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Modern Science

By TUDOR JONES, Sc.D., M.D., F.R.S.E.

A REVISION OF THIS ESSAY, ORIGINALLY PUBLISHED IN THESE PAGES IN THE LATTER PART OF 1943 AND EARLY 1944, HAS FOUND NO MAJOR ALTERATIONS NECESSARY. DR. JONES HAS, HOWEVER, ADDED A NUMBER OF FOOTNOTES AND A POSTSCRIPT.

(III)

It is easy to smelt small masses of pure silver with the aid of a small gas-jet and an ordinary blow-pipe kept in action by blowing with the breath. I recommend the experiment. The mass, which may be as large as a small hazel-nut, reddens, turns white, melts into an almost perfectly spherical globe, which glows, if the heating is continued, while a thin film of oxide begins to move over the surface. With care, this can be reduced, and the shining metal begins to emit light, until the hot mass is like a pearl enshrined in a thick pink 'atmosphere.' If the source of heat is then removed, this 'pearl' remains for a few seconds radiant and still, before the lustrous surface of the metal shows itself. Then, suddenly, the temperature within the solidifying mass is raised, and sharp spears of liquid silver dart through the solid envelope wherever the least trace of impurity is present.

Our present state of society is molten, and innumerable planners are devising for it a crust or envelope, smooth, uniform, polished. I have described what I think will happen to it. But our society is not a uniform metallic matrix. The flowing inner force is not inanimate, but living, and everything that is living is something which must be continually renewed. If the age in which we live is truly epochal (*epi, echein*), if it is with us to take hold upon the crust of fixity designed for us, the 'renewal' must be uncommonly active as the crucial moment approaches. I see it so. It is not enough in these articles to expose the fissures in the traditional institutions for the nourishment of the minds of men, through which degenerating influences have entered. One must show that there was something, and must be something still, behind the façade that is fissured. The reason why the corruption of the best is the worst sort of corruption is that it abolishes the only standard of measurement which is a valid standard for human judgment: it cuts off the long-end of the stuff *together with the long-end of the tape*.

Now I am certain that Douglas has put his finger on the crucial matter of our epoch (I mean that word) both positively and negatively, positively in his analysis of the economic system and negatively in the criticisms he has levelled against encyclopædism. This is the question, and here all the pressure of 'Big' business, of government and the low cunning of plotters meets all the pressure there is

(and how much there is remains to be seen) of the other side; whether part of the world can be rightly understood without reference to the whole. Alfred, Lord Tennyson, who often got one half of the story right, whatever happened to the other half, got half of this one right when he wrote:

"Flower in the crannied wall,
I pluck you out of the crannies;—
Hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
I should know what God and man is."

A very useful *alibi*; but we are chiefly concerned at the moment with another issue. Man has no right to say, and it will not serve him if he does say it: "I cannot solve this problem; but I will tell you what I will do: the sentence in which the problem is stated falls naturally into two parts, one nominal and the other verbal: I'll undertake to solve the nominal part by showing you the thing named; but the verbal part deals with matters concerning the thing, not me, and obviously constitutes an entirely different matter." If any question is beyond you, it is beyond you, even if your very life depends upon the answer, and it is of no use to say that one half of the question is well within your competency to deal with. But this very assertion has been the assertion of a school of natural scientists for a long time, and it is the basis for most if not all of the expedients which are being advertised for trial at the present time. The more questionable it becomes, the louder its advocates. But there are others:—"Men of science since Newton have generally held that correct (even if in some respects limited) knowledge regarding physics can be combined with any views whatever on the fundamental questions of Being and Reality; that part of the world can be rightly understood without reference to the whole; that natural philosophy is independent of metaphysics. In a restricted sense this doctrine is true. The fact cannot be disputed that great discoveries regarding the behaviour of the external world have been made by workers whose investigations in their field of research were not related in their own minds to any interest or belief outside it. *But the effect of such segregated thinking has been to make science a departmental affair, having no influence on life and thought except indirectly through its applications.* At

(Continued on page 3.)

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From Week to Week

A correspondent suggests that there are quite a number of reasonably accurate diagnosticians of our present troubles, but none, outside Social Credit, able to suggest a remedy. We do not think this is quite the case. What we are presented with in the pages of say *Time and Tide*, *The Tablet*, and a few others of their kind, is a fairly acute analysis of the current symptoms of our illness, with an almost complete ignorance of the underlying pathology.

The fundamental cause of our mortal illness is the presence in our midst of a group of alien conspirators and their agents, conscious or unconscious, whose persistent aim, now almost accomplished, is the destruction of British culture from within. Working originally through the financial system, but subsequently through penetration of the educational system, the Press, and the bureaucracy, they have worm-eaten the structure of British civilisation until, perhaps, only a miracle can save it from collapse—a collapse which could be brought about overnight, and will be, just as soon as the Soviet system has been made ready to replace it.

It is no use the commentators analysing the “mistakes” which have resulted in the present position in Syria, and the Middle East generally. The real forces at work were exposed by the Suez crisis: they are supernatural, and Russia and the U.S.A. are their instruments.

But even the evidence of events seems powerless to convince our contemporary commentator. Perhaps it is the vast hypnotic force of the centralised press agencies and broadcasting—*suggestio falsi* on such a stupendous scale as to paralyse logical deduction from clear observation. It simply seems not to be noticed that on all issues leading to the destruction of the British, Soviet Russia and the U.S.A. *act* in accord, whatever they say.

The horrors of World War II seem likely soon to be surpassed.

“Full Employment”

“The Government will give you full employment and guarantee your income provided you will let it use your money as it pleases; if you will buy for your own use what it lets you; at the price it asks; or let it do the buying for you; if you will save as much money as it says and let it invest it as it pleases; if you will work at whatever it says; and for as much as it says you can be paid; and if you will hear, read and think what it tells you and keep your mouth shut.”—Dr. Virgil Jordan, *Full Employment and Freedom in America*.

The Development of World Dominion

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

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

• • •

The superior persons who dominated the Age of Reason, roughly the nineteenth century, used to marvel delicately at the simple credulity of the Scots of the sixteenth century who were split in twain by arguments regarding salvation by Faith and Grace, and salvation by Works. But to anyone who can grasp the fact that the Age of Reason, and its mental processes, embodied one of the worst aberrations of the human intellect with which mankind has been cursed—an aberration which is the direct and immediate parent of the condition in which we find ourselves—it is easy to see that the Scots made no mistake in their estimate of the issue, though they chose the wrong answer. Professor Laski, who says that Christianity has failed (to meet his requirements), and that the “Old Testament” embodies the Gospel of Work, is everlastingly right, and the Slave State is the inescapable consequence of his rightness. He recognises, as his progenitors who used the salons of the Encyclopædists to propagate their incredible plot recognised, that you have only to deify work, to instal automatically a priesthood which will define what is work and what is not work.

“Salvation,” on this earth, being bed, board and clothes, anyone who, by definition, does not work, is a “parasite,” battenning on the Elect, now installed in the seat of Him who knoweth ye have need of these things. Anything which savours of criticism of this doctrine clearly constitutes blasphemy, and deserves forfeiture of bed, board, and clothes. To avoid the risk, and to satisfy the doctrine, all unearned incomes must be expropriated, and luxury reserved for those whose Obeisance to Anti-Christ is most profound and whose efforts conduce to the enlargement of Sacrifice and the veneration of the Priesthood. This is the issue which underlies every other issue, including monetary reform. “Salvation by Works” is not primarily a justification of work, which needs no justification, but a condemnation of the Creator. He didn’t know enough to make the lovely vales of Cheshire and South Lancashire properly; So Jehovah, the God of the “Old Testament,” took them over, and made them into Warrington, Widnes and Wigan.

The Scottish Highlands are next on the list, perhaps as a reward for the doctrinal choice of the sixteenth century.

If we had the faintest hope that they would understand what we are talking about, we should commend these considerations to the Conservative Party, as a substitute for "catching the Whigs bathing, and stealing their clothes."

(September 29, 1945.)

• • •

That sane voice in a mad world, Commander Geoffrey Bowles, R.N., has had a few well chosen words to say in a letter to *Truth* on the subject of leaders. (We think it was Sir Patrick Hastings who said that every great leader had been a curse to the human race.)

In the course of a communication which begins: "A party led is a party dead," he proceeds: "Character has been so deliberately softened by fifty years of Stateism that most of our people neither know about, nor care about, liberty, but only about loot . . . A party should be led, not by any leader, but only by its principles." Wise, but dangerous and difficult words. Compare them with Professor Laski: "The core of the British Constitution is the supremacy of Parliament" and ponder on our destiny.

(May 28, 1949.)

• • •

For a century and a half, this country, under the lead of the "City," has crawled and pandered to the "United" States. As a result, the venomous misrepresentation of the British people and their politics has reached unique proportions. We have done so badly under this policy that it would appear (a) that the worshippers of Wall Street might be urged to emigrate there; (b) those of whom we can't rid ourselves should be debarred from politics.

(July 10, 1948.)

MODERN SCIENCE— (continued from page 1.)
the present time there is a movement in scientific circles aiming at securing for science a greater influence on human affairs, and even calling for a refounding of civilisation on a scientific basis: but its advocates do not always understand that, as a necessary condition for the possibility of such a reform, science must be reintegrated into a unity with philosophy and religion.* There are, of course, at least two religions; but I may perhaps suggest that, in all charity, the attention of Messrs. Ernest Brown and Butler†, should be drawn to these words, and that they make quite sure that monotheistic Judaism is meant, before they commit themselves irrevocably to splitting the job of controlling science and thought in these islands between them.

(IV)

Lord Hankey has been descanting, in the *Sunday Times*, on the marvels of modern therapeutics, with the assistance of data provided by the Secretary of the Medical Research

*From the presidential address of Professor E. T. Whittaker to the Royal Society of Edinburgh, October, 1942.

†For Ernest Brown and Butler (still with us) now (1957) write Lord Hailsham or Mr. Geoffrey Lloyd and Capt. Peter Thorneycroft, who are even blindly busier at their jobs than their predecessors ever were.

Council, Sir Edward Mellanby, *via* the Ludwig Mond Lecture for the current year, delivered in the University of Manchester.

Those who are aware of Lord Hankey's former connection with those Marines proverbially a fit subject for enlightenment, may anticipate that the mention of such a galaxy all in one breath is intended to be vaguely disparaging to modern therapeutics. By no means. The question to Big Business, and by that I mean centralised control of a function in all its forms, thus comprising the Medical Research Council, and even the University of Manchester, as well as I.C.I. and Unilever Limited, is not, or should not be, 'do you make this, that or the other?' *e.g.*, soap, or satanic acid. It is, or should be, 'yes, and what besides?' And, failing an answer to that question, the most resolute, persistent and minute investigation should be made, if we want to go on living, with or without the odd card from the odd sleeve (such as 'penicillin'), to discover exactly what it does do. It is the politically-uninstructed view that a poisoned well is a well without any water in it that is chiefly responsible for the dangerous notion that there is no such thing as a poisoned well. So I pass over (albeit without either very great enthusiasm or indeed complete conviction) Lord Hankey's theme, together with the title he chose for his article, although that is in itself not uninteresting—*The Unseen Enemy*, and even Lord Hankey's candid admission that his subject, the efficacy of scientific research and, more particularly, the efficacy of scientific research under the control and direction of the Medical Research Council, is not his pidgin, noting, however, that the "considerable use" Lord Hankey has made of the Ludwig Mond Lecture is "with permission." Even the asterisk, nervously explaining that the *British Medical Journal* published the lecture on September 18, 1943, three months after its delivery, I overlook, so far as comment is concerned. Quite possibly Lord Hankey is a regular and delighted reader of that by-product of drug-houses.

What attracts my attention is the word 'inspiration' in the statement at the close of the article that men and women are "devoting their lives" (never mind to what they are devoting them, since that is in the long run, if not in the short, hypothetical) "under the inspiration of the Medical Research Council."

I am very much afraid that that may be true; but I hope it isn't.

Several years ago now, about 1932, but it may have been earlier, the scientific correspondent of the *Manchester Guardian*, for some reason which is as much a mystery to me now as it was at the time, explained how and why a 'new' scientific discipline called 'bio-chemistry' (by the bye, this has nothing particularly to do with homeopathy) was advancing in the universities (and, incidentally, outside as well). The argument ran as follows:—During the war, large numbers of physicists and chemists had been trained for service in connection with the effort to re-establish the industry based upon commercial exploitation of the by-products of the distillation of coal-tar. The correspondent wrote 'physicists,' though there was not much 'physicist' about it so far as this country and its medical resources were concerned: to judge from personal observation, which is necessarily fragmentary, the 'physicist' side of the matter

concerned Russia more than Great Britain. In any case, the argument ran that this body of trained men contained many of great intelligence and resolution, who might have made considerable trouble 'for the government' if they had not been cared for. The higher reaches of physics and chemistry (industrial) could absorb a proportion of the first-class men on a peace basis; but had no use for the second-raters. Biology was in a bad way. (It still is.) So what could be more desirable than to induce those who had responsibility for medical teaching and research to 'co-operate' with the discards, to the enrichment of biological science, and the benefit of the men concerned? It is to the credit of the *Manchester Guardian's* scientific correspondent at that time that when asked why a field of 'science' which had not advanced as far as desired with the use of first-class brains should do any better with the imports of lower quality, he retreated. Let us admit, even though it be mainly for strategical reasons, that the 'bio-chemists' have not done so badly, and have at least contributed to the solution of the unemployment problem by training and making work for *additional* regiments of 'scientists,' would it be fair to say that all these have been 'inspired' by I.C.I.?

The extent to which this single episode has contributed to the currency of the central notion of dialectical materialism as a rule, or 'law' of society is beyond my powers to estimate; but this and other 'demonstrations' have something to do with it. The 'bio-chemists' fought a hard battle, which is not yet at an end. They were fell-fortified with grants and endowments* for their work (the former through the instrumentality of the Medical Research Council, and the latter through obscurer channels known only to Vice-Chancellors); the press wrote them up ubiquitously; commercial advertising raised their stock; novelists romanced about them; the schools learned from them (and whatever a school manages to learn it teaches!); they 'raised new problems' which appears to be the chief role of General Smuts's friends everywhere. A 'reorientation' had been effected which had the widest consequences, professional and intellectual. Professional for the art of medicine; intellectual for the intelligences of students, who now begin what should be their introduction to the *applications* of knowledge fully-fledged with opinions concerning what they should be taught and why they should be taught it. Neither Lodge nor, I believe, Larmor ever attended a course of lectures in 'science' as undergraduates, and certainly never studied a science at school. Faraday's introduction to science was to listen (by favour of a customer of his master's) to four lectures by Sir Humphrey Davy, on hearing which he wrote 'in my ignorance of the world and simplicity of my mind' straight to the President of the Royal Society, and got "No answer" from the porter of that august institution. But nowadays we teach opinions first; and facts, if at all, afterwards, when their meaning is likely, by long familiarity, to be clear. Is this, too, 'inspiration'? And these opinions are not such simple matters as whether or not Shakespeare awakens in the reader a sense of the dignity of man's life in society with others, or whether Homer's descriptions of natural events are beautiful, or from what the demonstrations of Euclid derive authority; but upon the ultimate nature of

man and the universe: a cryptic, occult metaphysics enshrined in a half-knowledge of a few experiments, indescribable by the witness himself except in broken English, with hints and gestures rather than by word of mouth at all.

"The British Association's Committee on Post-war University Education has issued a memorandum which estimates the probable shortage as over 120,000, if provision is made for the teachers needed in universities, young people's Colleges and polytechnic schools, and in adult people's colleges—in other words, those needed to cover the needs of the population between the ages of 2 and 22."

(—*The Economist*.)

What are "the needs of the population" between the ages of 2 and 22?

History and biography (which might be called merely history in the particular) show that nothing excepting a right man is necessary for the production of an 'educated' right man but firstly to live as a freeman, not as a slave or dependant, in good though varied company, and, secondly, to participate, as a responsible functionary in one of the recognised techniques, from the use of which arises the wealth of the members of that company, whether it be physical, tangible wealth, or wealth in some other form (not money). The second necessity is subtly subordinate to the first, and is (so far as the education—or progress—of the individual is concerned) merely to prevent his fall from the status of a freeman into a condition of dependency upon others.

All the rest is but adjuncts and assistances, not one of which, nor all together can be substitute or replacement for the necessities. And the more mass-produced, mechanical and indiscriminate these adjuncts are the more they pollute the wells of truth; distort, falsify and finally destroy the mind subjected to their operation. After a long, tortuous but nevertheless continuous process of "softening-up," which may have commenced at the Reformation and has certainly been speeding ever since, the Universities for what they are worth are marked down for destruction. They are ready for "the kill."

In my opinion this should at all costs be prevented. And it can be prevented.*

(*To be continued.*)

*This opinion has now no practical value. The mass universities of to-day are the uncamouflaged instruments of the technological revolution, taking their orders from their customers (who are their paymaster). The modest protest among their staffs will be discouraged as soon as it has served its purpose.

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*Was it not one of the late Sir William M'Cormick's reports of the work of the University Grants Committee which admitted the existence of "compromising benefactions"?