

point double 5

- 1 I believe that by taking together these key elements from the Old and New Testaments, we gain : a view of the universe, a proper attitude to work and principles to shape economic and social life.
- 5 We are told we must work and use our talents to create wealth. « If a man will not work he shall not eat », wrote St Paul to the Thessalonians. Indeed, abundance rather than poverty has a legitimacy which derives from the very nature of Creation.
- 10 Nevertheless, the Tenth Commandment – Thou shalt not covet – recognises that making money and owning things could become selfish activities. But it is not the creation of wealth that is wrong but love of money for its own sake.
- 15 The spiritual dimension comes in deciding what one does with the wealth. How could we respond to the many calls for help, or invest for the future, or support the wonderful artists and craftsmen whose work also glorifies God, unless we had first worked hard and used our talents to create the necessary wealth ? And remember the woman with the alabaster jar of ointment.
- I confess that I always had difficulty with interpreting the Biblical precept to love our neighbours « as ourselves » until I read some of the words of C.S. Lewis. He pointed out that we don't exactly love ourselves when we fall below the standards and beliefs we have accepted. Indeed we might even hate ourselves for some unworthy deed.
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- None of this, of course, tells us exactly what kind of political and social institutions we should have.
- On this point, Christians will very often genuinely disagree, though it is a mark of Christian manners that they will do so with courtesy and mutual respect.
- 35 What is certain, however, is that any set of social and economic arrangements which is not founded on the acceptance of individual responsibility will do nothing but harm.
- 40 We are all responsible for our own actions. We cannot blame society if we disobey the law. We simply cannot delegate the exercise of mercy and generosity to others.
- The politicians and other secular powers should strive by their measures to bring out the good in people and to fight down the bad : but they can't create the one or abolish the other.
- 45 They can only see that the laws encourage the best instincts and convictions of the people, instincts and convictions which I am convinced are far more deeply rooted than is often supposed.
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Nowhere is this more evident than the basic ties of the family which are at the heart of our society and are the very nursery of civic virtue.

- 55 It is on the family that we in government build our own policies for welfare, education and care.
- You recall that Timothy was warned by St Paul that anyone who neglects to provide for his own house (meaning his own family) has denied the faith and is « worse than an infidel ».
- 60 We must recognise that modern society is infinitely more complex than that of Biblical times and of course new occasions teach new duties.
- In our generation, the only way we can ensure that no-one is left without sustenance, help or opportunity, is to have laws to provide for health and education, pensions for the elderly, succour for the sick and disabled.
- 65 But intervention by the State must never become so great that it effectively removes personal responsibility. The same applies to taxation for while you and I would work extremely hard whatever the circumstances, there are undoubtedly some who would not unless the incentive was there.
- 70 And we need their efforts too.
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Great Britain Landscapes of the Industrial Revolution  
Documentary Photographs 1969-1980  
Lancashire Mills and Milltowns by Randolph Langenbach  
<http://www.conservationtech.com/x-MILLTOWNS/RL-Photographs-4x5/England-LANCS-4x5s.htm>

1- When Gerald grew up in the ways of the world, he shifted the position. He did not care about the equality. The whole Christian attitude of love and self-sacrifice was old hat. He knew that position and authority were the right thing in the world, and it was useless to cant about it. They were the right thing, for the simple reason that they were functionally necessary. They were not the be-all and the end-all. It was like being part of a machine. He himself happened to be a controlling, central part, the masses of men were the parts variously controlled. This was merely as it happened. As well get excited because a central hub drives a hundred outer wheels - or because the whole universe wheels round the sun. After all, it would be mere silliness to say that the moon and the earth and Saturn and Jupiter and Venus have just as much right to be the centre of the universe, each of them separately, as the sun. Such an assertion is made merely in the desire of chaos.

Without bothering to *think* to a conclusion, Gerald jumped to a conclusion. He abandoned the whole democratic-equality problem as a problem of silliness. What mattered was the great social productive machine. Let that work perfectly, let it produce a sufficiency of everything, let every man be given a rational portion, greater or less according to his functional degree or magnitude, and then, provision made, let the devil supervene, let every man look after his own amusements and appetites, so long as he interfered with nobody.

So Gerald set himself to work, to put the great industry in order. In his travels, and in his accompanying readings, he had come to the conclusion that the essential secret of life was harmony. He did not define to himself at all clearly what harmony was. The word pleased him, he felt he had come to his own conclusions. And he proceeded to put his philosophy into practice by forcing order into the established world, translating the mystic word harmony into the practical word organization.

Immediately he *saw* the firm, he realized what he could do. He had a fight to fight with Matter, with the earth and the coal it enclosed. This was the sole idea, to turn upon the inanimate matter of the underground, and reduce it to his will. And for this fight with matter, one must have perfect instruments in perfect organization, a mechanism so subtle and harmonious in its workings that it represents the single mind of man, and by its relentless repetition of given movement, will accomplish a purpose irresistibly, inhumanly. It was this inhuman principle in the mechanism he wanted to construct that inspired Gerald with an almost religious exaltation. He, the man, could interpose a perfect, changeless, godlike medium between himself and the Matter he had to subjugate. There were two opposites, his will and the resistant Matter of the earth. And between these he could establish the very expression of his will, the incarnation of his power, a great and perfect machine, a system, an activity of pure order, pure mechanical repetition, repetition *ad infinitum*, hence eternal and infinite. He found his eternal and his infinite in the pure machine-principle of perfect coordination into one pure, complex, infinitely repeated motion, like the spinning of a wheel; but a productive spinning, as the revolving of the universe may be called a productive spinning, a productive repetition through eternity, to infinity. And this is the God-motion, this productive repetition *ad infinitum*. And Gerald was the God of the machine, *Deus ex Machina*. And the whole productive will of man was the Godhead.