but the powers that be have been busy assuring us that electronic money is more convenient to use than cash. Soon even that will disappear. The plan is for the card or embedded chip to govern all exchange relationships⁴. Money is to become a thing of the past.

The origins of money date back to the origins of human 'civilisation' on earth.⁵ Money set out as being any commodity deemed desirable in its own right within a particular community. Cowrie shells, feathers, precious stones or metals desired for personal adornment as status symbols could facilitate the exchange of weapons, cattle, slaves or women. In time precious metals became acceptable over wide areas. They were often formed into coins, the validity of which was endorsed by stamping the image of the political ruler, the king or emperor on the coin. Money, the power to command, has always needed to be endorsed by the political sphere. Authorities like Glyn Davies recount the familiar story of the goldsmiths storing

gold, and lending out more than they held in the form of paper promises to pay which had to be repaid with interest. In the early days the debt-based banking system premised upon fractional reserve banking remained, nevertheless, within the comprehension of the ordinary man or woman. One could still, in theory at least, present a promise-to-pay at a bank and expect it to be redeemed in a tangible asset such as gold. Today, money, legal tender (that which must in law be accepted in settlement of a debt) is what the political authorities declare it to be.

Working for Love or Money?

With the growth of materialistic individualism over the past two centuries, money has come to be the chief means of directing humanity's use of time. Currently, that use is regarded as a natural and normal state of affairs. Going to work for money is what 'Rational Economic Man' does. The fact that working for an individual wage or salary reward is regarded as normal has obscured the communal nature of work. The growth of the huge bureaucracies currently strangling policy formation in the public sphere has only been made possible by the practice of working for a money wage or salary. Individuals working for corporate or state institutions find themselves implementing policies inimical both to human nature and common sense, but feel they have no choice in the matter but to carry on regardless because there is no alternative.

Nevertheless, money remains nothing more than a social construct, and as such is not necessarily

a force for evil. Having no existence outside the social realm, it can be used within that realm according to the intentions of the social and spiritual forces directing its use. In our times money directs far more than the neutral exchange of tangible, physical, material goods. It has become a particularly harmful force, because of its power to direct the everyday life of the individual.

In the early decades of the twentieth century, when my children's grandparents were children, the household, set in the street or countryside, continued to be the place where the individuals learned the physical, social and emotional skills necessary to take their place in a living community. A money income, from whatever source, made a contribution to a portfolio of income streams of skills, knowledge and material artefacts administered under the authority of the adult members of the household. Food growing, gardening, woodworking, dressmaking, cooking and all manner of practical skills were picked up in the home. The neglect of domestic skills in the learning processes has long been a cause for concern for men and women in all walks of life in the UK and elsewhere. Throughout my lifetime women in particular have voiced deep concerns at the elimination of household and family values from the androcentric educational agenda. If change is to come about, the first step is to recognise that *time* is more valuable than *money*.

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¹ Recently, I found a seven year old boy drawing a picture of enormous black barred gates secured with a huge padlock. The space between the bars was left white with touches of pale green. Above the gates shone the sun's rays, radiating in a semi-circle. Below the gates were large letters **h e v a n**. Yes, he told me, heaven is on the other side of the gate.

² For a contemporary resumé, see Kerry Bolton *Revolution from Above*, Arktos, 2010.

³ Phillip Day *The Mind Game*, Credence Publications, 2002.

⁴ See *The Social Crediter*, Winter 2011.

⁵ Great tomes have been written on the history of money subject. See e.g., Glyn Davies *A History of Money: From Ancient Times to the Present Day*, University of Wales Press, 1994.