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VOICE

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Social Objectives and Social Structure

The statement that "society is primarily metaphysical" is another way of saying that in the Reality of the Universe, in the Reality of God's creation, material things are subordinate to spiritual matters. It postulates that on the metaphysical plane there is a prototype, which is God's perfect conception of society, and that no society on the material plane will be happy unless it conforms organically to its prototype.

There can be no conscious conformity of the material with the spiritual except by knowledge and acceptance of principles.

The difference between a mechanical thing and something organic is that one is manipulated from without and the other has a life of its own. A primary postulate of Christianity concerning man is that he is a person, that his personality is sacred because it is God's will that it should develop according to its own innate volition in freedom within His Law. In other words, just as man's body is an organism, so is his personality. This is a premise about man as an individual—it is the Christian premise. But man does not live, or attempt to live, merely as an isolated individual; his aim is always to live as an individual person in society.

Basically the battle which is being fought out in the world, and which has reached a crisis in our day, is between those persons who are determined to mould society according to a humanly conceived plan which the Planners shall control and those who, whether instinctively, intuitively or rationally, consciously or unconsciously, want society to conform to its metaphysical prototype, which is God's "plan"; or, to put it another way it is "My Kingdom" which "is not of this world"—a kingdom conceived by God.

Has the Church, "The Mystical Body of Christ," a responsibility to God and society to interpret authoritatively to society the nature of the prototype? There are two statements which indisputably answer this question in the affirmative: one is the injunction "Seek ye first the Kingdom of God" and the other is the warning "what shall it profit a man, if he gain the whole world, and lose his own soul?"

The injunction was followed by a promise that obedience would automatically lead to material blessings, and so is a clear assertion that the Kingdom of God is concerned with this world; and the warning no less so. Concerning these matters there is a passage in Sir David Kelly's book, *The Hungry Sheep*, which is pertinent. He refers to the practical consequences of the other-worldliness of Oriental religions, to the "passivity, stagnation and squalor—a squalor inconceivable to those who have not travelled East" and affirms "that overstressing of the spiritual, subjective side and overdenunciation of the material lead through the loss of balance between matter and spirit to disorder, followed by passive—or grateful—acceptance of lawless arbitrary authority; and ambitious practical people exploit the situation. *They exploit it without any restraint, for the religious guides, having given up matter and everyday life as hopeless, can give no lead in practical matters.* (Our italics.) This is one reason why arbitrary despotism has been endemic all over Asia, from China to Russia."

It is only too evident that the world, East and West, has become a playground for ambitious practical people; and if there is one thing which should be plain to most people, but clearly isn't, it is that the guidance of spiritual Authority in matters of practical policy in the world is urgently needed. There can be no question at all about the reason for the flight from religious belief in the Western World: it is that Christianity as presented by the Churches has been perverted into an abstraction which is not related to the practical policies pursued in society, and to which it is not intended that it should have any relation. The result is that politics and economics have become divorced from the Truth and are the playground of selfish, power-lusting people who at their worst are determined to gain the whole world and at their best are determined to get a good seat on the band-waggon.

It is against this background that we welcome even the slightest indication of a recognition by the leaders of the Church that they have a responsibility to pronounce on Truth in social policies. The statement in his Diocesan Magazine by the Bishop of Oxford (to which, among others, the Bishop of Birmingham, has expressed his "whole-hearted agreement") that "Work for work's sake is not a Christian maxim . . . freedom from unnecessary work is something to be welcomed . . ." although not framed expressly as a denunciation of Government policy, which is to find work for everyone regardless of the object of the work and to make it financially difficult for anyone who hasn't a job, has the great merit of stating the Christian doctrine towards an important aspect of social policy, and thus of helping to create a public opinion favourable to a necessary alteration of financial policy to implement the doctrine. This is an important move in the right direction, and the best way to bring the bishops to a sense of their responsibility in these

matters is for members of their flock continually to seek guidance from them—guidance which they have a right to expect. The evidence will mount up, and time will show which are God's servants and which are Caesar's. Whose servant is a bishop who refuses guidance?

Meanwhile the Roman Catholic Church shows a more specific realisation of the grave dangers which lie ahead and of the mission of the Church in regard to them. Speaking this month in Rome of "the upheavals in human life" which would come from the peaceful application of the latest scientific discoveries, the Pope said: "It now seems that Almighty God is preparing something truly unusual for the whole of humanity." And Cardinal Leger of Quebec speaking in Montreal referring to automation and its possible consequences, said:

"This means that by 1980, if the social structure is not changed, a few men will possess all the power of production, and humanity altogether will become a herd of consumers.

"And if, on the other hand, this humanity of 1980 has adhered to the ideological programme of Marx, the mass of people, cut away from God, will be nothing more than a pile of flesh, debased by pleasure and degraded by surrounding weakness.

"The Church has decided not to permit this fatal disintegration."

It seems to us that this Catholic prelate has an incorrect view of what will happen under the "ideological programme of Marx," and we are confirmed in the correctness of our view by Sir David Kelly who has had first hand experience of what is actually happening under a Marxist regime. In *The Hungry Sheep* he writes: "I have never seen anything to compare with the Puritan atmosphere of Soviet Russia; though not yet Orwell's '1984' it is on the way." The degeneracy that is threatened is not the human degeneracy envisaged by Cardinal Leger; it is the inhuman degeneracy of closely supervised automatons under the extreme police State. In any case it is all too evident that the degeneration of human society, and of the individuals which compose it, is in full swing. What are the conditions for a regeneration of human society?

In the first place it is necessary to point to two key factors, the overriding importance of which C. H. Douglas stressed more than a quarter of a century ago.

Firstly: "The Puritan Ideal will have to be faced in the open sooner or later" he wrote in *Warning Democracy*. It is the Puritan attitude of mind, "the attitude that it is not good for people to have what they want," *i.e.*, someone else must tell them what they want, which has been the chief aberration of mind by which the ugly contagion of Socialism and Communism has been enabled to spread in the world. Until this unChristian attitude of mind is dethroned from its dominating position in society, there cannot be even an approach to an apprehension of what is practically necessary for the regeneration of Christian society.

Secondly: "The factor transcending all others in importance in the modern world is the cultural inheritance by the aid of which wealth in practically unlimited quantity can be produced by a small and diminishing amount of human labour," wrote Douglas in *Social Credit*. It is this

factor which, if accepted in a Christian spirit as a God-given gift to humanity, instead of being flouted and rejected by the Puritan governing mind, could have provided for many years past on an increasingly large scale "leisure, meaning by that, freedom from employment forced by economic necessity."

Here are stated the two dominating factors in the situation: on the one hand the dynamic of scientific discovery and applied technics which could be the means to provide the physical basis of a life more abundant, and on the other the unChristian minds of the dominant groups in society who forbid the acceptance of God's gift. The bitter fruits of the policies of these unChristian groups was forecast by Douglas in 1924 with precision: ". . . if the unemployment problem were solved to-morrow, and every individual capable of employment were employed and paid according to the existing canons of the financial system, the result could only be to precipitate an economic and political catastrophe of the first magnitude, either through the fantastic rise of prices which would be inevitable, or because of the military consequences of an enhanced struggle for export markets."

In the heading of this article we have linked social objectives to social structure, for the reason that social objectives have a vital bearing on social structure. As we have quoted, Cardinal Leger of Quebec has pointed a warning finger at the existing social structure. If society is marshalled, either by persuasion or force, to a communal objective, the social structure that results will be completely the reverse of one which has as its social objective the maximum facilitation and service of individual objectives, which in the nature of Reality, are multifarious. In other words social objectives determine social structure.

The dominant philosophy of the West, the philosophy of the dominant groups (not the dominant philosophy of the bulk of the people), derives from Puritanism and Freemasonry. Its ideal is that of unity, of an imposed harmony, to accord with the plan of an architect. To quote from a book by a Mason, *What Masonry Means* by William R. Hammond: "Masons are taught to think of themselves as 'living stones' of a vast social structure. The value of the individual unit lies in its contribution to the larger edifice. Moreover, the nature of the vaster structure is determined by the quality and co-ordination of its numerous parts. Hence its insistence on personal discipline. Each stone must be squared, levelled and plumbed if strength, symmetry and safety are to be known. . . . Similarly, whatever qualifications a person may have his value is negligible if he is not used in, and cannot be adapted to the needs of, the larger social group." Here is the determination to create something completely opposed to Reality and completely opposed to the Christian conception of man, as it also is the opposite of an organic conception of society. How then comes it that there is a Bishops' Freemasonic Lodge in the Church of England? The Archbishop of Canterbury is himself a Freemason, and the Archbishop, in common with so many bishops, has shown himself resolutely determined to evade all questions seeking guidance on Christian doctrine in regard either to social objectives or social structure, and determined to uphold the policies of the Masonic groups which dominate the Govern-

ment of this country. The real question at issue in the Church of England is whether there are enough Christians among the bishops and clergy and whether they have sufficient determination in Christian purpose to overcome the entrenched Puritanism and Freemasonry of the dominant elements. If not, the outlook is bleak for the Church and bleak for England.

We have spoken of the metaphysical prototype of human society and that apprehension of it can only be had by recognition of principles. We believe that only the Church has the psychological power to guide society in the way of this prototype and that this is a fundamental part of its mission on earth. The Bishops of Oxford and Birmingham have given a lead in regard to social objectives which should be vigorously followed up. The basic fact about modern productive methods is that large numbers of people can be released from all economic necessity to earn a living. If this opportunity is accepted the debased commercialism of our times can be completely broken and industrialism severely checked and limited, while an ever-increasing proportion of the population is educated to the creative employment of their time. It is a situation which could enable a wholesale rehabilitation of society in small natural communities, in which craftsmanship would be reborn, unspoiled by commercialism, because the intense economic urge behind commerce would be removed.

"The highest civilisation," said Douglas, "can only be reached by making it impossible for either the State or any other body to apply economic pressure to any individual." The principles which, if adhered to, will produce a Christian social structure are all expressed in Douglas's works. If the Church will create a climate of opinion for the right social objectives, a Christian social structure will follow.

The Christian View

"This failure to realize that a system of technics does not make or compose a civilisation leads to an increasing disinclination, even incapacity, among our intellectuals and in our education system, to concentrate and devote the mind to what makes a civilisation what it is and what preserves it in being."—J. V. L. Casserley in *The Bent World*.

"Nowadays it is almost a platitude to remark that what we may describe as the commercial-industrial phase of Western civilisation has been based on a reverence for work, in the sense of gainful economic activity, which cannot be found in the earlier phases of Western civilisation. The Middle Ages revered contemplation—we shall ask ourselves precisely what contemplation is a little later on—rather than activity. . . ."—*Ibid*.

"But a great deal of advertising is not devoted to helping us to satisfy our needs. According to a theory very prevalent among contemporary practitioners of the art, the purpose of advertising is to persuade us that we need many things which left to ourselves we should never even have thought of requiring. . . . Their purpose is not to satisfy the human appetite but rather to arouse and intensify it. Their end product is not human satisfaction but human dissatisfaction. . . ."—*Ibid*.

"A return to a truly active conception of leisure and to a deeper appreciation of its function in civilisation is an urgent necessity in the present stage of the development of our culture. . . . Leisure is not a time for mere inactivity. On the contrary, it is the time for carrying on those activities which are not economically gainful but are nevertheless indispensable if we are to have civilisation worthy of the name. . . ."

"For modern mass leisure, with its tremendous and elaborately organised techniques, designed to save the masses from the boredom and emptiness of mere non-work by a bewildering variety of superficial diversions, is radically out of harmony with the great traditions of Western civilisation. It is a measure of the failure of Western civilisation in its present phase to solve what we may call the central cultural problem of democracy. . . ."

"Thus the contemplation of values is even more fundamental to civilisation than the creation of them. We may even define a civilisation as a state of human being in which certain absolute values and ultimate purposes are contemplated, revered and enjoyed. This is the essential activity of civilisation, and it is essentially a leisured activity.—*Ibid*.

The Puritanical View

In its editorial for September 9 discussing automation *Engineering* says:

"Compared with his ancestor of the Middle Ages, an Englishman is served by the equivalent of 13 or 14 slaves, and an American has 27 slaves. These figures were given by Dr. A. Parker in his Thomas Hawksley Lecture of 1949. He arrived at them by aggregating the power consumption of each nation and dividing it by the population . . . civilised man of 1955 must have a very large number indeed of invisible slaves. If a great scientist of the past—Newton, say—could visit us today, and we were to tell him about these wonderful slaves, he would certainly congratulate us on the widespread leisure that we must surely enjoy. . . ."

"The truth is, of course, that every increase in the ability to produce is sooner or later absorbed by an increase in the ability to consume. . . . All pseudo-welfare ideas apart, a marked increase in leisure is not to be desired. Saints alone would know how to use it. The ordinary man is happiest when he knows he is expected to work. . . ."

"This conception of superiority proceeding from the New Religion of Calvin involved a determination to impose one's will upon others, more especially if they should be weaker than oneself."—Hilaire Belloc.

"Calvin could prove to you that a man chooses not at all. He does not damn himself but *is* damned; he is no one in the matter, save that he goes through the necessary motions of the part assigned to him."—R. N. C. Hunt, in a biography of Calvin.

What the Bishop of Oxford said:

" . . . The introduction of shorter working hours has given a larger amount of free time to a whole section of
(continued on page 4.)

'This Battle Develops'

The *Daily Express* deserves our gratitude for bringing into the open what is really happening, although it involves the most ominous words used since the war ended, despite the pantomime of a cold war. In their leader for September 10, headed OPINION, they complained that a hundred thousand British service men were immobilized in Germany; for, they said, "the Germans are busy exploiting the opportunity to drive the country (Britain) out of the export markets." They added: "Germany's share of world exports has risen by 8 per cent. this year compared with 1950, Britain's share has fallen by 6 per cent."

Then comes the purple patch, or we may call it realistic reporting, which every parent and indeed every individual should ponder and digest. "Do not expect the Germans to let up on this drive . . . while this battle develops, here is Britain keeping 100,000 young men on the sidelines." The italics are mine. It is a battle for trade after all, the same as it was before 1939.

So an unworkable financial system has *involved us in battle*. An intelligent school master remarked to me the other day that it was the same old thing. Germany and Japan were taking our trade. War, again, I suppose, he added. The *Daily Express* further complained that "half a million jobs are going begging." All are working to feed the Moloch of Trade, busily making things to send out of the country. As for the real work of producing food, this exceptional summer has enabled depleted staffs to get most of the harvest in; otherwise many farmers would have been extremely late and we should have suffered a *real* loss of food.

We can obtain raw materials for T.V. and other gadgets of every kind, although Mr. Butler tries to slow down the process. Potentially in fact we *lack nothing*. But apparently we are to be driven to battle, to being crucified on an unworkable financial system. Facts and figures cannot both be wrong. Figures surely ought to reflect facts, be the servants and shadows of facts, and not their master.

Jesus Christ told us in times of anxiety to consider the lilies of the field. If there were no food for them, they would not grow. They only grow where there is food. We could consider the Eskimos. There are some twelve thousand of them altogether and they occupy the whole vast area across North America. They only grow as thick as they can feed. They cannot move far South or they die. But there they live in peace and, I am told by those who have lived among them, in great good will with all. Yet we can apparently learn no lesson of faith in God's supplies from either Eskimo or plant.

I like the solid faith of pagan Cicero. His life was full of experience in office at the heart of the Roman Republic, and shortly before his end he wrote a book *On Duties* for his son. Injustice, he said, violated Justice, and so does silence at the injustice of others.

And he concludes with the remarkable phrase: anything *works because it is honest*. That means, in modern words, that if a money or other system does not work, it is because it is dishonest.

We hear enough of force and fraud, but they are not condemned frequently enough because they do not work.

I hope that our spiritual and political leaders may pluck up their courage—unless they are blind guides indeed—and proclaim their faith that honesty works. That an unrealistic financial system cannot work. That Christianity is a way of life and not a delusion. In fact, that they have as much faith as Cicero. H.S.

WHAT THE BISHOP OF OXFORD SAID:—

(continued from page 3.)

our population, though at the same time social changes and the shortage of domestic help have deprived others of some of the leisure they would have normally expected forty or fifty years ago. Whatever we think of these changes, they seem to have come to stay. Provided that enough work is done to sustain the common life of the nation, I do not see any reason to regret these changes in so far as they have brought more leisure to more people. Work for work's sake is not a Christian maxim. We work in order to live. To reverse this principle would be to suggest that man is a mere producing or organising machine, which must indeed have a rest sometimes, but merely as a biological necessity, in order once again to go to work more efficiently. Man's life, on any Christian view is something far greater and more profound than his capacity to produce goods or organise their production. Freedom from unnecessary work is something to be welcomed and even extended as far as possible. But this, like all forms of freedoms, brings its responsibilities. If leisure may be defined as the time we have free from prescribed duties, we have to give some thought to how this time is to be used. Our time is given us on trust; there is a limited amount of it; this is one of the conditions of our life here as God has given it.

"Perhaps the danger to-day is that so many people are thinking of life solely in terms of work and amusement. . . ."

The Bishop of Buckingham

"I certainly find myself in profound agreement with what the Bishop of Oxford wrote in the Diocesan Magazine for August, from which you quote. In fact you omitted what is to my mind the key sentence, "Man's life on any Christian view is something far greater and more profound than his capacity to produce goods or organise their production."

World Government

We are glad to see reported in *The Listener* a talk by Sir Llewellyn Woodward which condemns the idea of World Government in the most explicit terms. He said:

"At the worst, which is more likely than the best, [a World Government] would be a world police state. . . . We might not even exist quietly in this prison-house since our gaolers might quarrel among themselves. . . ." Was there an answer? It would probably not be found in some grandiose act of state or some vast transformation of our political machinery, but according to the saying in the New Testament about the coming of the Kingdom, "like a thief in the night. . . ."