

CHRISTMAS ISSUE

THE NEW TIMES

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

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EDITORIAL

THE OBJECT OF THE ANTI-CHRIST

"The 'mass' is unsaveable, just as a mob is insane ('without health'); the object of Anti-Christ is to keep mankind in ever larger mobs, thus defeating the object of Christ, to permit the emergence of self-governing, self-conscious individuals, exercising free will, and choosing good BECAUSE it is good. The energising factor is attraction, inducement." — C. H. Douglas in "The Realistic Position of The Church of England."

It is unfortunately true that probably the majority of people regard the Christmas Season as merely another period of escapism from the dull routine of a the which becomes progressively more dominated by policies over which the individual feels he can exercise no influence whatever. A deep-seated and in many cases, unconscious tear has become one of the dominating forces in the world. And yet there are millions who feel instinctively that there is something basically wrong when, although men have demonstrated a greater control over material environment than ever before, every new conquest of environment results in a further loss of real freedom for the individual. The role of those who still accept the Christian concept of the primary and formative nature of ideas - "My Kingdom is not of this world" - is to demonstrate to their fellows the reality of this concept, both by argument and by deed.

The Christmas Season is an appropriate time for a re-examination of basic questions. By all means let us have our fill of good things, let us give appropriate gifts, and generally speaking make the Christmas Season truly festive —not overlooking, of course, the demonstration of genuine charity to those less fortunate than ourselves. Christianity is a religion of realism, but it is traditionally one of joyous living. England was a more Christian nation when it was termed Merrie that it is today. Yes, let us be merry, but also let us devote some time to pondering on the growing threat to mankind as present economic, financial and political policies are relentlessly pursued. If this is not done, then the very essence of Christianity will be completely lost.

Whether the story of Christ is accepted as an historical fact or not, no sane person can deny that what the Christian terms the Incarnation is the central point of history. Christ's teachings dramatically changed the course of history. There is no obscurity about why Christ came. It is clearly recorded in the Gospels. He said that He had come that men might have life more abundantly. He stressed that He had also come that men might know the Truth, and that this Truth would make them free. He said that every individual counted in the eyes of God the Father. Caesar (the State) was necessary, but should not become so powerful that the individual could not render unto God the things that belonged to God. Institutions

existed to serve the individual, not vice versa. And at the risk of being termed "anti-Semitic", we must record the fact that Christ had some biting criticism to offer against the worship of abstractionism by the Pharisees. Most significantly, His only act of physical force was against the moneychangers who were defiling the Temple.

The product of an increasingly secular system of instruction mis-termed education will reply to all this by asking what has it got to do with the world of space projects and hydrogen bombs. And the short answer is, in the words of one of the great spiritual leaders of mankind, C. H. Douglas, that the rules of the universe transcend human thinking, and that if the individual desires to have a harmonious society he must display sufficient humility to discover these rules and to obey them. These rules not only pertain to what are called the physical forces like gravity; they also have to do with the nature and the purpose of man. Christ revealed the true nature and purpose of man. And the Civilisation, which was at least a partial incarnation of that revelation, produced the finest achievements in the history of man.

Today there is a wholesale retreat from Civilisation because the principles and values, which gave rise to it, are in process of being destroyed and derided. The central feature of these times is the rapid centralisation of power, principally but not exclusively through centralised control of the creation and issue of financial credit. Production for genuine consumption has been replaced with the doctrine of production to make employment. Instead of the production system serving the genuine requirements of the individual, and enabling the individual to obtain greater leisure for self-development and the personalising of his own life, the individual has become so much raw material to keep the system operating. Production, both primary and secondary, is becoming more concentrated, with the State playing an increasingly important role in maintaining "full employment". This is materialism run mad.

Not only is the concentration of all power taking place in all Western nations; the unrealistic drive for export markets in an attempt to solve internal problems is being used as a pretext for driving nations into regional blocs —"Common Markets"! These will ultimately be united in one bloc — "World Unity". Thus will be achieved the

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NEWS COMMENTARY

Another Gaitskell Attack on Common Market: A recent British Gallup Poll reveals that the British Labor leader, Mr. Hugh Gaitskell, is the man desired by a majority of electors as Prime Minister at the present time. Political realists are always cautious about the statements of politicians while they are in Opposition. But it is not without significance that Mr. Gaitskell feels that the gateway to political power is through increasing opposition to the Common Market, a greater emphasis upon British Commonwealth ties, and an independent British nuclear deterrent.

After attempting to condition the Australian people into accepting British entry in the Common Market as "inevitable", the Australian daily press is finding it a bitter pill that the prospects of the Macmillan Government being successful are receding. There is almost a complete blackout on news items which show how the anti-Common Market upsurge is mounting. For example, we have seen no adequate report in an Australian paper of Mr. Gaitskell's recent attack on the Macmillan Government's Common Market policy. In the most important policy speech he has given since the Labor Party Conference at Brighton. Mr. Gaitskell told reporters of the Anglo-American Press Association at a luncheon in Paris on December 3 that "Labor is not for Britain's entry into the Common Market whatever the conditions may be or even for entry on 'the best possible conditions'."

Mr. Gaitskell said that the loss of reciprocal trade preferences "could so damage other members of the Commonwealth and so weaken our links with them, the Commonwealth would suffer irreparable harm." He also made the following important point: "In a federation we should have no foreign policy of our own and we think it is better that Britain should continue to have such a policy."

If Mr. Gaitskell feels that he can best win the next British Elections by talking more like a traditional Conservative than by supporting the Common Market, it is clear evidence that the instincts of a great many of the British people must be still sound. We wonder how many of Mr. Calwell's colleagues are taking notice of what the British Labor leader is saying at the present time?

"Centralisation Is Unconstitutional": In his *History of the English Constitution*, the great English constitutional authority. Sir Edward Creasy writes: "The practice of our nation for centuries establishes the rule that, except for matters clearly of direct general and imperial interest, centralisation is unconstitutional." (p. 373, 16th Edition).

Supporters of the European Economic Community, and all other similar proposals for centralising power, will, of course, reply that Creasy is "old hat". In the last session of the Federal Parliament Mr. Leslie Bury, former International Monetary Fund official expressed the philosophy of those who think like he when he said that constitutional authorities like Dicey were dead.

We were also under the impression that Newton and other discoverers of important natural laws were dead. But it is astonishing to have so-called educated men seriously suggesting that because men are dead, the laws they discovered no longer need be taken seriously. Truths do not die with those who discovered them. It is true that man can attempt to act as if the law of gravity did not exist. But a very natural price must be paid. And a price must also be paid if laws concerning human societies are ignored.

Drug Dangers and Mass Medication: The professor of Psychological Medicine at Edinburgh University Professor George Carstairs, is the latest to cast serious doubt on many of the drugs which doctors have been prescribing by the medical profession. It now appears that only the persistent endeavours of one or two people eventually showed that deformed babies were the result of pregnant women taking a drug, which previously had been declared harmless.

Giving his fifth Reith lecture on the B.B.C., Professor Carstairs said that although certain drugs "were being prescribed in their millions", "little was known of their possible dangers." It is a frightening thought that in spite of the recent disclosures concerning the dangerous effects of many drugs, there are still those who want to impose mass medication upon the whole community by fluoridation of the public water supplies. The claim that fluoridation is "safe" has never been proved. But there is disturbing evidence that it can have a serious effect on the health of some people. Eminent research scientists, who have expressed their fears, are branded as "cranks" and "alarmists". But it should not be forgotten that no medical journal would accept the original exposure of the drug Thalidomide. The author was in fact successfully sued for libel in a German court. The sale of this drug was not prohibited in Britain or the U.S.A. until six months after it had been eventually stopped in Germany.

There is danger in the use of any drug, simply because different people react differently. Freedom of choice by the individual, and prescription by the doctor on a personal basis, is the only procedure in a society which terms itself free and Christian.

During the experimental years of fluoridation in the test town of Kilmarnock, Scotland, the death rate rose from 11.7 to 12.2. There may be no relationship between fluoridation and the increased death rate. But the town councillors decided that the six-year "experiment" should come to an end. They were clearly supported by mounting opposition from ratepayers, who are not assured by the assurances of the "experts". People, who cannot even choose what form of medication they shall accept, have no need to worry about the question of freedom. They have lost it.

Ireland and the Common Market: Even the greatest admirers of the Irish people feel at times that many of them are delightfully illogical. Delivering the Presidential address to the annual meeting of the Fianna Fail Party, Mr. Sean Lemass, T.D., dealt at length on the question of Irish entry into the European Economic Community. He suggested, quite logically, that if both parts of Ireland were in the Common Market, the consequent economic developments would induce political unity. But he then said that there was no fear of Ireland losing her national identity in some new conception of European citizenship. Mr. Lemass is obviously poorly informed on what the European Economic Community is all about. But if his Government takes the Irish into the Common Market, it will be most ironic that a people who objected to being governed from London, where they did have some representation, are prepared to hand over control of their affairs to a super-bureaucracy operating from Brussels.

And if common economic policies in the Common Market are going to produce political unity between North and South Ireland, surely it is logical that the same economic policies are going to produce political unity in every part of the European Economic Community.

Mr. Lemass rightly complains about the effects of economic and financial centralism on Ireland: "continuing economic independence upon Britain, the relative weakness of our international bargaining position and the temporary and unsatisfactory character of the trading agreements we have been able to make with other countries." But instead of proposing to deal with the economic and financial policies, which have produced this situation Mr. Lemass urges the Irish to join the Common Market. This will increase economic centralism, and as far as Ireland's international bargaining position is concerned, this will be eventually destroyed completely because the Treaty of Rome provides that the all-powerful Economic Commission will handle all trading agreements with non-Common Market countries. But perhaps Mr. Lemass has not bothered to read the Treaty? Or to take note of the words of Dr. Hallstein, who says that the European Community will eventually have its own foreign policy?

Mr. Dean Acheson's Anti-British Attack: Mr. Dean Acheson's recent statement that Britain was "played out" and should join the European Economic Community, should be assessed against this internationalist's background. Dean Acheson has been long associated with Big Finance in New York, but he is perhaps best remembered by students of world revolution for his statement following the conviction of the top Communist agent in the U.S.A., Alger Hiss. He would not "turn his back" on his good friend Alger Hiss. Acheson has been President Kennedy's man in Western Europe, and his statement leaves no doubt about his views concerning the proposed end of the British world.

It must also be recorded that President Kennedy has recently appointed Mr. Herter, well-known Wall Street

representative, to deal with Common Market questions. Big Finance is driving hard to get the British into the European trap.

WHAT IS SOCIAL CREDIT?

The greatest authority on Christianity is, of course, Christ, the founder of Christianity. The founder of Social Credit was C. H. Douglas, and those who have a proper concern for Truth will not attempt to give their own views on what Social Credit is, or is not, but will give those of Douglas. We direct attention to what Douglas had to say on this question in his important address to a Conference of Social Crediters in London on June 26, 1937:

"In a great many people's minds, Social Credit is a scheme of monetary reform . . . in my opinion, it is a very superficial definition of Social Credit that it is merely a scheme of monetary reform; and this is where the definitions I insisted on come in to some extent.

"Social Credit is the policy of a philosophy. It is something based on what you profoundly believe -- what at any rate. I profoundly believe, and hope you will — to be a portion of reality. It is probably a very small portion, but we have glimpsed a portion of reality, and that conception of reality is a philosophy, and the action that conception is a policy, and that policy is Social Credit. It is in fact a policy based upon a philosophy, which is, incidentally, why, in many cases, it is no use arguing with many people about the technics of Social Credit, because they don't agree with your philosophy; often they don't even understand it, and, therefore, what you say in regard to policy and technics sounds like a loud noise to them, chiefly without sense; and the best thing to do in the circumstances is, of course, to agree to differ."

In *Whose Service Is Perfect Freedom*, Douglas wrote: ". . . the first book on what has since come to be called social credit, *Economic Democracy* . . . was concerned almost wholly with the proposition that centralisation of power over initiative as opposed to individual freedom is a persistent and conscious policy. My excuse for this reference is that every effort has been made to obscure this fundamental issue, and to represent the Social Credit Movement as concerned with 'a discredited monetary scheme, which has been tried in Alberta and has failed'."

OFFICE ARRANGEMENTS FOR HOLIDAYS

Although *The New Times* office will officially close from today, December 21, until Monday, January 14, mail will be collected during this period and all orders despatched. Arrangements can also be made to obtain books from The Heritage Bookshop over the holiday break.

THE CHRISTIAN CONCEPT OF FREEDOM

By the Rev. E. L. H. Taylor, M.A., L.Th.

The following is portion of an address given by a Canadian Anglican Priest at the 1962 Annual Convention of The Christian Labour Association of Canada.

One thing about our contemporary world is certain: it is divided into two.

But how do we describe the two halves?

The one is definable enough; it is "Communist" or "totalitarian", but the other? It has been called "the democracies", or "the Western World". Sometimes the word "Christian" has been brought into the description, and almost always the word "free".

The "FREE WORLD" is a brave phrase. But all these phrases call for examination, if we are to know where we are and where we are going. It is delusive to use the word "free", unless we are asking both "free from what?" and "free for what?"

THE NATURE OF FREEDOM

Our so-called "liberal" democratic form of society has tried to give expression to a negative concept of freedom. According to this view, freedom is what is left to man after the effects of coercion have been deducted from the sum of his powers. I am in other words, negatively free to the extent to which no human being interferes with my activity. The reference to other human beings in this view of liberty is important. Physical incapacity, acts of God, the workings of vast impersonal forces, can and do constrict me in my movements; but they do not touch my liberty, for they cannot be ascribed to human agency.

But when some person or group of persons tries to prevent me from doing this or that, then I am, to the extent to which these efforts are successful, deprived of my freedom.

Exactly where freedom should end and coercion should begin, are matters on which "liberal" thinkers are disagreed. But the point on which they are all agreed, the thesis that might indeed be said to be definitive of their liberalism, is that wherever it may be that coercion begins, it is there that liberty ends. It is in this sense of the absence of compulsion or restraint that the word "freedom" was used in the last war. "Your freedom is in danger." we were reminded over the radio and in the newspapers. And that was true. If we had lost the war, we should now be subject to the Nazi jackboot, and our "free" institutions, as we call them, would have been trodden under foot.

WHAT THE WAR ACHIEVED

Nevertheless, even when we had won the war we had not gained our freedom. What we had gained on VE and VJ Days was not freedom, but the conditions of freedom. That is the most that any war can achieve, for freedom is a positive value, not something merely negative; not the mere absence of compulsion, but the capacity to express one's own true nature in action, to obey the dictates of an enlightened conscience.

At first sight, this seems to be a violent paradox, to say that freedom lies in obedience. Yet it is undoubtedly true. Real freedom consists in following our true nature, and this must mean obedience to the Author of our nature, Almighty God.

St. Augustine was the first Christian writer to see this clearly. He drew an important distinction between "being able not to do wrong," and "not being able to do wrong." He pointed out that "being able not to do wrong" is merely the condition of becoming free, that is the absence of compulsion.

Not being able to do wrong, alone is true freedom; that is the achievement of a personality so firmly set in the direction of its true nature, that it cannot do wrong. That is why Christians believe that only in complete dependence upon, and in obedience to, God's law for man can man achieve his real freedom. By indulging every free choice just as he pleases, a man can sap his own freedom to pursue the things he most of all wants to pursue.

Philip Cabot, a leading American financier, wrote a little book entitled *Except Ye Born Again* in which he tells the story of his own misuse of freedom. "I was a rationalist until I was fifty and have been a mystic since . . . I acted upon the theory that I could manage my own life, that free will had been given men to use and that the guiding hand of God which might be useful to weaker souls, was something which I could get along without. The result in my case was disease of body and atrophy of soul, and I say to you with profound conviction that if you take the same road you will reach the same destination." In other words, real freedom means the freedom to do right.

TRUE FREEDOM

The reason why we find it hard at first sight to see the truth of this principle is because we are apt to confuse spiritual freedom with mechanical freedom. Thus, a weathercock should be mechanically free to turn impartially to all quarters of the compass. A truly free man, however, is not one who is equally capable of all kinds of conduct. Such a man would merely be a slave to every passing wind of influence. This fact of experience calls for a definition of freedom, not as my power to do what I like at every hour of the day, but my power to choose freely certain purposes, to unify my faculties in pursuit of those purposes, and to pursue them consistently.

So Christians have defined freedom in terms of the perfect freedom of the service of God. It is this Christian concept of freedom, which needs to be asserted and proclaimed from the housetops as the only clue to the dilemmas and frustrations, which beset a "free world" busy with the creation of new forms of bondage.

What is so tragic about the post-Christian liberal democrats and so-called scientific humanists such as Brock Chisholm, Bruce Hutchinson and Norman Alcock is that they simply do not know what to defend in opposition to totalitarian tyranny. They have nothing with which to oppose Communism because they lack a positive position of their own. Their conception of the good life is that of a negative freedom, a freedom from external coercion, not a freedom for anything positive and vital: a negative freedom which must inevitably culminate in a sensual, normless worship of the Almighty Dollar and the goddess Venus and the god Bacchus. Dr. Norman Alcock and Bruce Hutchinson can oppose the Communistic nihilism of power and thirst for world domination only by substituting for it the nihilism of goddess Peace and Freedom, a nihilism aptly expressed by such writers and playwrights as Truman Capot, Jean Paul Sartre and Tennessee Williams. As a result, our Western scientific humanists and liberal democrats cannot stand firm in their freedom. Their freedom is based simply on their own power, existing solely because of themselves, and so readily destroyed when their own physical life is threatened.

Only a normative freedom can stand up to the threats of totalitarianism, a freedom established and buttressed by the indwelling power and presence of the Spirit of the Risen Christ, the only true giver of moral norms and true principles of human conduct. In the eyes of our "scientific humanists" and post-Christian liberal democrats who hold that all moral values are relative and that there are no absolute moral standards and no revealed principles of human behaviour, the present struggle between Christians and Communists for the mastery of men's souls simply does not make sense. They just cannot imagine what it is that makes Christians prefer death to Communist conquest. They do not realise that the present conflict between Christ and Communism represents the ultimate issue for human civilisation today. And how could they understand?

If the words "right" and "wrong" have no absolute reference in the revealed Word of God and are related solely to social utility: if the major purpose in life of being human is no more than successful adaptation to that form of society in which one happens to be born: then no circumstances could ever arise in which death is to be preferred to life. Life is after all the most precious thing that a man has. Has he any right to barter it away before his natural time has come on the grounds of what he is pleased to call his convictions? If all is relative and nothing is absolute, there can only be one answer -- the answer given by Hutchinson, Alcock and Chisholm - - "A live Communist dog is better than a dead Christian lion."

PEACE AT ANY PRICE

Hence the scientific humanists and liberal democrats advocate that we strive for peace with the Communists at any price, even the price of all our cherished British and Christian liberties. Such post-Christians thus unintention-

ally indicate the track on which the tyranny of the power-state, the future society of the Anti-Christ, will arrive. Their own lack of convictions, of any moral standards, of any positive concept of freedom and of resistance, will usher in the tyranny so graphically described for us by St. John the Divine in the Book of the Revelation.

Such misguided post-Christians, "free thinkers" and "scientific humanists" may rage and mock at the lust for power of the American and Soviet military elites. They may excel in the portrayal of the horrors of nuclear warfare. But they simply do not understand the true nature and destiny of man. They do not know who or to what great destiny man has been called by God, his Creator. Therefore, as Professor H. van Riessen points out in his book *The Society of the Future*: "The Orwells and the Huxleys are nothing but the rebellious gravediggers of Western civilisation."

If human freedom is to survive on the planet, it is imperative that we recover the Christian conception of freedom as dependence upon God rather than independence from God. God alone is perfectly free, and his freedom belongs to His omnipotence and His righteousness. But God deigns to share his freedom with His creatures of the human race insofar as in their creatureliness they can come to share it.

Saint Augustine has perhaps given us the grandest description of true human liberty in those great words: "Love God and you can then do as you like." That alone is real freedom—to act in accordance with your true nature as a person created in God's image.

FALSE ALTERNATIVES

The tragedy of our so-called "liberal democracy" is that millions of Canadians and Americans have forgotten that they have been created in God's image and that they are therefore responsible to Him for their conduct on this earth. Human freedom cannot possibly survive if it is severed from its origin in God's will and purpose for man. By wrenching human freedom from its roots in God, we have fallen prey to the false alternatives of individualism or collectivism.

Most of the social convulsions of our time started in the name of the secular trinity of ideas — "liberty", "equality" and "fraternity"—first proclaimed more than a century and a half ago in the French Revolution. In that name today flourish more unfreedoms than humanity has ever had to bear. Everywhere on both sides of the Iron Curtain they are imposed by the brute force of the State upon the hard-pressed citizens composing both capitalistic and communistic societies. Never have frustrations and disloyalties been so widespread. Never, on both sides of the Iron Curtain, have officers and institutions of the State incurred such contempt. Never have law and order, authority and discipline, come into such worldwide disregard. Double standards of conduct, "newspeak" and dishonesty have leapt into the first place as the common denominator of

national and international life, in societies both Eastern and Western, developed and underdeveloped. It is not a very impressive achievement by six generations of so-called liberators, nationalists, socialists, liberals and scientific humanists: and if it be the chaos of pre-ordination the order it portends looks even less so.

Nobody is surely so foolish as to imagine that plants and flowers can live for long after their roots have been cut. They soon wilt and die. Yet precisely that seems to be the great delusion entertained about political and legal freedom by our secularised post-Christian social scientists, lawyers, politicians and journalists.

The greatest threat to liberal democracy today does not come from Communism, great and deadly as that threat most certainly is. A still greater threat lies in the severance of democracy in Canada today from its spiritual roots in the Gospel of Jesus Christ.

This is a Western phenomenon as well as a Communist one. Our English-speaking world has plucked the plant of democratic liberty loose from its soil in the belief that man was created in the image and likeness of God and that man was redeemed from slavery to sin by the death of Christ. We have forgotten William Penn's great warning: "If men will not be ruled by God they will soon be ruled by tyrants."

Events today in both Eastern and Western lands fully and tragically bear out the truth of Penn's prophecy. They prove that wherever belief in God and His creation of man in his own image is abandoned, political freedom perishes.

DANGEROUS SOCIAL TRENDS

The validity of the struggle for freedom, in which the Anglo-Saxon democracies are now engaged against Soviet and Chinese Communism, rests ultimately upon the Christian evaluation of human personality being true. And the pursuit of that struggle for freedom by liberal democrats is rendered perilously precarious if the Christian valuation of human personality is banished from the scene.

That peril is apparent in many contemporary social trends. It is apparent in the dilemmas of the Welfare State. In pursuing the liberation of our poorest citizens from the frustrations of poverty, insecurity and ill-health, the Governments of the Provinces and of Canada now find themselves regimenting the lives of Canadians to an extent which the liberalism of a few decades ago would have found intolerable.

It is apparent in current trends in education, where it is desired to train boys and girls, not in the discovery of their fullness of personality in Christ, but in the discovery of their specialised "category" and function for the efficient working of the social and industrial machine.

The Seasons Greetings

It is apparent in current trends in modern methods of mass production where our workers are sacrificed on the altar of bigger and better production and profits.

It is apparent in the perversion of industrial and trade unions, which began in the heroic struggle of the industrial workers during the last century to recover their dignity as persons created in God's image, but which now deny our workers their right to join the union of their choice.

In all these cases we are here on the verge of a denial of what the state, education and work have meant in liberal society; and the cause of this denial lies in the more fundamental denial that man is created in God's image...

The values and moral attitudes underlying our Canadian democracy are derived from the Word of God Himself recorded in the Holy Scriptures; and they will only survive as long as we remain loyal to God's great blueprint for our lives.

Our belief in the sacredness of individual personality is a truth conveyed to us only by the Bible, without which we could never have realised it. It was never realised by Hinduism with its rigid caste system, or by Buddhism or Mohammedanism. Wherever Christianity has failed to penetrate or has decayed, there you find intolerance, prejudice and passion at work disrupting human society. Without God human society falls apart into lawless violence, power with no trace of conscience, the jackboot of tyranny and injustice trampling down the weak. When God is rejected by the majority of a nation, all defence against arbitrary power vanishes, too, at the same time.

If Canadians won't have God for their Lord, they too will finish up having tyrants as their masters, because it is only God Himself who can subject the power of politicians, judges, police, employers and workers, doctors and teachers, to conscience. Without such an enlightened conscience, a conscience enlightened by God's Holy Spirit, there can be no abiding defence against injustice.

Mrs. C. H. DOUGLAS

We record with deep regret the recent death of Mrs. C. H. Douglas after a long illness. Mrs. Douglas was a tremendous help and inspiration to her husband, the late Major Douglas, whose first basic work, *Economic Democracy*, was dedicated to her. Mrs. Douglas took a keen interest in the work of *The New Times* and its associated activities, sending a message to every Annual Dinner.

ETERNAL CHRISTMAS LIGHT

A ray of light shines at Christmas time. It shines because God created that light and God divided the light from the darkness. The light that shines at Christmas time is eternal.

The significance of Christmas is that it is a time of re-dedication, of understanding the difference between light and darkness.

In a world of light we recognise the sovereignty of every human individual created in the image of God. The individual was created to love and serve God the creator of all things.

In order to be able to love and serve God the individual must be able to exercise the sovereignty that was given him by God, for the pursuit of his own destiny. It is through the incarnation of the Christian revelation of the spiritual nature of man and his sovereignty, into society, that the world of light comes into being. "Thy will be done on Earth, as it is in Heaven." In a world of darkness we lose our individual Sovereignty. We submit to the world of darkness.

"And the devil taketh him up unto an exceeding high mountain, and sheweth him all the kingdoms of the world, and the glory of them. And saith unto him all these things will I give thee, if thou wilt fall down and worship me." Is this not the cry of the devil today? In the form of the World Government, the "State", institutions and group, he exhorts us to submit to a world dominion, the worship of the group. Give me your sovereignty and "all these things will I give thee if thou wilt fall down and worship me."

It is at this time that Christians should ponder on the essentially spiritual nature of society. "And the Word was made flesh, and dwelt among us."

The light that shines at Christmas time is eternal.
—John Ball.

THE OBJECT OF THE ANTI-CHRIST

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object of the Anti-Christ: complete World Power and a mass of human beings with no genuine freedom. And even worse, they will probably not be concerned about freedom, being content so long as they are fed and clothed.

The threat of the Anti-Christ can be defeated because sufficient people still possess enough freedom to do what is necessary. But they must display the same faith and understanding of the early Christian Fathers as they looked out on a dark and pagan world. The spiritual capacity of the individual of faith and dedication is such that it can move mountains. There are enormous mountains to be moved today. We urge our readers to use some of their Christmas Season in pondering on how they can make a start towards halting the retreat from Christianity and encouraging support for policies which will take man away from the perils threatening him.

INEVITABILITY AND THE CHRISTIAN

The following is one of a number of educational statements being issued by the Church Committee of the National Executive of the Australian League of Rights:

There are a growing number of events happening in our world today, which we have come to regard as inevitable — political events, economic events, social events. Some of these events we may agree with, but there is no doubt that a great number of them would be opposed by the majority of people, but because we regard them as being inevitable, we make no attempt to challenge them.

Now, the Christian believes that all activity in this world should be directed to the service of God.

Any political, economic, or social event therefore must always be directed towards this end if it is to conform to Christian principles. To allow an event to take place which will violate Christian principles simply because we regard it as "inevitable", is to surrender our free will, our integrity, our PERSONAL SOVEREIGNTY.

Sovereignty does not of course mean licence and power to reject all outside authority, but it does mean the right to regulate one's life to the SERVICE OF GOD . . . the retention of responsibility for one's own actions. To the Christian, this unique gift of SOVEREIGNTY, with responsibility, completely devastates the idea that events are inevitable.

If the economic policies of a government force you to conform to a certain form of behaviour, then that is known as ECONOMIC DETERMINISM, and economic determinism has as its basis, a totalitarian philosophy.

Economic determinism, indeed all forms of determinism, stem from a philosophy, which is the antithesis of the Christian philosophy. The Christian dynamic, with its moral laws, emphasises the sovereignty of every human individual under God.

It is obvious then, that in order to preserve our Christian sovereignty we must reject those policies and laws, which make events "inevitable".

Inevitable is a word, which the Christian cannot accept if Christianity and the Christians are to survive.

THE EQUALITY DOGMA LEADS TO COMMUNISM

By D. Watts

In this brilliant essay the author exposes the equality dogma as one of the most dangerous of the twentieth-century myths, and one, which is paving the way for International Communism. This essay is a closely reasoned reply to the claim that "all men are equal" and a demonstration of the truth that the organisation of human beings into masses destroys the individual.

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A Creed for Conservatives

Conservatism is not a rigid ideology. It is flexible within certain limitations, while possessing a definite characteristic uniformity. This is far from saying every man can make of conservatism what he likes. Despite the many differences, which have always existed among them, thoughtful conservatives down through the years have tended to pay a common allegiance to certain enduring principles. Taken together, these widely accepted canons have constituted a sort of creed for conservatives.

Prominent among the articles of this conservative creed are the following basic beliefs:

I. Conservatives believe that man was made for eternity, and that what happens to him in this life is far less important than what will happen to him in the next. They also believe that political problems are essentially moral problems, and that moral problems are best solved within the framework of formal religion. It is primarily for these reasons that conservatives have usually been devout men.

II. The belief that proper tradition and prejudice are needful to society. Because he is a religious man, the conservative knows that human sin is a fact, and a fact of great importance. He thinks that the only social unit in which any very great or profound change is possible is the individual human heart. He believes that men are governed more by their emotions than by their intellects. So he looks with amazement and apprehension at the Utopian schemes of those who would change society, using nothing better as guides than their own puny and private sources of reason.

Though the conservative knows that the human heart is capable of great wickedness and folly, he knows that it is capable of great goodness and wisdom, too. The conservative believes in the human heart. He thinks, with Pascal, "the heart has reasons that the reason knows not." This is why he distrusts and fears the sort of cold and bloodless intellectualism, which insists that unless a thing is scientifically demonstrable or statistically measurable, it cannot be true.

III. The veneration conservatives feel for the awesome variety and complexity of God's world has supplied much of the motivation for the consistent conservative opposition to those political movements, which have tended toward centralisation, uniformity and egalitarianism.

IV. A belief that the right to own private property is an indispensable part of the condition of freedom. The conservative denies that property rights and human rights belong in mutually exclusive categories. He also denies that conflict between property rights is inevitable.

The conservative believes that property rights *are* human rights, and human rights of a very important sort. And he thinks that none of the other kinds of human rights can very long endure if the right to own private property is destroyed.

V. Conservatives think that the only true equality is moral equality, and that attempts to legislate any other kind are foredoomed to failure. They believe that society requires leadership; they think that any sort of a levelling process, which too greatly limits the prerogatives of enlightened and morally responsible leadership looses terrible forces that are dangerous to all segments of society. Conservatives greatly fear the vacuums of power, which are created when legitimate leadership is deposed. For they know that very often in history, such vacuums have been filled either by harsh and repressive tyranny or by violent and bloody chaos.

VI. Conservatives are not infatuated with the idea of change for its own sake. They do not think that whatever is new is necessarily good, or that whatever is old is necessarily bad. They make no fetish of "progress"; to do so would vitiate tradition. They realise that society should change, because they know that society renews itself by a process of gradual change - - keeping the best of what has been good as it overcomes evils. But they totally reject the idea that society is a great impersonal machine which is now out of order, but which can somehow be fixed permanently if only it's tinkered with in just the right way — according to just the right human plan.

Conservatives consider society to be a living thing. They see it as a complex and delicate growth linking the current generation with those, which have gone before it and those as yet unborn. Conservatives believe that the living thing which is society grows and moves and has its being in accordance with God's plan, not man's. They insist that too much hacking away at the roots of society by man will kill the social growth. And they are extremely wary of politicians who too quickly or too confidently identify themselves with certain social forces.

In short, while conservatives are wholeheartedly in favour of change, they are wholeheartedly and profoundly opposed to impetuous or wholesale change.

To state that much of conservatism is embodied in the six principles just enumerated seems reasonable. To suggest that all of it is embodied in them would be presumptuous. Complex political philosophies are not often delineated in half a dozen pat phrases. But there are principles basic to conservatism for all of that. And surely thoughtful conservatives everywhere would be well advised to seek them out, to learn them thoroughly, and to apply them rigorously in the practice of their political faith.

—Koil Rowland in *American Mercury*.