

# THE SOCIAL CREDITER

## FOR POLITICAL AND ECONOMIC REALISM

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### The Aims of Education

by BRYAN W. MONAHAN

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#### 1. THE DIRECTION OF EVOLUTION.

It is quite possible that, left to itself, science would have exhausted its materialistic aspect, as a point of view, in a shorter time than it has—an observation suggested by the increasing signs of present exhaustion, and some consideration of the development of psychology. It has not been left to itself, for science is manifested through scientists, who cannot help retaining those human characteristics which respond to propaganda, however subconsciously. Science is not, of course, a *thing*; it is a method, and materialism is not inherent in that method. On the other hand, science is implicit in materialism, and materialism has been propagandised; materialism, in fact, is probably better conceived as propaganda than as philosophy.

Science as a method was bound to be applied to the study of behaviour, and no doubt must have revealed quite shortly that while a materialistic description is applicable to the mechanical aspect of behaviour, something else is left over, just as in Douglas's analogy there is something that is not comprised in the description of the towers, wires and machines of an electrical power system. Everyone knew that quite well until propaganda distracted their attention from the obvious; nevertheless, psychology soon rediscovered it. Progress from that point might have been rapid and genuine had not Freud's teaching been propagandised, thus diverting attention from the disclosure, and subsequently the satisfactory exoteric and systematic formulation, of a vast field of occult knowledge.

In the present state of our language, largely the result of newspaper "education," it is difficult to give a name to that "something" without suggesting ideas which one does not intend to convey; but there is an aspect of the "something" which can safely be named, and which is *accessible to the observation of everyone within himself*: Purpose. Quite apart from its manifestations in others, which to some extent lend themselves to mechanistic interpretations, *purpose is also a subjective experience*, the contemplation of which may lead to a comprehension of other aspects of the "something." But whether it does or does not, the perception of purpose alone is sufficient to reveal our bodies as instruments of our purpose.

If one "lines-up" one's *out*-look from this concept, one can perceive a number of relations holding in Reality which perhaps were imperceptible before. Looked at from the

point of view of the subservience of mechanism to purpose, the outstanding connection of the facts of organic evolution leading to Man is the development of what I shall call *lability*. From this point of view, genetic evolution, facts of which have been ascertained, has a different importance from its importance in the purely biological (in the narrow sense) point of view. What is impressive in genetic evolution is the remarkable uniformity of structure, for each species, which is transmitted by its mechanism. Such adaptation to environment as it provides is but slow. But adaptation to environment is a negative concept, from the point of view of purpose, and contrasts with *domination* of environment, which expresses purpose. Purpose thus aims to set the individual free of the necessity of mere passive adaptation: at several generations remove.

Underlying the stretch of evolution of which Man is the present product, we see a "catching-up," as it were, of purpose over mechanism. Genetic evolution in the man-line (but not in all evolutionary lines, if in any other) has produced an increasingly labile organism, so far as potentialities of behaviour are concerned. There is hardly an item of behaviour which does not have to be learnt by the developing human individual; indeed, some infants even have to be taught to suckle—*i.e.*, how to make use of their suckling reflex. To say that all men walk alike means little, because walking is one of the least of the things a man can do. The perfection of the acrobat is a measure of what man can achieve in one direction, and the tensor analysis in another.

Evolution means, for man, the setting free of the individual from the slow certainty and sporadic accidents of genetics. Individual purpose has been progressively emancipated by the provision of an increasingly flexible instrument. What a man is and becomes, depends on purpose—his own, or another's, but *this whole trend of evolution can be understood, has meaning, only from the point of view of immanent sovereignty*, whether or not this has a transcendent component sovereignty of purpose as an aspect of a more comprehensive reality.

The evolution of man, therefore, is almost the opposite of what is generally assumed. The human individual, as born, is hardly adapted to his environment at all; for years he cannot even exist without the assistance of others. Prac-

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### The Cumberland County Council, Australia

The following letter to the Editor appeared in *The Daily Mirror*, Sydney, December 20, 1955:

Sir,—I think with Irvine Douglas—and there is no doubt other ratepayers and taxpayers are of the same opinion—that the imposition of Cumberland County Council as an overriding authority in matters of local government is one of these backhand blows that is dealt out to an unsuspecting public.

The idea or concept of “planning” as a policy rests upon the assumption that planned economies such as Germany and Russia are the hope of the world and we should emulate them.

“Planning” is a war-time measure, essential[\*] to deal with an emergency and mitigate it.

As an overall plan for living it falls into the category of a plot against the natural expansion of the individual's desires and his or her personality.

If persisted in, this policy will destroy the internal fabric of our State institutions.

If, through laxity or apathy we allow our Common Law rights to be circumvented, it will be a great evil that our children will need to overcome.

So that justice may again be known as something in this land, we seek the intervention of the judiciary and the Church to stand and pronounce upon the activities of the Cumberland County Council.

J. STIRLING,  
 25, Langer Ave., Dolan's Bay.

[\*] A copy of Mr. Stirling's letter shows this word as “essentially.” References made by him to Magna Carta were not published.—Editor, T.S.C.

### BOOKS TO READ

By C. H. Douglas:—

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### THE AIMS OF EDUCATION—

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tically speaking, only his vegetative functions work automatically, to begin with; what other abilities he achieves, perfects, and relegates to a condition of relative automaticity (“the unconscious”) depend on purpose—his own or another's. It is at this vital (living) point of acquisition of abilities that free will operates. What a man is at any moment he has just become; he is, at each instant, the latest integration of a continuous series of decisions between alternatives.

That the problem essentially is not one of adaptation to environment is clear from the fact that other animals, perhaps without exception (unless man has interfered), are far more perfectly adapted, with a perfection that ties them all the more to their environment. The biological problem was—and still is—to produce a material structure in which the physico-chemical properties of matter, which of course must be accepted as given, increasingly serve purpose, just as the properties of concrete and steel serve the purpose of the engineer, for example. In other words, the explanation of evolution is not adaptation to environment, but adaptation of environment. The perfectly adapted creature is, in fact, from the point of view of purpose, a failure; it is to the creature with a problem (*pace* Freud and Adler) that we must look for progress.

Purpose is served by the genetic mechanism especially as regards structure; but there is another mechanism parallel to it, and in man of immense importance; it may be called External, or non-genetic, inheritance, in contrast to internal genetic inheritance. Probably it is synonymous with what is called the cultural tradition, in the comprehensive sense of these words. The cultural inheritance exists among animals, though to what extent we do not know—so that we are not dealing with anything specifically human; but in humans its significance is so much greater that it amounts almost to a difference in kind. And that is why lability is such an important achievement—it allows culture to superimpose on the genetic structure greater and greater modifications *within the life-time of the individual*.

Probably the most important embodiment of external inheritance is language, and perhaps the shortest way to grasp the significance of external inheritance in relation to internal, or genetic, heredity is to consider the difference between normal man, and the untrained, and trained, deaf-mute.

(To be continued.)

### SOCIAL CREDIT LIBRARY

A Library for the use of *annual* subscribers to *The Social Crediter* has been formed with assistance from the Social Credit Expansion Fund, and is in regular use. The Library contains, as far as possible, every responsible book and pamphlet which has been published on Social Credit together with a number of volumes of an historical and political character which bear upon social science.

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### Terra Firma by NORMAN WEBB.

"Till we become divine we must be content to be human, lest in our hurry for change we sink to something lower."

—From *Barncaster Towers*, by Anthony Trollop.

One of Douglas's Latin tags was "*Demon est Deus inversus*," having reference to the inverted nature of evil. That statement is literally a reversible one, and emphasises the constant necessity for correction required in human thought. For the human will, which is behind all conscious activity, if it is not restrained tends to abstraction as it is called, and to float away up into the ether of its own unreasonable wishfulness, following that course as naturally as gas ascends, unless it is religiously (*religare*, to rebind) kept down to the *terra firma* of hard fact. And what, comprehensively, is hard fact? The hard fact, which is only hard in the sense of firm, sound, is that man cannot have, and if he were really intelligent could not want to have, what is unreasonable or against nature. Reason is the name we give to the higher, more rarified forms of common sense—itsself, alas, a word that is today in a fair way to becoming a contradiction in terms by reason of its increasing uncommonness. For it is the inevitable trend of irreligious ages such as this appears to be, to restrict its application to purely material considerations and specialised technical fields; what might be called secondary and physical effects. So that in the natural course of time, without compensatory influences, the conduct of the affairs of the world comes to be largely in the hands of a generation that has never heard of common sense as applied to ethics.

This may be the age of the Common Man, as the citizens of the United States are wont to affirm; and always to Douglas's profound disgust. It is not, unfortunately, the Age of Common Sense.

Reason is that quality which more than any other distinguishes mankind from brutekind. In morals, as narrowly applied to sex, and such virtues as loyalty and affection, *etc.*, we are little above, and often below, the animals. But our logical faculties, when based correctly, are so markedly superior as to constitute a radical separation. This is what appears to make it so essential to tend and preserve our precious gift of reason with that constant and expert care that was once the special faculty of the Church. It is a very practical matter indeed, as well as being of vital importance, this understanding of ourselves and the urges and desires that possess us, and their feasibility. For if you observe this universe in which we live dispassionately, one of the most obvious things you will have to admit about it is the fact that it has a nature of its own and, having regard to its immensity, a very powerful one; a nature of which we ourselves are part, and a very important part. So that if at the moment it appears to be in a particularly precarious condition, we cannot reasonably absolve ourselves from responsibility or evade the obligation to question our consciences as to where we have failed in regard to it. It is not impossible that we might find ourselves strangely lacking in a proper appreciation of certain of its aspects. We might realise that if our faculties had not been so largely concentrated elsewhere, upon the somewhat pointless application of our newly-acquired knowledge of physical energy as an end in itself, we might have been able to see more clearly what a wonderful conception this world was. A place to

be studied, as Paul indicated, "in fear and trembling," certainly not to be tampered with lightheartedly. In short, a universe to be respected if for no higher reason at least as our common sense teaches us to respect the oncoming traffic on one of our roads, and to abide by its rules. I use this analogy advisedly; for in spite of all the rather crass and sentimental clamour that is raised about "the toll of the roads," they represent a part of that rapidly shrinking area where common sense does still predominate and its warnings of potential chaos are relatively understood and respected.

It has to be constantly kept in mind that we are operating in a strictly sequential world. It is significant I think, that Bernard Shaw, who was one of the founders of the Fabian Society, the school of modern Socialism, and as such, had no use for Douglas and his approach to social and economic matters, puts into the mouth of his typical revolutionary John Tanner in *Man and Superman*, the dangerous facile observation that, "the Golden Rule is that there is no Golden Rule." That is a pernicious half-truth—a loose statement of the ethical *demi-monde*—which has only to be taken at its face-value and acted on literally to be disproved. If Shaw had been fool enough to put it into practice on one of the main roads round Weiwyn, he would have had prompt and practical proof of its lack of virtue. On the principle that *demon*, poor chap—wrong-headedness of any kind whatsoever—is only *Deus* upside-down and in need of help, it is not difficult to realise how important and practical this matter is. In view of this inverted nature of evil, it would seem to be an essential habit for every intelligent Christian to cultivate that of automatically reversing all problems, all phenomenal ideas, that present themselves. And this, not necessarily in order to turn them down in a negative spirit of puritanism, but literally to turn them upside-down, for the purpose of clear judgment.

It must have been something of this sort that Edmund Burke had in mind when he cited "eternal vigilance" as the price of freedom. It is fundamental. Whereas, there is nothing fundamental about revolution, which invariably centres round personality and personal jealousies and ambitions. The John Tanners of this world—Shaw himself, of whom Tanner was a projection—when it comes to the bit, are found to be almost wholly personal in how they propose to meet a situation the real cause of which is either ignored or not understood. Even when such individuals are not actively ambitious or jealous—and Shaw was certainly not that—they are the unconscious victims of an inferiority complex, which tends to present the whole world to them as something in urgent need, not so much of understanding, as of their own personal reforming attention. For them revolution literally means, in Douglas's words, "the old firm under new management"; the same old crooked tree, with a different crowd of popinjays twittering in the branches. Genuine reformation on the other hand, is something entirely different, and has little or nothing to do with personality, though it is brought about, like every human activity, through, and by, persons.

Many propositions subjected to this process, will be found on examination to be not worth the execution. One has to be prepared for strange and unexpected results; for reversal in place of revolution can mean that instead of being at the head of the queue, the proposer may find himself

at the back. It might be argued that such a philosophy would lead to inertia, and even apathy. But, having regard to our fundamental ignorance of the ends and purposes of Life, it is frequently found that, not only can as much good accrue as a result of what we refrain from doing as from what we do (there is such a thing as negative benefit), but that *how* we go about a thing, being a matter of which we can reasonably be expected to know something, thereby acquires a relative, a temporary importance over *what* we go about, often with disastrous results for the over-insistent extrovert. This seeming paradox is in itself a most important point since it is a complete reversal of the habitual mood of extreme urgency in which almost all human propositions are undertaken. For, without religion, we tend to stress the all-importance, or almost all-importance, of our own proposal, and, as a corollary to that, of course, goes the all-importance of the proposer.

This egotistically wilful attitude towards ends, inevitably produces an un-balance, and tends to disturb the whole situation profoundly. For it leads directly to what is so noticeable today, the rapidly-spreading indifference to the quality of the means employed to achieve those urgent ends; and as a consequence, to the steady decline in the quality of our entire social environment, which so pains all thinking individuals today. There can be little doubt that it is this sudden mood of rabid impatience, so characteristic of the disciples of Karl Marx, that is the procuring cause of the disconcerting speed, in terms of history, with which the de-Christianisation of Western European civilisation has proceeded, in the last half-century particularly: Leaving us, apparently, with nothing to take its place except a shallow and cheap and quite unsatisfying materialism.

Eventually, if the proper means are not forthcoming, to restrain the Marxian heterodoxy at its source (both the need for which and the means, it was once the recognised function of the Christian Church to teach), and to bind this ugly abstraction back to some semblance of realism, it is obviously destined to make a wilderness of our civilisation; turning it into something so unattractive and socially discreditable, as no longer to be capable of holding together anything more intellectually independent than a community of drudges. This situation requires to be faced, for it is ultimately nihilistic. Such heterodoxies, if they are not, so to speak, liquidated, tend to crystallise and become embedded in the social philosophy of the times as orthodox. The fallacy in question—for it is no more than a fallacy—is that attributed indifferently to two outstanding Renaissance figures, Machiavelli and Ignatius Loyola, that “it is justified to do a little wrong that good may come”; a statement that contains the ultimate denial of all Christian Truth. On the contrary, and in spite of the fact that one may be only too easily forced into such courses, it is not justifiable; for the simple reason that incorrect methods do not, and cannot, produce correct ends. To imagine that they can is the first step, and the last, in the separation of means and ends—that demoralising abstraction against which Douglas fought with every faculty he possessed.

### Automation and Christianity

It is proper that a growing number of Christian thinkers and writers should be concerning themselves about the subject of automation. The ever-increasing growth of auto-

mation is one of the major dynamic factors in the world today. Its impact upon the present social structure will be such that it will either provide the individual with genuine economic freedom, growing leisure, and greater opportunities for spiritual development, or it will lead to what has been aptly described as technical barbarism, with the individual being harnessed to projects over which he has no control.

Unfortunately, however, those Christians who have concerned themselves about this matter have, with a few exceptions, demonstrated that their thinking is either dominated or confused by the very materialism which underlies the policies of the planners of all types. We will take two examples to demonstrate the truth of our accusation: Recently in the U.S.A. a prominent Roman Catholic businessman, Mr. John Adams, gave a nation-wide radio talk on “Automation and Religion.” This talk has been widely featured in Roman Catholic newspapers. It is true that Mr. Adams earnestly desires a Christian solution of the problems which he sees resulting from automation, but after mentioning “technological unemployment” as if it were some dread disease instead of a most desirable result opening up the possibilities of a new Civilisation, all he could suggest was that he and his fellow Roman Catholics “should fully explore the possibility of annual wages, stabilised employment and retaining of displaced workers.”

Mr. Adams clearly believes that the purpose of the industrial system is not to supply the genuine desires of individuals with a minimum of work, but is to provide “full employment.” He elevates a means into an end, and demonstrates that he has no conception of genuine freedom and a leisure age in which individuals will be able to develop one of their most divine attributes: individual initiative.

The second case of perversion is found in the Melbourne Roman Catholic weekly, *The Advocate*, of September 1, in which the writer first makes some observations with which we must agree, but then goes on to claim that “the law of man’s nature is decreed by God, ‘In the sweat of thy brow shalt thou eat bread.’” Now we do not claim to be theologians, but it is most significant to note that while throughout the ages St. Paul’s remark has been used and, we believe, perverted, by Puritans of all Churches to justify austerity and hard work for the individual, little reference is made to Christ’s statements which emphatically reject any suggestion that He believed that the nature of man was such that he must be forced to work for his own good.

It is true that some work, not all work as claimed by the atheist Freud, whom *The Advocate* quotes with approval, helps “bind the individual to reality,” but it is both false and anti-Christian to infer that if freed from work which he is compelled to do in order to obtain a living, the individual will not exercise his individual initiative to develop creative activities of his own choosing. The Truth will make us free, said Christ. And the Truth about man’s nature has been demonstrated beyond all argument by the fact that throughout history those with genuine leisure and economic freedom have made the greatest contributions to the development of civilisation. Every Christian should welcome automation as something to be used progressively to free individuals for the life more abundant, both spiritual and material.

—*The New Times*, Melbourne, September 9, 1955.

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