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

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THE POLICY OF THE ANTI-CHRIST

By ERIC D. BUTLER

The most pessimistic view of the state of the world is expressed in the oft-quoted statement, "It has just happened. No one really is responsible." And, of course, if no one is responsible for the increasing disasters afflicting mankind, then no one can be expected to do anything about those disasters. It is impossible to resist "trends", particularly when they are invariably described as "inevitable". A rejection of this explanation of man's affairs means acceptance of the concept of the reality of evil manifesting itself through the actions of individuals. And acceptance of the reality of evil also means acceptance of the reality of good. In essence the world drama is a projection of the approach of individuals to the question of whether they are serving good or evil.

A Civilisation is the incarnation of intangibles: beliefs concerning the nature of man and the values upon which he should base his personal and community activities. It surely is obvious, even to those superior sophisticates who deride the suggestion of any conspiracy against Christian Civilisation, that Civilisation did not "just happen", did not result from an "inevitable trend". In all its numerous manifestations, ranging from government to art, Christian Civilisation was the product of the activities of individuals who were motivated by dominant ideas and beliefs. The craftsman and artisans who built the great Cathedrals of Western Europe were confident of their ability to erect such permanent monuments to "the greater glory of God". The hordes of tourists who pour through these Cathedrals can often be heard to ask in astonishment, "But how was it possible to build them?" Lacking in strong faith themselves, they find it difficult, if not impossible, to understand the strength of faith which produced such a profusion of creative activity.

THE REALITY OF CONSPIRACY

Just as individuals motivated by the Christian viewpoint evolved ways and means of making that viewpoint prevail, so have individuals motivated by an opposite viewpoint devised ways and means to attempt to undermine Christian Civilisation. There are, of course, plenty of examples of chance developments in the events of this century, but they have had little or no bearing upon the main stream of almost constant disaster. It did not "just happen" that Lenin and his revolutionary colleagues gathered together in Switzerland and were then transported in a sealed train into Russia to seize control of that country in 1917. It was planned and financed by influential men. Churchill the historian wrote of "This world-conspiracy for the overthrow of civilisation . . ." Benjamin Disraeli, the famous British Prime Minister, said, "the world is

governed by very different personages to what is imagined by those who are not themselves behind the scenes." The eminent American historian, Dr. Carrol Quigley, has written in his famous work. *Tragedy and Hope—A History of the World in Our Time*, of the close nexus between the international financial groups and the Marxists. Dr. Quigley reveals "I know of the operation of this network because I have studied it for 20 years and was permitted for two years, in the early 1960s to examine its papers and secret records. I have no aversion to it or to most of its aims and have, for much of my life, been close to it and to many of its instruments. I have objected both in the past and recently to a few of its policies . . . but in general my chief difference of opinion is that it wishes to remain unknown, and I believe its role in history is significant enough to be known."

In a frank disclosure of how he and his fellow-internationalists were working to destroy national sovereignties, Professor Arnold Toynbee, the well-known historian, made the significant comment that "we are denying with our lips what we are doing with our hands." This has now become standard practice. Most politicians have learned to master the art of doubletalk. Honesty has been subordinated to "party loyalty". The elector is regarded now as a mass to be manipulated in order to obtain and hold political office. "Image" is of increasing importance. Parties and their leaders are sold by the same techniques used for selling soap, or the latest brand of cigarettes. This requires large sums of money. This is a far cry from limited, representative Government, which the Christian viewpoint produced, particularly in the United Kingdom. A Christian policy in any sphere is one which seeks to place the individual in the position where he can make a genuinely free choice, and one for which he must accept personal responsibility. Because Christianity stresses the

importance and uniqueness of **every individual**, which means diversity, not uniformity, a Christian social structure is one in which there is the maximum of decentralisation of power.

The policy of the anti-Christ is to drive mankind into bigger groups with mob psychology suppressing individual initiative. Centralised control of finance, which robs the individual of any effective say over his own credit, is the principal instrument being used to achieve this objective. A spurious form of democracy is used as a facade behind which those exercising the primary source of power, a monopoly of credit creation operates. There is much loose talk about the "rule of the majority", which is a self-evident absurdity, but every effort is made to ensure that the individual members of either majorities or minorities are deprived of any real say concerning policies which they are concerned about. Two current examples of how the policies of the anti-Christ are imposed immediately come to mind.

MASS MEDICATION IN VICTORIA

Before the last Senate Elections in Victoria, Premier R. Hamer stated in letters that his party had no policy for the compulsory fluoridation of Victoria's public water supplies. The matter was not raised during the State Elections. And although it is now clear that a plan for imposing fluoridation had been worked out, this was kept quiet before the subsequent Greensborough by-election. Immediately this by-election had been won, the announcement was made that a Party which boasts about individual rights and freedom of choice, was going to bring down legislation to make it compulsory, on threat of heavy financial penalties for those refusing, for water authorities to fluoridate Victorian water supplies. Now, the fluoridation issue is quite clear: It is mass medication. Experts with first-hand experience of fluorides have warned of long-term health hazards. It is wasteful. Analysis of statistical proof of alleged effectiveness of fluoridation shows that at best it only delays tooth decay. It is wasteful and unscientific. Those who wish to have their children use fluorides can do so, under medical direction. What should be a matter of private choice, and personal responsibility, similar to whether or not to take vitamins and food supplements, has been made a political matter.

One Liberal Member, a former Anglican Vicar, when asked where he as a Christian obtained the authority to dose his fellow citizens with fluorides against their wishes, trotted out all the public relations material evolved by the fluoridationists, and said that the problem about having at least a referendum was that the children would not have a vote! In other words, he and his colleagues, speaking in the name of the State (Caesar) have taken it on themselves to pronounce what form of medication they think children (along with other members of the community) should have, but that their parents cannot be trusted to vote on this question. This gentleman also said that politicians had the right to legislate for "the corn-

munity". Here is a typical example of how individuals are now treated as a collectivity. Other Victorian Liberal Members who eventually voted for the legislation compelling fluoridation are known to be privately opposed to it. But under the dogma of "majority rule", they crossed the floor of the Victorian Parliament to stand shoulder to shoulder with the Labor-Socialists to vote for compulsory mass medication. Only one Member, Independent Mutton, recorded his vote for the right of the individual to make a free choice. The policy of the anti-Christ triumphed.

A SOVIET-TYPE FREEDOM OF CHOICE

Now for the second example of the attempted robbery of the individual of freedom of choice. In Australia the Crown is a central feature of the nation's constitutional heritage. The Crown is the embodiment of the nation's soul. It links the present to the past and to the future. In spite of the attacks, most subtle rather than open, the Crown still has the support of the overwhelming majority of the Australian people. The subverters have tried to rob the Australian people of their heritage. They suggested Australia needed a new flag. Immigration Minister Grassby tried to abolish the oath of allegiance to the Queen. But an upsurge of public opinion, taking advantage of a national campaign run by The Australian Heritage Society, a Division of The Australian League of Rights, caused second thoughts at Canberra. But it is hoped to continue the erosion process by introducing a new National Anthem. When I wrote to Mr. Grassby and asked why Australians were not to have a say concerning whether or not they wished to retain their present Anthem. I was treated to a classical example of political double-talk. Those wishing to retain the present Anthem were "impertinent" in that they were using someone else's Anthem! They lack self-respect. And, quite apart from this, public opinion polls show that the majority of Australians want a new Anthem. That is what the fluoridationists said, even though in the only three referenda held in Victorian centres, the fluoridationists were soundly thrashed.

Mr. Grassby is like the Victorian Vicar turned politician, and clearly already corrupted by power: He knows what is best for Australians. All he will concede is their freedom to choose between three songs chosen for them. The Russians also have this type of "freedom": they can vote for any one of the political candidates selected for them by the Communist Party. Soviet and Red Chinese Socialism is the most extreme manifestation of the policy of the anti-Christ. But the non-Communist world is increasingly suffering from the same type of policies. The Russian intellectuals are right when they charge the West with a betrayal of those very principles essential for the preservation of the free man. Every manifestation of the philosophy of centralised power is a victory for the Anti-Christ. This is a basic truth upon which all those who call themselves Christians might profitably ponder on over the coming Christmas Season.

GEMS FROM DOUGLAS

". . . It is suggested that the primary requisite is to obtain in the readjustment of the economic and political structure such control of initiative that by its exercise every individual can avail himself of the benefits of science and mechanism; that by their aid he is placed in such a position of advantage, that in common with his fellows he can choose, with increasing freedom and complete independence, whether he will or will not assist in any project which may be placed before him.

"The basis of independence of this character is most definitely economic; it is simply hypocrisy, conscious or unconscious, to discuss freedom of any description which does not secure to the individual, that in return for effort exercised as a right, not as a concession, an average economic equivalent of the effort made shall be forthcoming."—"Economic Democracy"

"That this is not mere unconscious error is easy to demonstrate to anyone open to conviction. There is not a large newspaper in the world which has not misrepresented the technological increase of production per man-hour as 'unemployment', and as a failure of statesmanship. Not because things which ought to have been made, were not made, which may be true, but because of the determination, conscious and vicious, to keep unemployment and poverty synonymous. And that this misrepresentation is part of the Big Idea, is, I think, demonstrated conclusively by the dangerous nonsense being circulated by all the machinery of propaganda at this critical time in regard to the Russian Social and Economic Systems."—*The Big Idea*.

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"The more I see of Governments, the lower is my opinion of them and I am confident that what the world wants at the present time is a great less government, and not a great deal more . . . Governments are your property, and you are not the property of Governments. There is no more pernicious and blasphemous nonsense existent in the world today than the statement which has been incorporated in the constitution of the modern dictatorships, which claims that the State, by which is indicated the Government, is everything and the Government nothing. On the contrary the individual is everything and the State is a mere convenience to enable him to cooperate for his own advantage. It is this idea of the supreme State in its various forms which has made the State the tool of the international financier who has mortgaged all States to himself."—*Security—Institutional and Personal*.

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"What is the 'standard of life?'. I don't know absolutely, but everyone knows relatively. We are definitely living on a lower standard of life, measured in general satisfaction, health, security and happiness, than we were fifty years ago, as the result of having moved more things and people than have ever been moved in the history of the world. Our manners and our intelligence have deteriorated, common honesty is a fading memory, our architecture has turned to rabbit-hutchery, and we are steadily ruining our heritage of scenery and soil."—*Coal, The Key*, 1947.

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"Since the pedigree of a policy is derived from its philosophy, it might be helpful to recall two propositions which, if not comprehensive, are essential to any Social

Credit philosophy.

"The first is that it is essential that the group shall have no conscriptive power over the individual; i.e. the individual must have the power to contract-out of any group. The second is that it is essential that the maximum decentralisation of initiative is in the best interests of human welfare."—*Social Credit in Alberta (1948)*.

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"There are as many definitions of 'democracy' as there are men; yet, in fact, the key to democracy is to reduce a problem to the limits of interest and understanding of those concerned. That is to say, democracy is not so much a question of the mechanism of voting (although that is not of negligible importance); but rather a vigorous exclusion of matters for which the franchise is too wide: and at present the number of persons who think they understand everyone's business, but cannot manage their own, would suggest very simple electoral issues.

"It is not too much to say, I think, that anyone who cannot grasp this simple idea, or, having understood it, will not admit its validity, is unworthy of a vote and is a public danger if in possession of it. In the light, which it throws upon the limitations of democratic theory, it is perfectly understandable that the condition of the world in general and Great Britain in particular has deteriorated in proportion to the extension of the ballot-box plot. No one would give a child of six a ten-pound note, turn him loose with a box of matches in a fireworks shop, and tell him to set off the pretty rockets. But that is exactly what has been done by giving the initiative to an un-instructed—worse, a misinstructed—electorate, and allowing it to provide something claimed to be a mandate to interfere in the business of everyone having 'a vested interest'."—*The Political Problem*, 1946.

ANNUAL DINNER

We are pleased to announce that Mrs. Joyce Mew, Chairman of the British Housewives' League, will be guest of honour at the 1974 Annual Dinner of "The New Times", to be held on Friday, September 20. It is anticipated that Mrs. Mew will participate in the League of Rights National Seminar, the theme being the inflation menace.

Mrs. Mew will be making an Australian tour under the auspices of The Australian League of Rights.

CANADA IN CONFUSION

A feature of the expansion of Leagues of Rights activities throughout the English-speaking world is the exchange of League speakers. Mr. Donald Martin, National Director of The British League of Rights, provided the following special report towards the conclusion of his recent Canadian tour:

During my first week in Canada I discovered an opinion poll, which stated that 53 percent of Canadians thought economics, inflation and high prices was the most important issue facing Canada today. Talking to people at meetings and elsewhere I certainly found this to be very true, perhaps an underestimate. However, the same people, when asked which political party they thought could solve the problem replied—that is 48 percent of them—that they couldn't say, with the remainder more or less evenly divided between the three major political parties, the Liberals (the minority government), New Democratic Party (the socialists keeping the Liberals in power) and the Progressive Conservatives (the main opposition party).

As if the electorate wasn't confused enough the Federal Minister of Finance tried to claim in the Canadian House of Commons that the economy is in good shape in spite of prices increasing at the fastest rate for 22 years and himself being surprised and dismayed over the fact that unemployment increased to 6 percent from 5.5 percent from August to September, 1973.

The Progressive Conservative Party keeps calling for wage and price controls, which the government rightly resists, particularly as Canadians have watched the failure of the Nixon Republican controls across the border in the United States. In fact the record shows that inflation has been worse under the U.S. controls than before they were imposed and certainly worse than in Canada. This approach is therefore rather destroying the credibility of the alternative Canadian government. The Socialist N.D.P. tag along with the Liberal Government rather than throw them out of office and satisfies itself with calling for more public expenditure.

The Canadian Government is running to a deficit budget so is not particularly looking for more spending and the Bank of Canada Governor Gerald K. Bouey has stated that money supply growth has been unacceptably high. He has not said what figure would have been acceptable, neither has he said to whom the figure is unacceptable.

Generally Canadians that I have asked—and I have been asking them at just about every meeting I have addressed—are of the opinion that they have not got sufficient money and that the problem is in fact the reverse, a deficiency of purchasing power.

On checking this matter I found that this so-called "money supply growth" was in fact a further increase in the Canadian debt structure. The total public debt in Canada is now running at over \$C69,000 million (\$C2.44 equals approximately £1) and the annual interest charge on this debt which has to be found out of taxation is now

in excess of \$C4000 million. It is this monetisation of debt that thinking Canadians find unacceptable.

Whilst there has been all this—perhaps understandably—confusion in Canada, swinging Prime Minister Trudeau has been to China—Communist China not Free China—to see if that vast untapped market could perhaps help Canada out of her economic problems.

The question of trade with Communist China is not being well received in Canada if the questions that I have received on open-line radio programmes are to be taken as a guide.

CANADIANS MISINFORMED ON BRITISH ATTITUDES TO COMMON MARKET

Canadians—that is those not already in touch with The Canadian League of Rights—have been very surprised to hear from me at meetings on radio and television that there is still considerable opposition to continued U.K. involvement in what I have described as "Mr. Heath's Common Market Adventure". They are only just starting to get the message that Canadian agricultural exports to Britain are subject to import levies which has for instance forced Canadian Cheddar Cheese out of the British market. This is something that Canadian Ambassador to the European Economic Community, James Langley, is only now starting to take up with the European Commission in Brussels.

On my first Sunday in Canada I found myself watching an hour-long television programme entitled "Deadline '80—the European Challenge". In essence the programme was attempting to explain a little about the Common Market but accepted that all member countries of the Community had supposedly accepted 1980 as the deadline date for economic and monetary union which it was then explained would automatically lead to a common currency and political union. Not a word was mentioned about the fact that these very vital matters had been agreed to by Mr. Heath at an E.E.C. summit meeting but had not been agreed to by the British Parliament. Canadians were just presented with the picture that this is where "Europe" (not a mention that the Common Market is only nine out of 34 countries and therefore hardly Europe) is going and the main part of the programme was devoted to discussing with various E.E.C. officials, including two British, how they were going to achieve this and some of the difficulties; not a word was to be found questioning whether the British people or any others in the Community accepted the stated objective.

Some of the comments from those interviewed were very interesting. In this regard I was considerably assisted since the whole programme was reprinted in full in the weekly "The Financial Post" (Toronto, Canada) of October 20, 1973.

CENTRALISATION OF POLICY DECISIONS- DECENTRALISATION OF ADMINISTRATION

League speakers have for years been making the important point that policy decisions should be decentralised and more in the hands of the people whereas administration could be centralised—although there is a limit even for this. Franz Froschmaier an E.E.C. official from Germany the first to be interviewed on the programme showed how the Common Market must lead more towards tyranny and dictatorship by centralising policy decisions but decentralising administration when he said "Decisions taken in common will be administered by the member states or the regional governments". What could perhaps be described as a sort of democratic tyranny! On the most dangerous area of banking Mr. Froschmaier in answering the question about the need for a central fund to support the different members' currencies said, "The model to use is the Federal Reserve System in the United States". Not a mention of the fact that this Federal Reserve System is privately controlled by the international financial houses and is one of the main instruments responsible for inflation in the United States which now has a national debt in excess of \$US460, 000 million which requires ever increasing taxation to meet the ever growing interest charges.

To cap the matter Mr. Froschmaier added, "It is a very fundamental step because it certainly touches what is referred to as sovereignty to its very roots. Now personally I don't think that this is all so important because none of our states is sovereign any longer."

LACK OF SUPPORT FOR LOCAL GOVERNMENT

Whilst I have been in Saskatchewan and British Columbia, Canadians have been in the process of electing new local councils and school boards as well as voting on a number of financial by-laws where the people are being consulted as to whether money should or should not be spent on certain projects.

Canadian local government suffers from the same problem as British local government—lack of interest and low turnout at election time. But then I discovered that local government in Canada—the same as in Britain—is heavily in debt and has to rely on handouts or grants from both the Provincial and Federal Governments. I am currently reading a Canadian book entitled "Will Inflation Ruin Us?" by J. A. Thauberger in which he states that in 1967 the Canadian Municipal Debt was \$C13, 986 million while the interest charges amounted to \$C979 million in the same year, which had to be found out of rates—they call them property taxes here in Canada. It is little wonder that local government charges are going up whilst at the same time the Provincial and Federal Governments are telling local government—since they control the grants purse string—more and more what they can and cannot do. This control from outside leaves local councillors more and more powerless and is reflected in the growing lack of interest in local government. Canadians to whom I have spoken agree that if power—and particularly financial power—was more decentralised there could be greater interest and involvement.

DIRE RESULTS OF EQUALITARIAN MANIA

By D. WATTS

Among culturally retarding features of social behaviour are the recurrent attacks of mass mania. To the excited enthusiasts the madness seems to be rational response to a call from the Voice of Truth. By most of the modern, fairly well educated persons, jihads, the Children's Crusade, the witch-hunts and religious persecutions in Europe, the excesses of the Red Guard in China and the like are recognised as being exhibitions of mass madness, but only a minority seems to be aware that equalitarianism, too, has become yet another form of the same malady.

How can it be known that the infatuation with human equality is not simply a general acceptance of a reality, but an emotional seizure that will not yield to reason? To begin with, there is no factual or logical support for the equalitarian theory. Had any positive evidence of human equality of the kind in which people wish to believe ever been found, it would have received so much publicity that no person at all interested in the subject could have missed it. The nearest that any scientist or quack scientist has ever come to demonstrating the truth of the theory has been to offer possible explanations of why all men are unequal. Those explanations do no more than show that human inequalities are various in kind and degree, but do not demonstrate that all human beings are equal. Social and natural environment, political organisation, education, etc., provide conditions, which give the inequalities their character. The opportunities to

develop do to some extent determine degrees of human inequalities, but the bestowal on all of equal opportunities merely confirms the reality of inequality.

Concrete human equality is not an established truth; in the proper sense of the word it can perhaps be called by courtesy a hypothesis, but it is not yet a working hypothesis. Rather it is a hypothesis that does not work. After all the efforts at practical application, individual inequalities remain as apparent in physical, mental and moral qualities as ever they were. Even in communist countries, social, economic and political inequalities have proved to be inescapable. In the international sphere intellectual and moral inequalities between nations and races make the experiment in imposed equality a horror that takes on infernality from being ludicrous. Yet, in spite of the evidence that the idea of human, concrete equality is delusional, people still believe in it as a madman believes

in his delusion of grandeur or persecution. That the belief in human equality has become, not merely the mistaken theory of some individuals, but a mass infatuation, is shown by the general assumption that it needs no scientific or philosophical proof, but is self-evident. When the soundness of the doctrine is questioned, the afflicted, instead of examining the criticism or even trying to meet objections to the creed with a reasoned defence, fall into a foaming fury just as many madmen do, just as people seized with epidemic mania always have.

MASS SUGGESTION

Sir Walter Scott, in one of his letters on Demonology and Witchcraft, remarks on the willingness of people to ignore the evidence of their senses when giving way to mass suggestion and he notes that in relation to everything else but their obsession they are usually quite sane. He gives an example of the power of suggestion: a humourist planted himself in an attitude of astonishment with his eyes fixed on a bronze lion in front of a house in the Strand and began muttering, "By Heaven, it wags—it wags again!" In a few moments the whole street was blockaded with an immense crowd, some sure they had actually seen the lion wag his tail and others expecting to see the same marvel. If that kind of thing can happen when evidence is plainly before the eyes, it is even more likely to occur when the evidence is scattered, especially when reason is called in to interpret facts.

There is, in every mania, a truth monstrously distorted because so imperfectly understood. For instance, the ecstatic offering up of living victims to a life-devouring god has much of its inspiration from the knowledge that every thing that comes living into this world must leave it; that is, as men see it, death is the price of life. The useful rain, the good harvest, the defeat of the enemy and so on mean life to the people. When they offer the death of the sacrificial victim in return for that on which their lives depend, it seems to them to be a reasonable bargain.

Only knowledge with reason prevents any religious or ideological emotion from degenerating into mania. Both have been notably absent from equalitarian propaganda. There is, in equalitarianism a truth that has been buried beneath ignorance. That truth is that human equality is not, internally or externally, either physical or psychological. It is metaphysical but in contradiction to what has been in this century taught, real for all that. Mortal physical beings are not equal, but immortal identities are.

All mass manias have common subjective characteristics. A comparison between any mass mania and the equalitarian mania could be made, but since most Western people know something about the witch-hunting madness and the word "witch-hunting" has become a figure of speech, the resemblance between the witch-hunters and the equalitarian heresy-hunters may be the easiest to recognise. Encouraging the belief in witchcraft is the

truth that there are many evils coming from natural sources. Also, there are human beings so fiendish that it is not hard to suspect that they are devils inhabiting human forms or else the servants of an Infernal Power. From that it would be a slip rather than a step to the conviction that all evils of natural origin are deliberately brought about by Satan's own—and then comes the witch-hunt.

There is a similar sequence of ideas when accounting for political and social ills. In truth, the list of demonic kings and emperors and of cruel and oppressive nobles is a sickly long one. To many, the remedy or prevention of the evils has seemed to be to destroy all kings and aristocracies, destroy power-giving private ownership, destroy the law, destroy the moral codes and cultural standards, destroy the State. If all that were destroyed nothing would be left but human equality so that no one could oppress another. Actually, if all that were destroyed there would be nothing left of the human race; for creating needs motion and motion produces differences and difference is manifested inequality; and human beings are, in the physical mode, creations of nature or, in their completeness, creations of God.

During the witch-hunts men and women of rank, beautiful young girls, clergymen and even children accused of the crime were brutally tortured and then burnt to death; but most of the victims were poor, old women, till many a woman in humble circumstances prayed that she might die before she reached old age. The number of those who perished so dreadfully cannot be known, but it was enormous, though probably not as great as the number of those who died in pain and misery during the maniacal attempt to establish proletarian equality in communist countries.

DESTRUCTION BY SMEARING

Methods of torture in these days, though probably sometimes the crude ones of other days, on the whole seem to be more sophisticated and scientific, but their use is mostly for the same purpose—to extract a confession rather than to arrive at the truth. As has often been said, it is not surprising that innocent people would confess to extraordinary Satanic practices in the hope of being put to death without the preliminary torturing. They had

CHRISTMAS GREETINGS

In this our last issue before Christmas, we wish all our readers, both old and new, a Holy and Joyous Christmas. In a dark and troubled world it is a most appropriate time to remind ourselves of Christ's encouraging message, "I am the light of the world". It is this light which sustains our faith to go forward in the good fight. We look forward to a New Year in which, refreshed by the Christmas pause, we shall be able to intensify our efforts to meet the tremendous challenges of 1974.

no hope of being acquitted. The recorded case of one woman is not without significance when considering modern heresy hunting. She confessed and though, in this instance, there was some doubt about her guilt, she adhered to what she had said and demanded to be put to death. Thereafter she remained silent when taken to the place of execution until the last moment before going to the stake then, absolving those who had ordained her death, cried in a loud voice, “. . . my blood is on my own head . . . I declare I am as free of witchcraft as any child; but being delated by a malicious woman . . . disowned by husband and friends and seeing no ground of hope of coming out of prison or ever coming into credit again . . . I made up that confession on purpose to destroy my own life, being weary of it and choosing rather to die than to live.” (*Combusta*)

That must have been but one of numberless instances of destruction by means of smearing. It is a method not seldom used today to discredit those who openly disagree with the equalitarian dogmas and derived doctrines and resultant actions. Communists, such upholders of civil rights when they are the hunted, have a cut-and-dried method smearing. They spread about canards, from plausible to fantastic, with emphasis on alleged seditious plots. Of course the rumours circulate and multiply until is achieved the desired object of stirring up the authorities to investigate. No doubt there is a hope that the official search will uncover something sinister or, with luck, criminal. Even though nothing of that nature is found, the undramatic exoneration never blots out the dramatic accusations, for a good many people much prefer to believe that the victims were wily enough to cover up their villainy than that they are innocent.

A particularly ugly practice of witch-hunters was the encouraging of children, in many cases too young to be acceptable as witnesses in ordinary cases, to testify against the accused. Many a person was burnt to death on the sole evidence of malicious or exhibitionist youngsters. Anyone who has had anything much to do with children knows that, except perhaps when telling lies to protect themselves, they will, when questioned, repeat what they have been told, or try to say what they think the adult wants them to say. There is some evidence to support the reasonable supposition that often those giving their preposterous evidence against witches were put up to it by adults.

Very young children are not much use in the propagation of equalitarianism, though one can sometimes hear over the radio the piping voice of some pert brat calling its parents in particular and adults in general to account for not treating the parroting, little prig as an equal. (Let not the promoters of such acts be scathing about pious infants of the Victorian era.)

However, in the late teens and early twenties the still lingering childish way of giving out by the youthful what they have been told, as their own important opinions, can be hidden beneath adult peacock plumes of idealism, so that they can be used by equalitarian heresy hunters. A

good deal of the present adulation of youth and the pumping up of its feeling of self-importance can be explained as the exploitation of youthful suggestibility by equalitarian doctrinaires who are as often as not to the extreme left. Almost invariably, when some demonstration against sex or class or race "discrimination" has been established as a student protest, it is joined by mature agitators who seek real power, not ideal impossibilities.

Witch-hunting in previous centuries was, in the beginning of its furore, classed as the destroying of heretics; but as the mania intensified, the heretic, that is the Protestants, joined in the witch-hunts with bestial enthusiasm. The horrible torturing and burnings carried out under the direction of the Scottish Kirk equalled those of the Spanish Inquisition, while the brutalities that occurred in England and other Protestant countries were not less revolting.

That clergymen were among the most ruthless of the persecutors is not surprising, for they believed witchcraft to be an affront to God and so their particular business; but today a considerable section of the clergy has bestowed its support upon popular political dogmas and has become as fanatically obsessed with the superstition of equalitarianism as were clergymen of the past with the most fantastic tales of sorcery. There are more than a few clergymen who piously approve of the torturing and killing of Negroes and whites by coloured terrorists when it is done in the name of the new god, Equality, or in that of the miserable, little deity, Majority Rule. Some members of the World Council of Churches and Pope Innocent VIII are brothers in delusion. That Pope issued a bull in which it was proclaimed that members of both sexes did not avoid having intercourse with infernal fiends and by their sorceries to inflict man and beast. Particulars of their evil doing were set out. The Pope appointed inquisitors, armed with complete power to torture and destroy. The consequences of this bull were frightful.

The clergymen and the masses that rejoiced as the fires consumed the victims were as positively and sincerely convinced that the world was being purged of diabolical evil as in these times are equalitarians that they are helping to purge the world of injustice. Had the equalitarian maniacs of this century lived in the middle ages they would have been ardent witch-hunters; for it is not the object of mania, but psychological temperament, that shapes conduct.

THE NEW WITCH-HUNTERS

One grave consideration, usually blithely ignored, is that when, through the efforts of the sane, witch-hunting was stamped out, nothing of it was left but a hideous scar on human history; but the equalitarian mania, though its abominations may perhaps be rather less spectacular, is yet a more malignant malady, for it perpetuates itself in its results. Two of these, the cancerous state of civilisation and the abnormally inflamed racial antagonisms, may be cured, but could be fatal.

Undoubtedly, the present low moral standards and crippling socio-political theories and cultural absurdities have been brought to their present degraded levels by fanatical equalitarianism. When reformers first set out to correct unjust inequalities, their proper impulse was to raise the lowly. However, many mass leaders and the masses, themselves, found it seemingly easier and certainly more enjoyable to drag down both bogus and genuine superiors than to civilize the backward and succour the downtrodden. Not only are the accidentally lowly and the naturally low persons receiving nearly all the attention, but their primitive cultural creations, their embryonic moral values and cherished ignorance are on the way to being imposed on the whole of society. Superior standards and values are among the relentlessly hunted down witches of today.

It is recognised that beauty is where one sees it; so also is goodness where one finds it. The worst evildoer is convinced that really he is a worthy person. But it does not follow from a realisation of that that the standards of the least perceptive should be generally accepted. It would not be of any importance if wag-seers, on being told that some haphazard streaks and puddles of paint are a picture painted by a genius, are in transports over the wonders that they behold, or that a lot of uncouth noises are preferred by them to the music of the masters, were not the solemn commendations by some arch wag-seer of the doodling of humbugs and howls from the jungle taken so seriously as to suggest that infantile, primitive, proletarian equalitarianism is leading us to a cultural grave.

A curious instance of mental dislocation suffered by equalitarian anti-culturalists deserves to be mentioned. An investigation is at present being made to discover whether or not violence depicted on the television affects the character and behaviour of children watching it. In saner times such an investigation would not have been necessary. A person is not very smart if he cannot work it out that some children would grow up to be savages even if they never saw savagery on the television. Others have the good sense and natural good feeling that will save them from being corrupted no matter what beastliness they are shown. The great bulk, however, are suggestible. If familiarity with violence does not make physical assault seem the matter-of-course argument, most of them are likely to become, as adults, more disagreeable than they might have been had their education not been so perverted. Permissives have become intellectually too punch drunk to be able to see clearly what is obvious. From what they say and write, they have already made up their minds that if the findings of the investigators are that constant exposure to exhibitions of brutality does affect many children, they will not accept the findings as being valid. But the out of joint thinking is that though psychologists and sociologists have been maintaining that what a person is and does is nearly all determined by environmental experiences, they apparently do not chal-

lenge the assertion that television violence, alone of all environmental influences, has no experiential effects.

Society—that is the law-abiding section of it—is held to be almost entirely responsible for the sins of criminals. When that theory was first being publicised I thought that if that line were pursued in the usually unrestrained manner of zealots, there would be reached the point where it would be the victim of criminal action who would be arrested and put in the dock. Now I am aghast to find from hints and suggestions from those who make pets of criminals that a sarcastic thought is on the way to be coming true. Well, why not? If we adopt the barbarian's tastes and morals, we may as well include in the mishmash the barbarian's battle cry—Woe to the vanquished.

EQUALITY DOGMA PASSING

Those who have been poisoned by the noxious mixture of Materialism and Equalitarianism are having their day; but truth is waiting to devour their dogmas. In a few years it may not be counted a heresy to say that people are not made equal by being given all the same things. Equality, being absolute, is found in the relation between a man's experience and his absolute powers and being. A man who wins renown for his outstanding ability to kick a ball between two posts has as much satisfaction in his performance as has a scientist who sets up a successful experiment or a musician who hears the applause of the audience ringing in his ears. Equality is in the satisfaction, not in the achievement. A woman can have as much pleasure in the sweetpeas and roses that she has grown in her suburban garden as another may have in the landscaped garden that was made for her by employees. A young person who passes with credit his final examination can have as great a sense of accomplishment as has a man who has brought to order and prosperity a whole nation.

If, on the other hand, a man knows that he can do better than he is permitted to do, or could be a greater man than he is given the opportunity to be, that is inequality between his experience and his power to experience, and it is unjust. When, in the name of equality, social standards inferior to those, which the people could reach, are set up for all that is social injustice.

Qualitarians may, in those and other injustices to the superior citizens, recognise evils, which equalitarianism has wrought, and perhaps some of them may try to remedy them. Cruelly painful and difficult is the ascent up out of Avernus. The sooner we begin to climb up out of the cultural underworld, the shorter will be our dolorous journey. To change the metaphor; the banner bearing the words "Liberty, Equality, Fraternity" has become badly soiled and tattered. Perhaps—ah perhaps—men have learnt enough from the evils of perverted idealism not to allow witch and heresy hunters to make such a dishonoured, old rag of a new banner on which appears "Truth, Quality, Justice".