

# THE NEW TIMES

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

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## BECOMING AS LITTLE CHILDREN

*By Eric D. Butler*

**The centre of Christmas is the Christ child. Children have naturally been given special attention at Christmas time. They are the living manifestation of the continuity of life. Each child is a unique new being with a potential for self-development, of creative achievement. Christ said that He came that the individual might enjoy the life more abundant. Over the past 75 years it has been physically possible for each new individual to be placed in a position to develop his spiritual attributes as never before. But long years of compulsory indoctrination, miscalled education, are used to persuade individuals that "full employment" in a centrally-planned economy is their main end in life, and that they should be content to spend their days, perhaps in a Government bureaucracy, putting marks on pieces of paper to ascertain how many others are also putting marks on pieces of paper. "Liberated" woman can be kept engaged in filing the pieces of paper. Economic "experts", the products of specialised indoctrination, insist that no one should eat unless he marks sufficient pieces of paper, or the equivalent.**

Now an unindoctrinated child, confronted with an abundance of food, and feeling the necessity for it, simply eats the food. He acts as the child did in Hans Andersen's story, "The Emperor's New Clothes." In this story the Emperor is "conned" into believing that he was being provided with a special set of new clothes with such marvellous attributes that only the wise and learned could actually see them. No one wanted to believe that he was a fool, and even though he could see nothing, kept on repeating how marvellous the clothes looked. The day came when the Emperor paraded in his alleged new finery, but in fact he was naked. All the viewers pretended that they were seeing the new clothes. The mass pretence was shattered when a small child proclaimed, "But the Emperor has no clothes on. He is naked." The world as seen through the eyes of a child is often closer to the real world than the world seen through the blinkered eyes of those who have experienced "progressive" education.

The brainwashed sophisticates of our times have, of course, little time for "fairy stories." They cannot grasp that many of these stories, like the parables used by Christ, contain basic truths. There is much more sanity in "Alice in Wonderland" than in a current treatise on economics. The plea of the conditioned, when presented with a glimpse of a basic truth, is that the presentation is too "simplistic." And no one can aspire to greatness unless he possesses adequate certification. How many degrees did Shakespeare have? The influence of the dreaded scurvy played a dominant part in the history of naval exploration. When one of the earliest of the French explorers brought back from Canada a herbal mixture, obtained from a Red Indian, which cured scurvy, gusts

of laughter rang through the ranks of the learned medical authorities of the day. The idea of Red Indians having a cure for a problem, which had baffled generations of doctors, was nothing but a good joke. But Captain Cook demonstrated that adequate supplies of limewater prevented scurvy amongst his sailors. Scurvy is the result of a lack of vitamin C. The Red Indian herbal mixture was rich in this vitamin. Even after Cook's famous discoveries and demonstration that scurvy was no problem, it took many years before the cure was accepted. It, also, was too simplistic!

With only a fraction of the productive capacity available to those who should be enjoying the fruits of the Industrial Revolution, the English of the early Middle Ages created a Civilisation surpassing in every way the disasters which now afflict mankind. The flowering of human personality reached one of the highest points in the recorded history of man. The Civilisation of the Middle Ages was a Christian Civilisation. It embodied Christian

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### CHRISTMAS GREETINGS

In this our last issue for 1975 we take the opportunity of wishing all readers a Happy and Holy Christmas. 1975 has been a year of rapidly increasing tensions, but one in which League supporters played a magnificent role in shaping the destiny of Australia. During the next twelve months Christian Truths will be required as never before. We trust that readers can suitably refresh themselves, both spiritually and physically for the trying but challenging days ahead.

## GEMS FROM DOUGLAS

"Man does not live on bread alone, but he does not live very long without a reasonable amount of food, clothes and shelter . . . subsequently, he requires, and this increasingly, an outlet for the creative spirit. It may be noted in passing that it is just at this point that the 'intellectual' is apt to fail in interpreting the great mass of humanity engaged in a deadly grapple with the weekly household bills, a battle which must in most cases be won decisively before the surplus energy becomes available for the satisfaction of the need for self-expression."

*These Present Discontents And The Labor Party and Social Credit.* (1922)

"In the moment when the victory for financial centralisation is complete, so also will the separation of real credit from financial credit leave the 'victors' with a mass of monetary wealth which will not induce the baking of a loaf of bread. We shall then have Bolshevism; not the Bolshevism of the idealist, probably including in that category M. Lenin, but the Bolshevism which the policy of the destruction of credit attaching to money has forced on M. Lenin, which replaces inducement by compulsion, the banknote by conscription by Labour. Perhaps the realisation of this has reconciled our masters to Bolshevism."

- *These Present Discontents And The Labor Party and Social Credit.*

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". . . the Protocols are a Book of the Bible of Anti-Christ, and . . . its policy, Communism and Socialism, which be easily linked with Frederick of Prussia as their first prominent and identifiable exponent, are essentially the policy of a religion, of which the energising factor is physical force and the fear of it. And the policy of that religion is plainly labelled in the names of Communism and Socialism — it is the treatment of men as a collectivity. The civilisation which results from that policy is exemplified in Russia and in that which we are fast moving in this country, the Police State, with its 'direction' of 'labour' (notice the collectivity).

- *The Realistic Position of The Church of England.* (1943)

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"A democratic Parliament is . . . from its inherent nature an assembly of *representatives*, not of *delegates*. It is concerned with impressing the *will* of the people

upon the institutions of industry, agriculture, and commerce, and that will can only be concerned with *results*. *Methods* are for experts, and popular election is an unsound method by which to appoint an expert."

- *The Alberta Experiment* (1937)

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"In the so-called democratic countries ballot-box suffrage is nearly universal, and the more nearly universal it is, the more we are driven to ponder on the nature of the God who, as indicated by this process, is on the side of the big battalions. The fact, of course, is that a parliamentary vote gives no effective control, and the more widespread the vote, the less the control. Obviously if you 'nationalise' everything, you remove everything from identifiable and responsible control, and place it under unidentified and irresponsible control."

— *Programme for the Third World War* (1943)

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"The abolition of poverty in the midst of plenty, important as that is, is not the core of the problem. It is conceivable that people might be provided for as well-fed slaves. It is fundamental that the freedom inherent in things should be conditioned only by the nature of the world, as one might say. The moment that conditions are made about making people wealthy, you are not making them wealthy in accordance with the wealth they might have from the free play of invention and progress and organisation. You are making them wealthy only according to somebody's conception of what should be the conditions under which they should be allowed to be wealthy. That is quite a different thing."

- *The Approach To Reality* (1936).

## "SALVATION" THROUGH COLLECTIVISM

*By Chas Pinwill*

**Behind present efforts to save society from its seemingly inevitable breakup, with its consequent disastrous results for the individual, are two basic ideas. These two ideas are in mortal combat. They are irreconcilable and compromise is absolutely impossible. At the eye of the cyclone, as anchor bolts in a state of calm, are two concepts of the nature of "saving" itself.**

The Christian idea of salvation is of personal salvation through Christ. A concept of God working through individuals. This establishes the individual person as the most important element in society.

All that is constructed in human society is built to serve that which is valued most. If the most important element in society is the individual, then society will be

seen as simply the aggregate of individuals. All institutions, associations and collective endeavours in a Christian society would therefore apply themselves towards serving the individual.

Even Christ came to minister, not to be ministered unto. The Sabbath was made for man, not man for the Sabbath. All correctly constituted human associations, all

efforts undertaken in association with others, are therefore directed towards service to the individual and judge their worth on that criterion.

He who serves is the servant. He who is served is the master. In any conflict as to the result to the individual and the interests of the collective entity, the individual's interest predominates over that of the collective entity, as does the master over his servant.

A house divided against itself must fall. No man (or society) can serve two masters. Civilisation's salvation therefore requires a firm commitment on the part of collective entities to serve their master — the individual's interests.

### COLLECTIVE SALVATION

Society in this age is divided against itself. It is serving two masters. There is another radically different approach to how to "save" civilisation.

This is the concept of collective salvation. Having rejected personal salvation through Christ, the Jews have maintained and advanced the concept that they are Chosen of God as a people (collectively). If they be a chosen people, then individuals are saved by virtue of being a member of a group. A completely different society is then in order.

If the objective is some kind of collective salvation for man, be it exclusive to one group, Jewish, Aryan, Proletariat etc., or inclusive of all, there is fundamental incompatibility with personal salvation. If the objective is collective salvation, be it through Nazism, Zionism or Communism, the individual is of no fundamental importance. He has only a secondary importance in so far as he serves the real objective - - collective salvation.

The collective entity therefore takes precedence over the individual. What do the lives of millions of individuals matter if the salvation of man is advanced? Totalitarianism is imperative in achieving collective salvation.

This concept, being held by one group, gave rise to the spread of the idea into other groups. The communist idea is of collective salvations through edifying the proletariat state. Noting the seeming success of collective salvation, and in reacting against it, there arose a concept of Aryan collective salvation through National Socialism, complete with Super — i.e. Chosen Race concepts.

We should not be surprised in finding that convinced communists, finding themselves imprisoned in concentration camps for ideological errors, remain communists, protest their own guilt and attempt self-criticism and correction. The servant prostrating himself before his master is the proper order of things and all convinced of some myth of collective salvation see the individual as the servant. The more devout and fervent view holds that the individual is a slave.

The more abject the individual, the more powerful the collective entity, the greater the prospect of realising collective salvation. The denigration and suppression of the individual offers the only prospect of salvation.

The greater the woes of man, the more desperate his crying out for relief from his troubles. His desperation in no way assists his salvation. It simply moves him with greater resolve in the direction in which he perceives salvation to lie.

This will move an individual to insurrection in bloody revolution if collective salvation is the attracting force. Utter subjection his inevitable lot with "victory". If the individual perceives salvation to lie in the other direction, he shall gravitate towards personal salvation and the religion that offers it. His efforts to apply these teachings to his life will bring his energies to be directed to saving the individual from the onslaught of oppressive force. This leads towards the insistence upon the application of the correct principles of association, towards the aim of granting a beneficial result to the individual.

This basic incompatibility does not arise between different anti-Christian groups. True, the Zionist is for the salvation of the Jew, the Nazi for the Aryan and the communist for the proletariat. However the elevation of the group, be it through an Israel, a Reich, or a Soviet Republic, over the persons in it, is universally sought.

### LOGICAL END OF COLLECTIVIST PHILOSOPHY

The zenith of the elevation of the group entity is universally acknowledged as being attainable only through World Government. The logical extension of all their "separate" philosophies brings them to endeavours towards World Government.

There have been tremendous struggles between the various claimants. Each acknowledging World Government as the ultimate instrument for salvation, but insisting that only *their* World Government can bring *their* salvation. These tremendous struggles continually divide and destroy the forces towards World Government.

Then there appears a reconciliatory mood. The higher objective of World Government is freely acknowledged as of greater importance than the collective Salvationists' petty nationalistic World Wars. This is buttressed by spreading a contention that all men are equal. The Hindu Indian, the liberal American, the Zionist Jew, the Moslem Arab, the tribal African, and the communist Slav are all said to be the same. The only factor making for the seeming differences is the environment into which they've been immersed. The group entity has been so elevated that its now contended that it maketh the individual.

The Christian, who sees society as being the product of the persons in it, and being simply the aggregate of its individuals, is at last seen by all the collectivists as its real enemy. That which was latent in all ideas of collective salvation is now manifest.

The strict collectivist who reads this or any outline of the notion of collective salvation's destructiveness to the individual person will be quite unconcerned by it. As he sees it, it is not his concern. All power is taken to reside in the group and therefore the group - - i.e. the group leaders vested with group power are the only people to

whom concern is necessary. The leaders however, have their needs catered for as a matter of first priority, and are therefore the last to be concerned.

### CONFUSED CHRISTIANS

Christians, however befuddled, must be concerned at the overwhelming preponderance of the collectivism growing out of the false notions of collective salvation. Any failure to manifest their concern in an expansion of truth leaves vast foggy patches in their minds. Operating in this vast fog, the anti-Christian forces throw up anti-Christian notions. These notions, if they become firmly accepted, contradict Christian fundamentals and throw Christians into growing confusion.

All efforts to build a Christian society are met with

the contention that religion must not be mixed with politics. This insistence that Christianity should not manifest itself in practical social application, means to those whom accept it that Christian society is impossible. Once Christian society is accepted as impossible, then anti-Christian collectivism is a universal certainty.

Christianity is not losing because of its inability to win, but because any attempt to win is decried as "mixing Christianity with Politics".

This has been greatly assisted by the fact that there is in all men a certain reticence to accept responsibilities. The holocaust of calls to leave Religion — i.e. Christianity- out of Politics - - i.e. Society has proved too great a temptation for most.

## THE AMAZING MIND OF C. H. DOUGLAS

*By A. McPherson*

**Clifford Hugh Douglas is sometimes regarded as difficult to read. This may be because of his habit of concentrating large thoughts into small packages. One definition of a poet is, a person who sees a portion of truth from an unusual angle and tries to communicate this different view to others. In this sense Douglas was a poet. But whereas the recognised poet uses the devices of rhythm and rhyme to by-pass the intellect and speak directly to the emotional core, Douglas uses the precise language of the engineer.**

Consider an example: "Genuine democracy can very nearly be defined as the right to atrophy a function by contracting out." Compare this with more familiar definitions. There is no vagueness. Seventeen words contain all the information necessary to test the validity and degree of a condition designated by the abstract noun "democracy." Each word was carefully selected . . . "the right" (not the degree) "to atrophy" (cause to wither away) "a function" (any activity towards a specific aim) "by contracting out" (withdrawing one's support).

Apply Douglas's definition to any group activity: the tennis club; the union; the state or the nation. When their form contains no escape — right for dissatisfied members those members are at the mercy of those who control the organisation. The individual component is denied a valid, meaningful vote. He is trapped. Douglas wrote: "The power to contract out is the first and most deadly blow to the Supreme State." Note that Socialist dictatorships recognise this with their "Berlin Wall." No disenchanted citizen is allowed even the ultimate vote of his feet. Built at an initial expense of 150 million marks and permanently manned by 20 Soviet divisions this wall saves the Socialist rulers from being left no one to rule in the "German Democratic Republic."

At the time of writing the word "democracy" is being freely bandied about by our Canberra politicians and the "News" editors. A glance at the Douglas definition shows clearly that they are talking about something entirely different. Instead of "democracy" they are referring to some vague collectivism based on another abstraction called "majority rule."

In another incisive comment Douglas points out that "A majority ceases to have any validity when it is led to an objective its component members do not under-

stand, or when a dissentient minority is forced to accompany it". Where outside the red-letter words of the Gospels has a principle been better expressed?

When Douglas elaborates on his condensed passages the result is an even more detailed map for the guidance of the political student: "There is, I think, one safe rule to apply to all Schemes, Plots and Plans.... It is I believe called the Golden Rule and it is not new. Disregard all fine phrases. Disregard all appeals to your 'Public Spirit'. Don't bother about Liberty, Equality and Fraternity. Don't waste time trying to find out who the Proletariat are going to dictate to when we are all property-less and so all proletariat. Merely enquire 'What are you going to do to me and how do I stop you if I don't like it?' Can I kick your inspectors and your Ogpu-Gestapo and your Kommissars out of my (excuse me, my mistake, the proletariats) house, or can they kick me? If I believe that it isn't my business to spend the rest of my life making tractors for China, and say so, do I get my coupons or don't I?" Here again is the clear analytical genius cutting straight through to the essential core with that slow humorous understanding which is so characteristic of Douglas. We find this dry Scottish wit surfacing at intervals throughout his works. A few examples come to mind.

"Human intelligence has progressed to the extent that a method of stimulating industry similar to holding a carrot continuously in front of a donkey's nose to produce progress has ceased to function effectively. Even an ass has a rudimentary sense of proportion between miles walked and carrots achieved."

Or another example: "It is alleged in select circles that it is possible to be so saintly that fire loses its power over human flesh. But a manufacturer of rolled steel rails who

laid out his factory on the assumption that it would be possible to hire enough saints to handle his white hot product would undoubtedly experience labor difficulties." This type of humour sprinkled throughout his writings is like good claret. A delicate and restrained flavour, slightly astringent, that delights and lingers on the palate. But it is never humour just for the sake of entertaining. Always it presents that unexpected angle which enriches our understanding of reality.

Just as Shakespeare and Newton dominated the age in which they lived in their separate spheres. Douglas towers above all his contemporaries in political and economic philosophy. He discovered the accountancy flaw, which prevented access by the individuals who comprise society, to the bounty, which a scientific heritage had made possible. He formulated a procedure, which would

enable people to control effectively their portion of this inheritance and expected appropriate action to follow. Instead, to his amazement, there arose a howl of rage and ridicule from the established economic experts followed by a complete suppression of his views. The remainder of his life was spent exposing the entrenched groups behind this barrier and analysing their strategy.

Douglas's written works are a record of the results of his researches into the relationship of individuals, groups and their environment. The uncanny ability to strip problems of non-essentials is his legacy to us. An ingrained love and respect for truth led him as surely to the source of Christian revelation as did the probing finger of Thomas the doubter. It is my hope that these few examples of Douglas's thoughts may stimulate a desire to dig more deeply into the writings of the greatest philosopher of our 20th century.

## CRIMINAL GOOD

*By D. Watts*

**Often, though not always, between criminality and insanity there is a connection running from petty dishonesty on the one hand and slight mental retardation on the other up through all stages until when dangerous criminal insanity is reached it is difficult to distinguish between them. A doctor who treated patients at what was then frankly called a lunatic asylum once propounded to my father the theory that insanity can be contagious. He said that sometimes those caring for insane persons themselves became mentally unbalanced.**

His theory may not be altogether fanciful and is of social interest when the insanity is accompanied by genuine moral insensibility or indisputable moral eccentricity. The reference in that is not to the acceptance of criminal moral standards which comes from constant companionship with criminals and which is only conformity to the criminal anti-social mores, but to a possible mental contagion which gives a person in a better social environment and with a better upbringing a distorted idea of right and wrong. The attitude of some social workers concerned with the welfare of criminals appears to lend some support to the theory of contagious insanity.

Undeniably, when dealing with delinquents and criminals, there must be sympathy with their outlook if there is to be understanding of their behaviour; but some social workers go beyond sympathy with, to acceptance of, the criminals' point-of-view. These kindly persons trying to help do not usually go so far as to hold that it is right, for instance, to maim and rob, but they do seem to reach the point of believing that since it seems right to the violent thief for him to behave as he does, he should not be blamed for his crimes and that far less should he be punished for committing them. There is, at present, among most self-styled humanitarians, the mad idea that in both the social and political spheres, anyone but the evildoer is responsible for his sins. Environmental influences do play a large part in making a person what he is. Social environment is mental and moral as well as material. Except in extreme cases, the mentally and emotionally created customs and standards have a much greater influence on a person's behaviour

than have material conditions. Political and social reformers, when looking for someone or something to blame for the behaviour of political terrorists and social criminals, might consider themselves as qualifying for the role of culprits. Penal reformers, perhaps more than anyone, are responsible for creating that mental and emotional environment in which the crime rate rises, while political propagandists, allowing sweet sentimentality to mask reality, are to blame for the international psychological environment in which is encouraged the idea that terrorism is a legitimate political weapon.

Penal reformers are so ostensibly humanitarians and their intentions so manifestly good that it seems that they must be on the side of the angels. For that reason most people are chary of criticising their outlook and actions. The consequence is that the reformers have been able to lead people to see prison reform as an isolated problem, or if in relation to other matters of social importance, then as a centre to which all else is merely relative and subordinate. If a much-needed reform of the reformers is to take place, a start should be made by seeing social matters in saner perspective.

### THE CRIMINAL IN CIVILISED SOCIETY

To begin with, there are three parties involved in the problems created by crime; the criminal, his victim and society. They all have rights, but they do not all have equal rights. The law-abiding person has the right to be protected from the depredations of criminals; society has the right and duty to protect good citizens and also the right to maintain the order in only which citizens can be protected. The criminal forfeits a good many citizen rights,



but has, by the grace of the civilised society which he injures, the right to justice - and that is more than he would have in a society comprised entirely of his own kind. Some social workers talk and behave as though consideration for criminals should come before consideration for the injured parties.

A civilised society treats criminals justly, less because it owes it to those who deliberately choose to be its enemies than because it owes it to itself. Those legal safeguards with which an accused person is surrounded were devised for the purpose of ensuring that an innocent person shall not be found guilty and not to give a malefactor a sporting chance to evade retribution. The latter, however, is the way in which hardened criminals would regard penal laws and what may be mental contagion makes a good many of their sympathisers adopt the same view and behave as though, when an offender is unlucky enough to be convicted, everything possible should be done to comfort him in his misfortune and to sustain him in his belief that he is the wronged party. They go so far in identifying themselves with criminals as to regard the police and prison warders as The Enemy.

The need for a police force to be, so far as is humanly possible, above reproach is fully demonstrated in countries where it is corrupt. In any large body of men there will be those who fall short of the standards set. Further, the possession of power not seldom brings with it the temptation to abuse it. On account of all that, no sensible person would dispute the wisdom of keeping the behaviour of the force under constant supervision. However, the adjudicator should not be one who has the not quite sane idea that criminals are to be reformed by disciplining those whose duty it is to restrain them.

### **PERVERTED PRISON REFORM**

Nowadays, when people speak of prison reform almost invariably they mean that prisons should be made more pleasant places for criminals. Rarely, if ever, is there a suggestion that prisons should be made more secure or so arranged and regulated that the warders' task of maintaining order be made easier or the governor's authority be more certainly upheld. The cry of prison reformers always is, when trouble arises, that the conduct, not of the lawless, but of the police, should be investigated with a view to making the force even more impotent to deal with miscreants than admittedly it already is. The *Sydney Morning Herald* published in brief, a report from the Australian Law Reform Commission under the criminal-comforting headline, "Tight Curbs on the Police Urged". This was the second report from the Commission, the first having dealt with complaints against the police. What these complaints were was not mentioned, but from what is published from time to time, none would be so ridiculous or obviously false that it would not be solemnly presented by criminal lovers as an example of police brutality. There may be rare criminals who would tell the truth even if it put them at a disadvantage or who would refrain from telling lies that might discredit the

police, but the impression is that a truthful criminal must be nearly as uncommon as an honest thief.

The chairman of the A.L.R.C., Mr. Justice Kirby, expressed the opinion that the report represented "a leap into the 20th century". Every time that one hears that cant about bringing something or other into this century it seems to mean that the something is about to be reduced to being inferior to what it already is -- as of course it would need to be if not bad enough to measure down to 20th century civil and moral standards. Though criminals may be treated with more mercy than justice in a generally well conducted society, it is criminally dangerous to act towards them with sentimental indulgence in a society fast being brought by lawlessness into a state of anarchy. One may paddle without fear in the water by a safe shore on a fine day when the tide is low, but it is madness to go wading when a tidal wave is gathering itself together to sweep over the land.

That madness was exhibited by some recently in N.S.W. when there occurred, one at Bathurst and one at Maitland jail, prison riots during which thousands of dollars worth of damage was done to buildings. Mr. Waddy, Minister for police and services, warned the prisoners that if they wanted confrontation, he would meet them with tough measures. He said, "There is a pattern in the demands by prisoners that suggests that the incidents transcend local causes.... There are some of these boys who are prepared to lead a sympathetic public by the nose, and then to cut the public's throat." He further said something, which a good many people seem to forget: "We did not make them (the prisoners) go there to jail."

Not only did this hard-hearted man fail to commiserate with the prisoners who behaved violently, but he actually cast aspersions upon righteous social workers so accustomed to respect and so unaccustomed to criticism. In a letter to the *Sydney Morning Herald* (5/11/75) Mr. Len Evers, President of the Reform Council, after predicting the speedy fall from office by Mr. Waddy, advised that Minister to avoid a violent stance and warned him that "every escalation of official violence calls forth a correspondingly violent response from the human beings against whom it is directed". He made no reference to a correspondingly violent response by those human beings, the warders, which might be called forth by prisoner violence. It would be interesting to hear what is the response of prisoners to increased official mildness.

### **VIOLENCE IS A WAY OF LIFE**

The answer to that might be found in the world-wide increase in political and social violence which has run beside the lowering of moral standards to meet the moral codes, or lack of moral codes, of the lowest of the Underdogs. For instance, crime in the U.S.A. has become almost a way of life. An Australian envoy in Washington whose wife was battered unconscious remarked that people who get picked up for that sort of crime often get off with little more than a slap on the wrist. Gentleness does not

seem to soothe the savage breast in that country. Heretical though the suggestion may be thought to be, it does seem that there should be some investigation into a possible connection between inverted tolerance or selective humanitarianism and the escalation of brutal lawlessness.

One would not advocate unnecessarily harsh treatment of prisoners nor begrudge them amenities and privileges that can be reasonably and safely afforded them; but what, in the name of sanity, is urgently needed is a different attitude towards crime. Penal reformers should commence working out ways of dealing with crime and criminals different from those, which so far have proved to be futile. However, most penal reformers are, themselves, victims of the present mental and emotional environment. It will be difficult for even a few of them to free themselves from the tangled theories of good and bad prevalent in this century, until the directors of propaganda modify their dogmas or else are replaced. That will not be easy, for the aging rebellious youth of yesterday have been re-living the days of their adolescent enthusiasms vicariously through successive generations which have been indoctrinated by them in their illusions, thus bringing thought almost to a standstill. Most of those enjoying media privileges today are out of step with historical developments. Their political and sociological theories have not stood up to the pragmatic test. The attempt to substitute arbitration for war by setting up a United Nations Organisation is worse than a farce. That body makes one weep as one laughs. Their humanism has shown up the inadequacies of rational materialism in governing human behaviour.

The problem of Good and Evil has troubled men throughout the ages and attempts to embody the values in codes has never been altogether satisfactory. It has always been difficult to understand how a Creator who is wholly good could make a universe in which there is evil. Some people have found mental contentment in the explanation that while the Creator is absolutely good. He yet endowed human beings with free will so that they can will to be with God by choosing what is good or against Him by choosing what is evil. As that argument stands by itself, starkly, it is no solution. It needs metaphysical support. A universe created by an absolutely good God could contain nothing but good, so that men, exercising their freedom of will, could not choose between good and evil. They would be obliged to choose between one good and a different good and that, precisely, is what they always do. That is a philosophic concept. The following brief statement can be skipped but it illumines the mystery of good and evil. The Universe that we know seems to be one of universality expressed in particulars, the universal remaining absolute while becoming relative in its particularity. Any observer can see that there is no evil in the Universal Reality. Evil is the price paid for particularity. To give a physical example: when a car crashes into a tree and the driver is killed, every

physical twist and dislocation and pulverisation occurs strictly in accordance with universal physical laws. The result is therefore, in the physical universe, perfect. With regard to that particular form, the car, there is destruction - - a particular evil. From the point-of-view of the bereaved there is tragedy — an evil. Yet, if the accident should happen in a lonely place, from the point-of-view of any carnivorous bird or beast in the vicinity, the killing would be good.

#### **THE IMPORTANCE OF ABSOLUTES**

In the matter of moral good and evil, everything that a human killer or torturer or destroyer does is, from his own particular datum-point of value, good. He may know that others would pronounce his deeds evil; he may even realise that there are elements of evil in them, but the good in the form of pleasure or advantages which he derives from his actions outweighs the evil that is in them for others. He may even consider the torturing and killing to be morally good. That is how Christians, at the time of the Reformation, regarded the torturing and burning of people who did not accept their own particular version of Christianity. They believed that they were pleasing God. Nowadays, different Christian denominations are interested in ecumenism --so much more civilised and Christian than is religious persecution -but many, including some of the most highly placed, have the same moral outlook as had Inquisitors and Protestant persecutors, albeit that now they demand conformity to a political instead of a religious creed. The urge to persecute dissenters was exhibited by the World Council of Churches when that body made a donation to African terrorists. From the point-of-view of those members who approved of the gift, white South Africans and Rhodesians are infidels - - Agags to be slain before the Lord, or anyway, before political idols.

The amoralists and anti-moralists became bogged down in the morass of particularity where values are relative. Because in their philosophy of reality there is no Absolute, and yet in practical calculations and assessments an absolute from which or by which to measure is essential, they tried to make every man's particular values of good and evil absolute, not only to himself, but in the whole socio-political organisation. They call that freedom or self-determination or permissiveness or anything but moral chaos. Had those moderns had the sense to relate the limited good, which they thought that they had discovered to other forms of good they might have found the good and truth, which is in complementation. In a society, individual good is privately experienced in a general protective good. Permissives missed that. On the other hand, while general good is binding, individual good is free. Communists miss that.

#### **"UNDERDOGGERY"**

The moderns, besides being circumscribed in their vision of good and evil, are saddled with Underdoggerly, so that the practical necessity to have a general code of values drove them to adopt as a valuing-point that of

the morally most backward. Laws, they seem to think, should be shaped and prisons organised chiefly, if not wholly, according to what is the prisoner's idea of good and evil. Since to him the police are evil, that opinion is fostered among the public by leftist intellectuals.

The moral code of criminals and savages is basically the same. It is built up on the belief: "I have a right to have and do whatever I consider to be good for myself." This right is acknowledged by political leftists so long as it is claimed by savages and semi-civilised peoples. Soon after the leftist idealists set out in a rosy mist of Democracy, Equality and Underdogery to make this a better world, the rosiness faded and the mist became a fog of political dogmatism. They supposed that their ideals would be materialised in universal suffrage and majority rule. That form of democracy, they decreed, was to be for all peoples, regardless of psychological differences, differing stages of civilisation and dissimilar circumstances. Empires were to be dismantled and de-colonisation to be the gateway to freedom and democracy. The de-colonising process has been fraught with untold miseries and unjustly imposed agonies. Where white colonists once ruled there are now governments as barbarous as the tribal rule, which prevailed in pre-colonial days.

Yet still, in the face of frightful failures, the ideologists insist on the implementation of their policies in countries that have so far escaped the horrors of liberation. They remind one of the King of the Cranky Islands. His priestly dieticians, after reading the augury signs and performing many magic rites, had it revealed to them that the perfect diet for subjects is eggs and marmalade. The good king, after much weary planning and upsetting of economy and crushing of recalcitrant varlets, at last enjoyed the satisfaction of knowing that his subjects were subsisting on eggs and marmalade. Being a humane man and sincerely concerned with the well-being of his subjects, he was distressed when, for some reason or other, his subjects developed digestive disorders and blood diseases. "Ah well," he sighed, "man is born to trouble as the sparks fly upwards; but at least I have done some good in the world. I have managed to put all my subjects on a diet of eggs and marmalade."

The atrocities with which political "liberation" has usually been accompanied and the grief and pain and despotism that have nearly always followed it have not persuaded the ideologists to revise their theories, but the evils cannot be ignored. It is a not uncommon human weakness to look for someone else to blame for one's own faults and failures. It would be emotionally too painful to blame the liberated Underdogs for their bad behaviour, so that leaves the white colonists to be the whipping boys. They are denounced for not performing the impossible task of educating backward people, in a few years, to conduct their affairs in a civilised manner; but if the white governors set about improving the conditions and quality of coloured people before granting them political independence, they are accused of paternalism.

In the earlier days of the African de-colonising disorder, the British were bitterly blamed for leaving tribal chiefs to manage the affairs of their people; but in Australia the white colonists are blamed for the Aborigines' loss of tribal identity and forgetfulness of their primitive myths and customs.

### THE GUILTY WHITE AGITATORS

Anyone can continue with instances of how, whatever evil the colonised or de-colonised coloureds do, the fault is declared to be that of white people. Admittedly, certain white people must shoulder the blame for the violence that erupts as soon as control over backward people by white governors is lifted. Those guilty men and women are not the white colonists but the white agitators who, perhaps from a perverted fellow feeling with criminals and barbarians at their worst, have deliberately aroused the demons that sleep lightly in the savage soul. Murder, kidnapping, rape, bombing, assassination and torture, even these are good at the satanic level. Human beings who find them good are moral maniacs. The mania seems to be contagious.

Satanic evils have been let loose on the world by those who, too arrogant in their belief that they know what is immutable social or political good and evil to look a little deeper, have not seen that the twentieth century conception of the relative nature of good and evil should have been combined with the nineteenth century conception of graded good — of lower, rudimentary good and higher moral and spiritual good. But that would have shattered the pattern of good Underdogs and bad Top dogs and so have deprived the infatuated of their mad belief that the criminal's or savage's datum-point of value should be universal.

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concepts. And there was no "Central Planning". After half a century devoted to more and more "planned production", increasing numbers of human beings are being driven off family farms - - now "uneconomic units" away from the smaller towns into huge human ant heaps where human beings exist in concrete ghettos. The social problems multiply with each new day. And not even the new and growing army of "social workers" can stem the disintegration. Christian Civilisation has nearly come to an end. But it can always be re-generated if sufficient human beings are prepared to become as little children, free themselves of the mental bondage in which they have been enslaved, and look at the truths of the world as they really are.

"By their fruits ye shall know them," said Christ. We have now experienced more than enough of the fruits of the anti-Christ, the Sins against the true nature of man, to know that they partake of Evil. Christmas time concerns the new birth, a new hope, a new start. Let us ponder on this at this special Season of the year.