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"Ye shall know the truth and the truth shall make you free"

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EDITORIAL

The International Trade Battle Intensifies

While the Communists play their role in the fast moving international drama by encouraging their potential victims to believe that they are confronted primarily by a military threat, it is generally overlooked that the greatest danger threatening the Western world is the growing friction resulting from a failure to modify economic and financial policies, which are leading towards final disaster. Not only the Communists, but also the international Money Power, must be highly amused at the current statements of Western politicians concerning international trade.

Australian politicians are complaining bitterly because the United States Government has drastically reduced Australian lead and zinc exports to America. Under present financial rules it is certainly true that the Australian economy suffers severely when export markets and export prices are reduced. But there is no real need for any of the panic talk so prevalent at present. And when Mr. J. McEwen, Australian Minister for Trade, criticises the Americans, he apparently forgets that the Americans are treating Australian producers just as Mr. McEwen and his colleagues treated British producers when they imposed severe import restrictions. The fact is that present financial and economic policies, geared to the "Full Employment" objective, make it imperative for every country to try and export more than it imports—to obtain a "favourable balance of trade." Both the Communists and the international Money Power, whose objectives are the same, the World Slave State, are attempting to exploit the situation in every possible way.

One of the most alarming aspects of the loss of part of the American market for Australian lead and zinc is the increased demand that Australia seek to sell in Communist countries, particularly Communist China. We have often stressed the fact that so long as present economic and financial policies are regarded as axioms, which cannot be altered, then politics are inevitably dominated by these policies. The result is that non-Communists accept as "inevitable" Communist proposals. The current campaign urging trade with Communist China is being led by a large number of "capitalists," who can see no other method of disposing of Australia's growing "surplus" production.

Every Western Government is now concerned about the disposal of "surpluses." Having rebuilt their war-devastated country, the Germans do not

propose to enjoy the fruits of their efforts by reducing their economic efforts in order to have more free time and to enjoy the life more abundant. They are also intensifying their export drive and sending their representatives to all Communist countries. While the Australian Communists were abusing Baron von Krupp, whose factories supplied much of Hitler's military equipment, their masters in Moscow have been entering into arrangements with the same Baron Krupp to supply them with a large amount of equipment for the manufacture of artificial fibres. These and similar developments are the outcome of a failure in Western countries to face the truth that the true purpose of the production system is to supply the individual with the goods and services he genuinely desires with the minimum of human effort.

Nothing demonstrates the bankruptcy of thinking amongst Western politicians, better than the presentation of "over-production" as a major problem and one, which, unless "solved," will have a serious affect upon living standards. Under a realistic economic and financial policy, production would be governed automatically by the requirements of individuals. But today a great amount of production is sheer waste in so far as it is not necessary to meet individual requirements. During the recent discussions at Canberra on the subject of trade with Communist China, Liberal Member Sir Wilfred Kent Hughes suggested that rather than allow Australian lead and zinc to be sent to Communist China, the Australian Government should buy it and stockpile it. This is a much more realistic proposal than to send it to the nation's enemies. Money would still be distributed to producers without the production benefiting the Communists.

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NEWS SECTION

Montreal Conference Pretence: We learn from *Candour* that the English *Daily Express* has commented upon the Montreal Conference as follows:

"Sir David's gesture to Empire trade is a shabby pretence.

"The whole Montreal Conference is a pretence.

"Mr. Diefenbaker, the Canadian Prime Minister, launched the Conference to talk about more trade. But the Conference only talks about money: money to bolster bankrupt India; money—from America to exploit the Empire.

"This is a wicked and disastrous policy. And Mr. Harold Macmillan must take the responsibility for it."

Exploiting The Race Issue: The daily press everywhere continues to pour out a stream of sentimental, misleading, and dishonest material on the race issue. People are being conditioned to display some type of guilt complex on this matter. Press reporting in England has suppressed the fact that West Indian and other coloured migrants to England have been responsible for a big percentage of certain types of crimes. It has been charged that the English police, surely the fairest and most tolerant in the whole world, are "prejudiced" against the coloured migrants. No mention is made of why the English police are apparently becoming rather exasperated.

British patriots are opposed to any type of physical violence, but they point out that the British Government is primarily responsible for the growing racial friction in England by allowing the stream of coloured migrants to continue. Many of these are being brought into England by the nationalised industries. A great number openly express anti-British sentiments.

Coming Moves In The Middle East: We learn from the Melbourne *Jewish Herald* that a Jewish report from America states that the American State Department is now inclined to accept the fall of the young King of Jordan as inevitable, and favours Israel taking a part of Jordan and the United Arab Republic the remainder. It is certain that the next big moves in the Middle East are not far away. The Far Eastern crisis arose at a convenient time to divert attention from coming events.

Another Powers Referendum? The basic feature of the proposed constitutional "reform" programme submitted to Federal Parliament by the All-Party Committee, is that the power of

the Commonwealth is to be increased substantially and the powers of the States reduced. When the committee of investigation was established, we drew attention to the significant fact that the Commonwealth indicated its attitude towards the Federal system when it refused to have any representatives of the State Governments on the committee. Subsequently the Victorian Premier, Mr. Bolte, adopted a correct attitude by refusing to give evidence before the committee.

Not only would the recommendations, if implemented, give the Commonwealth greater powers; they would weaken still further the Senate and intensify centralism by allowing the big city votes to dominate in the Federal Parliament. It is heartening that many Government Members are already criticising the recommendations strongly. However, there is little doubt that irrespective of the label of the next Federal Government, an attempt will be made by referendum to obtain further powers for the Commonwealth. This is one more battle, which we must fight, and win, if the erection of the complete totalitarian State is to be averted.

A more detailed examination of the recommendations for constitutional "reform" will be made in the near future.

The Jewish Council Against Fascism and Anti-Semitism: This is the body, which is concerned that the ratepayers of the Shire of Eltham should know about the "anti-Semitism" and other "crimes" of the Shire President, Mr. Eric Butler. We have commented previously upon its strange tenderness towards Communism and Communist-inspired causes. We were therefore interested in the item of news concerning a prominent member of this Council, Mr. Joseph Redapple, which appeared in the Melbourne Age of October 1. We are informed that Mr. Redapple has recently returned from the Stockholm Peace Conference via Soviet Russia and Communist China. This could mean, of course, that Mr. Redapple is nothing more than one of the thousands of innocent dupes the Communists use for their evil purposes. It is not without interest, however, that the Age report states that the Jewish Council against Fascism and Anti-Semitism has commissioned a portrait of Mr. Redapple, to be presented to him as a birthday gift. The portrait has been done by a Mr. Noel Counihan. This would mean little to most people. But to those who know that Mr. Counihan is one of the leading Communist artists in Australia, whose cartoons and other works appear in the Communist press, the item has certain significance.

Constitutional "Reform" And Debt — Finance

We have received the following comment from Mr. L. G. De Garis, a lifelong student of the Australian Constitution, on the press reports of the Recommendations of the Parliamentary Joint Committee on Constitutional Review:

There is, I think, an over-riding consideration, neglected in the reports: What effect will *any* amendments to the limitations of Powers of Parliament, have on Treaties, Pacts, and Covenants, under the External Affairs power (Section 51. xxxix), now "subject to this Constitution"? Parties to agreement/s are assumed to have exercised such powers as have been conferred upon them relevant to agreement/s. External affairs, are, at present, and presumably hereafter: "subject to Constitutional processes." Is the Commonwealth of Australia willing to face all the implications of the far-reaching proposals of the Joint Committee? Are Australians, now under self-government in Local affairs, in States, and in Federation, willing to be "governed" by International treaties, pacts, and covenants that would automatically operate concurrent with "Amendments to the Constitution"? I think not.

There is a sentence in the report, as cited: "It was only in recent years that the development of economic understanding had made the factors determining the general state of the economy sufficiently clear for Governments to take action." This should be sufficient, without amendment of the Constitution, to lead to open exhaustive public enquiry by Research Royal Commission, into evidence accessible in Australia as to factors determining the general state of the economy.

Thirty-nine years ago: October 1919, the burning question was: Labour or Gold? Today that could mean: Work or Finance?

It is clearly understood by many Australians that debt-finance is in conflict with economic realities; and that monetary and banking policies, and practices, are rooted in debt-finance.

The assumption that Federal Parliament should be empowered, within the scope of Defence powers exercised in wartime is misleading. The Defence Powers (as all powers in Section 51) are not changed in wartime. They remain "subject to the Constitution"; and the Acts of the Federal Parliament, in so far as they are valid in wartime, indicate a "political situation," not a Constitutional Amendment. The inference is clear that resort to arms is a confession of failure; and the evidence that any kind of compulsion, repudiation, or confiscation, is ultra vires constitutional law, is enhanced in considering the effect of debt-finance on wartime politics. The personnel: armies, navies, and airforce, as well as munitions, and commissariat: all who survived find themselves debtors through the public debt, for many hundreds of millions of pounds of debt-finance, that had no existence till the wartime services called the "pay-rolls" into practice. Which is real? The wartime service, or the post-war claims of debt-finance?

Rather than complicate the Constitution in defence of

finance, I suggest that there should be honest readiness to face the true issue. *Expose and unseat debt-theory*; then establish the alternative to debt and war through practical, political, and constitutional processes.

The growing consciousness of responsibilities of individuals for self-government should negate any tinkering with clauses and sections of the written constitution, especially while the shadow of debt hides the shackles of finance. New States (Sections 121, and 124); Interstate Commission (Section 101); in the new light of understanding postulated by the Joint Committee, can be used for educational purposes, as to self-government, and as to adjudication and administration of fair exchange within the Commonwealth and reciprocal trade abroad: Without assaulting Section 92.

"Social Credit And Christian Philosophy"

This is one of the most effective pieces of Social Credit literature ever produced. The reactions to it have been most heartening. It is a most valuable contribution to the present phase of Social Credit development, and we recommend that supporters ensure that as many of the clergy as possible are introduced to this work. It should also be placed in the hands of teachers, particularly teachers at Church schools.

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THE INTERNATIONAL TRADE BATTLE INTENSIFIES

(Continued from page 1)

If the Western nations cannot alter their internal financial and economic policies to make them independent of export drives, they cannot and will not survive as independent powers. The international Money Power, centred in New York, is exploiting the American people to impose further financial and economic centralism upon the Western nations, allegedly as "defence" against Communism. The West is threatened by a Moscow-Wall Street pincer movement which it is certain will be intensified rapidly from now on. But the developing situation and its attempted exploitation can also be used to demonstrate to responsible people just what is threatened and the type of policy necessary to defeat this threat. Learning from events is a harsh and unpleasant business. But it is the only way in which some people can learn at all. Let us make every use of the opportunities for education now presenting themselves.

Eric Butler's Address at Anglican Synod

In view of the widespread interest in Mr. Eric Butler's motion and address on education at the Anglican Synod in Melbourne last week, and the fact that daily press reporting ignored the most important points in his address, we are publishing those parts of the address which will be of special interest to our readers: —

Speaking in support of his motion, which read . . .

"That this Synod supports the principle that it is the natural right for all parents to obtain, if they so desire, a Church school education for their children without being penalised financially for exercising this right and that both State and Federal Governments be instructed to implement appropriate financial policies to ensure that this principle be made a reality." Mr. Butler said.

"Your Grace, this motion concerns a principle which the Christian Church and Christians ignore at their peril. To those who may ask, 'what right has this or any other Church body to suggest policies to Governments elected by the majority of the electors?' I say that the Christian Church is a higher Authority than Governments, and that the peril which faces the world today can be traced to the insistence by modern Governments that the Power they wield should not be subjected to Authority exercised by Christ's Church. If the view is held that Governments should operate in a moral vacuum, then the manipulation of majorities, particularly when many of these majorities have been fed on that free, secular education which Karl Marx listed amongst his famous ten points for Communising a State, can lead to the destruction of every fundamental principle which the Christian Church and Christian influence established. In your inaugural sermon in this Archdiocese, Your Grace spoke of the de-Christianisation of what we still term the Christian West. We still have the outward forms of Christian Civilization, we still pay lip service to the Christian truths concerning individual freedom, but the reality is that we are retreating from a Civilization in which, at one time at least, the Word was made Flesh. Many eminent thinkers in the Anglican Communion have expressed the same views as Your Grace. The power of the modern State increases and the individual is losing his sense of direction and purpose. There is no salvation in sight unless the power of the modern State can be checked by the voice of Authority, insisting always that individuals possess certain fundamental rights, which they hold on lease from God, and not from the State. My motion concerns one of these rights, the right of parents to choose the type of education they desire for their children without being penalised in any way for making their choice.

"The Church school is required today more urgently than ever before. Secular education is producing a growing army of uninformed, cultureless, rootless, but not unintelligent technicians—technical barbarians they have been termed—owing their present status in society entirely to the State and ready to be organised entirely in its service. This situation is a challenge to the Christian Church. It has developed to some extent because the Church has, during this century, been driven from the field of educa-

tion. It is true that many are beginning to realise that the results of education divorced from religion are appalling, and we must welcome the endeavours to introduce Christian influence to bear in the State schools. But this does not meet the real need for Church schools in which at least a few young people will be encouraged to devote themselves to a contemplation of those values which, if not upheld and understood by some, will perish, thus making the end of Western Civilisation inevitable.

"Those seeking to send their children to a school of their own choosing, without being penalised, are seeking a natural right. And if the Christian Church cannot successfully defend the right of parents then it is not surprising that a process of de-Christianisation continues with little check. In times past, before our Christian conception of values was seriously undermined, it was taken for granted that parents should be responsible for the development of their children. But today it is left to a body like the United Nations Organisation, which out of deference to the Communists makes no reference to God in its Charters, to point out in its Bill of Human Rights that parents have a natural right to choose the type of education they desire for their children without being victimised in any way. But the truth is that here in Australia parents do not have this natural right. The Church and private schools are under heavy economic pressure.

"If they are to survive, the individual must be given greater power over his own money in order that he may decide for himself how the community's productive capacity is to be used in the sphere of education."

In a critical examination of what was described as "State aid for schools," Mr. Butler said that the widespread use of these terms was itself a manifestation of the collectivist and materialist philosophy so prevalent today. "The State cannot exist apart from the individuals who comprise it," said Mr. Butler. "The State of itself does not provide the individual with his material and educational nourishment. It takes from the individual the power to control his own affairs and then dictates to the individual what he can or cannot do. A State monopoly of education can only be broken by starting to give the individual greater control over the spending of his own money."

Mr. Butler's motion, which was ably seconded by the Rev. Norman Hill, was warmly debated, and after being amended to instruct the Archbishop-in-Council to examine how the principle could be applied, was carried by a big majority. This was a momentous decision for an Anglican Synod to make and will undoubtedly have widespread repercussions.

THE NEW TIMES

ARTICLE SECTION

LEISURE AND CHRISTIAN THOUGHT AND PRACTICE

David Purcell's Seminar Paper

You will look in vain in a dictionary for a definition of Leisure. A dictionary will express its meaning vaguely as being "free time," which conveys a completely inadequate impression of what leisure really is. Now it is hardly surprising that a dictionary cannot help us. Leisure is a spiritual and mental attitude—an Idea—and we cannot encompass in a single term or sentence the definition of an Idea. An examination of some aspects of this Idea, however, will help us to understand the nature of leisure. The first thing to note is that leisure has a positive value of its own. It is not merely the negation of work. In Greek and Latin there were only negative words to express the idea of work. In Latin, the word for leisure was "otium." The word for business was "neg-otium"—"not leisure." Similarly also in the Greek. Most of the work in the Greek and Roman civilizations was performed by slaves. A free citizen would however have been involved in negotiations of one kind or another and would have regarded negotiation or what we call commerce or business as the negation of leisure and hence work.

Leisure is an attitude of contemplation, of an inward calm, of surrendering to Reality. The English word "leisure" is derived from the Latin word *licere* meaning "to be allowed." The Book of Ecclesiasticus gives us an insight into the nature of leisure when it tells us "The wisdom of a learned man cometh by his time of leisure, and he that is less in action, shall receive wisdom." (Ch. 38, v. 25). "Leisure is a receptive attitude of mind, a contemplative attitude, and is . . . the capacity for steeping oneself in the whole of creation." (*Leisure The Basis of Culture*, Josef Pieper, p. 49.) Here again we note this idea of receptiveness—of letting things happen *Licere*—to be allowed. It should not be supposed that leisure means just idleness. The meaning of the Old English word "idel" was probably "empty." (*Concise Oxford Dictionary*.) An idle person then was one who was empty of reality. "Idleness . . . means that a man prefers to forego the rights . . . that belong to his nature . . . he does not wish to be what he really, fundamentally IS." "At the zenith of the Middle Ages . . . it was held that sloth and restlessness, "leisure-lessness," the incapacity to enjoy leisure, were all closely connected, sloth was held to be the source of restlessness, and the ultimate cause of "work for work's sake." (*Pieper*, op. cit., pp. 48, 49.)

It has been held by many philosophers that what is hard work is good. This view was held by one of Plato's companions, by Emmanuel Kant, by Calvin and by a lamentably large numbers of modern (self-styled) Christians. The historical Christian view, still held (at least nominally) by the majority of Christians, is diametrically opposed to this

viewpoint. St. Thomas Aquinas held that the essence of virtue consists in the *good* rather than the *difficult* and that virtue makes us perfect by enabling us to follow our natural bent in the right way. And he wrote "there should be men who devote their lives to contemplation . . . necessary not only for the good of the individual who so devotes himself, but for the good of human society." (*Commentary On Proverbs*.)

It is obvious therefore that in classical and mediaeval Christian thought leisure did not derive its value from the relief it brings from work, nor from the fact that it can be a restorative after work or a strengthening agent for present or future work. If leisure is considered as merely a break in one's work it "is still a part of the world of work. The pause is made for the sake of work . . . and a man is not only refreshed *from* work but *for* work." (*Pieper*, op. cit., p. 56).

But we will more clearly understand the nature of leisure by examining the idea of leisure in Christian thought and teaching. Though one may only rarely find the word "Leisure" mentioned in Christian writing—the idea is inherent in Christianity and indeed is "one of the foundations of Western culture." (*Pieper*, op. cit., p. 25.) We can only comprehend this by understanding the Christian teaching on man's origin, nature and destiny. The Christian holds that "God created man to His own image and likeness." (*Genesis* 1, 26-27), and that "This image of God in man, is not in the body, but in the soul, which is a spiritual substance, endued with understanding and free will." (*Notes on the Revised Rheims, Douay Bible*, 1750, Bishop Challoner). Now although Christians held this for many centuries and the majority still holds it, there has been a denial of the true nature of man, which, as I will show later, has profoundly affected man's attitude to leisure.

"All things are ordered to one good, as to their ultimate end . . . and this is God." (*Summa Contra Gentiles III*, Ch. 17, St. Thomas Aquinas). Nothing can satisfy man's will completely except God alone, for God is his beginning and his end. Man is imbued with what has been called a "divine discontent." This is what St. Augustine of Hippo had in mind when he prayed "Our hearts, O Lord, are restless, until they rest in Thee." Christian belief then is that God is the ultimate object; the ultimate end of all man's desires, and the possession of God by the soul is complete happiness. Since then this is so, all human activity should be directed towards true happiness. Every effort of man, which endeavours to deny God, or to ignore Him, or to leave out of account the destiny of man, will suffer the fate of the ancient Tower of Babel. Men then attempted to build their own path to happiness. Because their actions

were not in accord with reality, their efforts disintegrated. And the very name of the edifice, which they attempted to erect, has become the symbol of confusion—of feverish activity directed to a futile end, of activism, or work for work's sake.

LEISURE IN THE NEW TESTAMENT

When we read the New Testament we notice immediately similarities between the civilization in which Christ lived, and our own civilization. We must be similarly struck with the contrast to these attitudes to life in Christ's teaching. Here there is no stressing the virtue of work for its own sake; there is no praise for material efficiency for its own sake. In fact we find the very opposite. In the New Testament we read the message of peace and tranquility of mind, and we find repeated warnings about the dangers of worldliness—of concentrating our attention on material things. "No man can serve two masters. You cannot serve God and mammon." (*Matthew VI, 24*). The Knox translation of the Scripture puts it "you cannot serve God and money." "Come unto Me all you that labour and are burdened and I will give you rest. Take My yoke upon you and you shall find rest unto your souls." (*Matthew XI, 28*.) I think that the "rest" of which Christ spoke here, could not possibly have been closer to the true nature of leisure. We find in the New Testament too a warning to distinguish between shadow and substance, between what appears to be important and what is in reality our destiny. "Lay not up to yourselves treasures on earth: where the rust and the moth consume and where thieves break through and steal. But lay up to yourselves treasures in heaven, where neither the rust nor moth doth consume and where thieves do not break through and steal. For where thy treasure is, there is thy heart also." (*Matthew VII, 19-21*.)

There is in the words of Christ Himself the first Christian pronouncement specifically on the subject of what I term activism—that is, the practice of activity without reference to the true purpose of Man—the modern concept of work. The scene was at the village of Bethany and Our Lord was the guest of the two sisters Martha and Mary. Mary sat at the Lord's feet and the Scripture tells us, she "heard His word." But Martha, busy with the housework and serving, complained that Mary had left her to do the work alone. And Christ rebuked her saying, "Martha, Martha thou art careful and art troubled about many things. But one thing is necessary. Mary hath chose the better part . . ." (*Luke X, 38-42*.)

The primacy of the spirit, the supremacy of the spiritual over the material is exemplified in the Old Testament in the words: "Not in bread alone doth man live, but in every word that proceedeth from the mouth of God." (*Deuteronomy VIII, 3*.) And in the New Testament: "For the Wisdom of the flesh is death, but the wisdom of the spirit is life and peace." (*Romans VIII, 6*.)

ST. FRANCIS OF ASSISI

It is important not to misunderstand this attitude to material things—to what in Christian parlance is called the "world." The Christian speaks of this world as a "Vale

of tears" and yet he knows that all creation, even material creation bears witness to the existence of God and a higher life. If we try to divorce this world from its origin and if we deny our own ultimate destiny, then this life becomes meaningless and empty and well we may despair for then we are really idle persons. This is one of the many paradoxes of Christianity. Of all men, this paradox of being in and of the world and yet unworldly, of despising this world's goods for their own sake and yet loving them as God's creation, is most clearly seen in the life of St. Francis of Assisi. A man so detached from material things that he actively envied with a burning zeal the materially poor and the destitute, and yet a man who so loved all created things that he bestowed upon them the title of "Brother," "Brother Dog" and "Brother Sun," and even his own body, with a paradoxical mixture of contempt and love, he affectionately called "Brother Ass." I mention St. Francis of Assisi for another reason. He is a Saint who is revered by Christians of all denominations and one who is frequently admired even by atheists and agnostics, usually because there has come to be associated with his name a kind of benevolent humanitarianism and because his poetic nature appeals to the human imagination. It is very strange, that such a man should be revered, because in the sense that our civilization understands the term "work" he was a waster. From youth onwards he didn't do a day's "work" for the rest of his life! Could there possibly be a greater antithesis to modern thinking about work than the spirit of the Poverello of Assisi who typifies the attitude of the Christian Saints? St. Francis appreciated profoundly the true meaning of leisure. He loved nature—more than any other human being he considered the lilies of the field and the fowls of the air, and because of this, more than any other man, he followed implicitly the injunction: "Seek ye first the kingdom of God and His justice, and all things shall be added to you." (*Luke XII, 31*.) If a man first seeks the Kingdom of God, and to the extent that he does so he will appreciate truly the gifts of God. It is an interesting commentary on the 13th, 14th and 15th centuries that St. Francis, because he first sought the Kingdom of God, inspired the art and poetry of these ages. These were the centuries in which, however imperfect in their individual lives they may have been, men had a clear idea of their nature and their final destiny. They knew the importance of developing one's personality, which they termed personal sanctification, and so it was natural that one in whom there was so great a development of sanctity should be revered as St. Francis was. It was not a matter of indifference to the men of the 13th to the 15th century how their lives were spent. They understood craftsmanship because they knew that God is glorified by beauty of form. The appearance of the Church—the House of God—was a matter of importance, and in building the great cathedrals they have left to us, they endeavoured to glorify God by building Him as fitting an abode on earth as possible. All this was directed towards their own sanctification—towards the development of their own personalities through glorifying God. These were the centuries of the artisan, the craftsman who was engaged in the creative, organic process of

true work. He was in contact with the finished product of his labour and it was stamped with his personality. He was "not the servant but the master in the process of production." (*The New Tower of Babel*, Dietrich von Hildebrand, 1953.) The artisan loved his work, and he may have been attached to it for the joy he derived from it, quite apart from its usefulness to him. The artisan has gone. He is replaced by the process worker, who is engaged on what is called "repetition work," who is a cog in the machine of the assembly line, who is no longer the master but the slave of production.

It is, I hope, now evident that there is a definite relationship between religion and leisure. Our modern materialistic "full employment" social system however, requires for its service men that are spiritually bankrupt. The spiritual void in the life of modern man is filled with "work" and his total occupation with this activity in, one form or another, gives him a false sense of fulfilment which mitigates the despair into which he inevitably lapses. A man spiritually enlightened achieves fulfilment—achieves his instinct of "belonging" to God and in God's creation in his religion. A man spiritually bankrupt feels a spurious fulfilment in "work." And so "work" has become the "religion" of our materialist age. What happened then to break down the idea of leisure, which we have considered, so that, even though the idea survives, it is become clouded and is jostled into the background by new ideas?

ORIGINAL SIN AND LEISURE

At this point it is necessary to explain the Christian doctrines of Original Sin and Justification, for the Christian attitude to leisure is dependent upon the truth about the nature of man, and his state before and after the Fall of Adam. When the truth of these doctrines was denied, then the basis of the idea of leisure was undermined. Briefly then, I summarise the teaching, which was denied in varying degrees by Luther, Calvin, Jansen and others. God created Adam as the first man and Eve the first woman. From Adam and Eve the whole human race descends. When God created man, He gave him, in addition to his nature, certain other endowments to which man could lay no claim by virtue of his nature. Of these gifts the primary one was sanctifying grace. God gave Adam other gifts—immortality (ie., freedom from bodily death and from sickness and pain) and integrity. By the gift of integrity man was free from that inclination to evil, called concupiscence. These gifts Adam lost through the Fall and through Adam they were lost by his descendents—the whole human race.

Justification is a Divine act, which conveys sanctifying grace to the soul, which by sin, either original or actual, was spiritually dead.

CALVINISM

As simply and as briefly as I can put it, those are the doctrines, which were held generally by Christians until the time of Martin Luther. It is true that early in the Fifth century, a British monk, Pelagius, denied the doctrine of Original Sin. His view and the views held by Luther on

the matter were poles apart, and we need not concern ourselves in the context of Leisure with Pelagianism. It held sway for only some 25 years, and its chief opponent was St. Augustine (354-430).

Primarily it was the doctrine of Justification, which Martin Luther denied. Luther's teaching is not pertinent to the subject of the Christian view of leisure except in one aspect, and that is the influence of his teaching on his own and subsequent generations, which opened up the way for Calvinism. (I am not here dealing with what is held by modern Lutherans or Presbyterians, on which I am not qualified to comment. Here, and in the paragraphs which follow, I speak of what Calvin himself believed and taught.)

In the middle sixteenth century John Calvin accepted the Lutheran view that human nature is irremediably vitiated by original sin. But Calvin was a much clearer and more logical thinker than Luther.

He developed Luther's ideas and held that view of the absolute predestination of mankind which though humourously expressed by Robert Burns in "Holy Willie's Prayer" is by no means misrepresented:

"O Thou, that in the heavens dost dwell,
Wha as it pleases best Thysel',
Sends ane to Heaven and ten to Hell,
A' for Thy glory,
And not for onie guid or ill
They've done afore Thee."

Calvinism spread from Geneva to France (where its adherents were called Huguenots), to Scotland (where John Knox was its chief propounded to Holland, to Poland, and to England through the Puritans. From England it crossed the Atlantic to America. In Geneva where Calvin had complete control, doctrine was quickly translated into action. Elders were appointed whose function was to watch over the lives of all individuals. They were stationed in every quarter of the city so that nothing could escape their scrutiny. There must be no leisure for its own sake—"those that are prodigal of their time despise their own souls." (*The Worth of the Soul*, Matthew Henry.) Contemplation became for the Puritan, a form of self-indulgence. Work was exalted into a virtue—"God hath commanded you in some way or other to labour for your daily bread." (*Baxter's Christian Directory*, Vol. 1, p. 168.) Calvin's followers accepted "the necessity of . . . large scale commerce and finance, and the other practical facts of business life." (*Religion and the Rise of Capitalism*, p. 113, Prof. R. H. Tawney, 1926.) The word business is more correctly written and pronounced busy-ness.

JANSENISM

In the year 1640, there was published a book (*Augustinus*) which was the fruit of twenty years' study of the writings of St. Augustine. Its author, Cornelius Jansen, a Flemish Catholic Bishop, had died two years before its publication. In his book he refused to recognize that in the state in which man was created by God, he was endowed with numerous gifts and graces that were the pure gifts of God, in no way due to human nature. Since these gifts were, according to Jansen, an integral part of man's natural

equipment, and since they were forfeited in the Fall of Adam, it followed that by Original Sin, our nature was corrupted in its essence. Man fell helplessly under the control of evil, so that, do what he would, there was an irresistible inclination drawing him towards evil. To counteract this inclination, Jansen held, God gives grace as a force drawing man in the opposite direction, consequently man is drawn, and drawn irresistibly towards good or towards evil according to the relative strength of these two conflicting inclinations.

The Jansenist doctrine was taken up in France by many who had hitherto rejected the teachings of Luther and Calvin, and led to a campaign of rigorism in the Catholic Church in France which lasted for nearly a century, and which was reminiscent of Pharisaism or Puritanism, which have much in common. It has been said that the Jansenists never learned to smile.

These policies were the logical outcome of the philosophies from which they sprang. They have reached their apotheosis in the period from the end of World War I to the present day. Exactly how successful they have been in completely changing the social structure of the world is, I think, self-evident. *Why* they were so successful and *how* the policies have been helped to fruition is outside my scope and would require a separate study.

THE GREEK AND ROMAN ATTITUDE TO WORK

To the Greeks and the Romans work was un-leisure. To the modern world leisure has become un-work. We rest from work only to repair the wear and tear of past work—only to build a reserve of energy to fit us for more efficient work. The work of man has become the same as the work of animals. Both men and animals work to produce something. The sheep works of its nature to produce wool and lambs. There is no intention on the part of the sheep to do this—it does so of its very nature, operating by instinct. But in the work of man there is an element other than the result produced—this element is intention or purpose, which involves the exercise of reason and will and which includes self-perfection or self-development.

Errors regarding the nature of personal beings have led to the idea that the importance of a man consists primarily in the production of impersonal goods or in some aspect of organization of that production, and in his accomplishments for the State, for art, for science, for economics—even for sport. Achievement, as such, is placed above personality. Within the range of goods produced, the preference is given to those which are least stamped with the impress of individual personality. These goods are considered to represent the "important" and "serious" part of life such as the sphere of economics, politics, national "development" and so on. Pure knowledge or art, or communities such as family and marriage, are relegated to the background. Work, as such, is immensely overrated. The terrible rhythm of work enslaves the individual person and prevents him from fulfilling his true purpose. Pope Pius XI pointed out (in *Quadragesima Anno*) that " . . . it may be said with all truth, that nowadays the conditions

of social and economic life are such that vast multitudes of men can only with great difficulty pay attention to that one thing necessary—namely, their eternal salvation." This is a modern reminder of the injunction of Christ to Martha " . . . one thing is necessary Speaking as the shepherd about his flock he remarked in a most poignant passage: "We can scarcely restrain our tears when we reflect upon the dangers which threaten them."

WORK FOR WORK'S SAKE

The position to which the function of work has been exalted, does not mean that all persons are engaged in the work itself for particularly long stretches of time. In fact, it is probable that the majority of people work for less time than they have done in past epochs. The important thing is though, that the function of work has been elevated into an end in itself. Individuals, trades' unions, employers' unions, political parties, whole nations are pursuing work as an end in itself. All clamour insistently that we must have "full employment." Since work has become an end in itself life is orientated towards it. Studies of the aged are made with the primary aim of equipping them for useful work. They must not be allowed even to grow old in graceful leisure. Hours of work are shortened, and leave from work is increased, so that work may become more efficient. Special universities are instituted for the specific purpose of training people for work. Even the insane are conscripted for work. It has been found that they excel at certain functions, which are soul-killing for a normal person. There has been speculation about what this type of work will do to one who is normal.

The alternative to work is amusement, and this is regarded as important and necessary, but of course, somewhat frivolous in comparison with the really serious business of work. Amusement plays an enormous role and is considered an essential part of life. The racecourses, the football field, the television screen, the radio, the picture theatre, the hotel, have become the alternatives to work. We hear frequently the terms "escape films" and "escape literature." Escape from the soul-destroying tedium of work into the dream world of amusement. Idleness in its true sense. Beelzebub is invoked to cast out Satan.

"The modern alternative to work on the one hand and amusement on the other is, in a certain way, an expression of infantilism. It is normal for children to consider school as being the serious part of life and to identify seriousness with unpleasant, burdensome tasks. The child is free to play only when schoolwork is done, and playing thus becomes identified with the joyful. The same unfortunate-alternative has sometimes-grave consequences in education. Many guilt complexes are due to the fact that work is considered to be the only serious part in life. Some people feel morally guilty as soon as they are not working. They even feel "guilty" when they give their time to some important human affair rather than to professional work, even though in doing so they behave in the morally right way." (*Von Hilderbrand*, op. cit., p. 226.)