

For the INDIVIDUAL.  
For the MINORITY.  
For COUNTRY.  
UNDER GOD.

# VOICE

INTEGRITY  
FREEDOM  
RESPONSIBILITY

Vol. 2. No. 25.

SATURDAY, MARCH 24, 1956.

6d. Fortnightly.

## VOICE

A JOURNAL OF STRATEGY FOR PERSONAL,  
POLITICAL AND ECONOMIC FREEDOM.

"Liberty consists in the freedom to choose or refuse  
one thing at a time."

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*Offices—Business: LINCOLN CHAMBERS, 11, GARFIELD STREET,*  
*BELFAST. Telephone: Belfast 27810. Editorial: PENRHYN*  
*LODGE, GLOUCESTER GATE, LONDON, N.W.1. Euston: 3893.*

rise in prices whilst taking steps to raise them higher? It is a policy which clearly undermines the security of everybody. But the wind is tempered to the wage-and salary-earners who keep getting more pay to meet the worsened situation.

Those who are being liquidated now are those who were in the very happy position of being secure without having to obtain employment, the people of independent means, the people with private incomes. No increase for them.

It should be noted that the liquidation of the landed families has not distributed land amongst the people, nor

## FUNDS URGENTLY NEEDED

Contributions to The Treasurer, Christian Campaign  
For Freedom, Penrhyn Lodge, Gloucester Gate,  
London, N.W.1.

### Wanted: An Acceptable Policy

Now that Mr. Gaitskell has told us so engagingly that he will tax us heavily and use the money to buy up our property, we are able to clarify our feelings about taxation and public ownership. And in FUTURE years if we have become so poor through taxation that we have to sell out to the government as the only buyer, we shall have no difficulty in attributing the bitterness of life to the policy adumbrated by Mr. Gaitskell.

But meanwhile we can see that the PRESENT situation is the outcome of policies which were imposed IN THE PAST. The landed aristocracy has been expropriated by taxation, and the stately homes have been taken over by the Coal Board and the Ministries and the more criminal elements in our school population. What has been achieved NOW is a goal which has been aimed at over a long period of years IN THE PAST.

What then is being aimed at for THE FUTURE by successive governments which NOW roundly condemn the

has the liquidation of the private income meant a share-out for the rest of us.

A private income is something which every one would desire for himself. The hope of it keeps the football pools going. So that if national policy was the total of all our individual policies it would be directed to the extension of private incomes, not their elimination.

How can we profit by automation and start freeing people from employment unless we are prepared to allow them to have a private income to replace their wages? After all, one of the causes of high prices is the enormous number of people in employment who have to be paid high wages.

This would involve a fundamental reversal of aims by Conservatives, Socialists, Liberals and Communists. All of these make "full employment" their goal and would tax unearned incomes out of existence.

The technicians have opened the door to leisure and affluence for all. The politicians have closed it and are united in wanting it kept shut.

John Brummitt.

## Intelligence at Work

The fathers of the Church taught that the Intelligence and the Reason functioned pretty distinctly in man, and that the Intelligence worked on a higher plane. Politicians and propagandists, on the other hand, aim exclusively at the reason if not lower, and by this process encompass the atrophy of the intellect. The Arts and Religion should nurture this primary part of man.

We therefore welcome comment that is intelligent and does not run along the railway lines that our managers have laid down. And we find a railroad magnate, N. R. Crump of Montreal, the president of the Canadian Pacific Railway Company, speaking out in Chicago. He notes, as reported in the *Toronto Telegram*, "the growth of big government, big labour and big business" and asks whether these "great concentrations of power" favour the system of free enterprise; and whether inflation is the satisfaction of the demands "of highly organised pressure groups." He warns "Our goal is the preservation of political freedom and of economic freedom. Our problem is to defend these freedoms without strangling them in the process."

*Strike* (U.S.A.) notes that the Australian Federal Parliament let through what was called a "purely technical" bill in the early hours of the morning but which really admitted the International Finance Corporation.

A writer in *The Lancet* complains that mental hospitals receive patients who "belong to minority groups, while modern society is planned more and more to suit the majority who cluster round the mean." He concludes that "the doctor's task, as champion of the individual's welfare, is above all to remind the planners of the new industrial age of the diversity of individuals."

*The Church Times* has raised an eyebrow at Mr. Macmillan's "incomprehensible method of lowering prices," and a writer complains that "the English system of local government has suffered severely from the rapid trend towards bureaucratic centralisation in the contemporary Welfare State."

## Food

*The Daily Express* justifies the annoyance of the Australian, Mr. Culphey, for "last year Australia took £20,000,000 more of our goods than we bought from her. . . In the last few years her wheat industry has felt the cold bitterly. This year she faces desperate difficulties in selling her surplus."

Mr. Colin Clark concluded an intelligent review of a book on Malthus in *Blackfriars* as follows: "On the same land and without any additional labour, agricultural output increases steadily in a geometrical progression . . . most of the modern progressive agricultural countries now have a figure of nearly three per cent. per annum. This figure, it should be noticed, is higher than any rate of population growth ever recorded. What is in question is not the world's capacity to produce sufficient food: it is our will to do so."

## Growing Distrust

These writers mostly have two factors in common. They see what is happening and they do not like it. *The pure in heart*, we are assured, will see God. If the heart

is clogged with poison, vision will be obstructed. The following quotation from America clarifies the position: "For forty years they have ceased to use mathematics to think with, and use it only to run machines and make bombs perverting Euclid and never having heard of Pythagoras." The channel between the eye and the mind has been obstructed so that the mind is separated from facts and can no longer reject perversions. The function of Authority is to cast out wrong reason and to cleanse the channels of communication.

We note the growing discontent with History as presented by Toynbee and others. Erich Heller says, in a review of Ernst Jünger which *Encounter* publishes, "If History were a god to claim man's soul, instead of being a doubtful science with the power to corrupt man's consciousness, the outcome might be high tragedy." Mario M. Rossi has written a book, *A Plea for Man*, which we shall be noticing, to combat what he calls historicism: for such historians "forget both the work of the historian in choosing facts and the hand of Providence in producing them." They "de-humanise human decisions and creations."

## Darlington, etc.

A most hopeful sign of reawakening is the decision of the people of Darlington, as recorded in *Housewives Today*, to refuse to have fluoridation of their drinking water supply. This is essentially a matter in which the individual must decide for himself (or a parent for a child), after taking the technical advice of someone he knows and trusts (e.g., his doctor or dentist)—it is not the function of local Councils to impose such decisions on the population. The Voters' Veto was most apt.

*The Tablet* tells how, notwithstanding the Archbishop of Canterbury, the Church Assembly desired the creation of a new and final Court for Ecclesiastical Causes and was opposed to retaining the Judicial Committee of the Privy Council as the final Court of Appeal in cases relating to doctrine, ritual or ceremonial. Their legal correspondent says:

"It is perhaps a sign of new life stirring within the Church, and of an aspiration to recover a greater measure of authority and independence in the things that belong more particularly to the sphere of spiritual definition and discipline." H.S.

## "Now—Siberia, U.S.A."

Under this alarming headline, *The Santa Ana Register* (U.S.A.) describes a resolution to construct a vast mental hospital in Alaska. "This legislation, says its opponents, will place every resident of the United States at the mercy of the whims and fancies of any person with whom they might have a disagreement, causing a charge of 'mental illness' to be placed against them, with immediate deportation to Siberia, U.S.A.!"

On the topic of mental illness, *Blackfriars* several months ago devoted its "Commentary" to the case of Ezra Pound. It says, "Officially insane, he was never more intellectually alive than he is today. . . . Deprived of his  
(Continued on page 4.)

### Canadian Agreement

The Right Reverend G. A. Wells has signified his agreement with the Bishop of Oxford's statement. According to *Who's Who*, Bishop Wells was Bishop of Cariboo, 1934-40; Protestant Chaplain-General to Canadian Forces, 1939; Assistant to the Bishop of Toronto until 1953.

Another Canadian Bishop concluded an interesting letter as follows: "Ideologically 'the worker' is the typical representative of modern society. That notion that came to birth 125 years ago that man is to be understood not as 'mind' or as artist or as worshipping spirit, but as 'toiler' is very widespread, and is as false as Hell."

We have also received a leaflet from St. George's Cathedral, Kingston, Ontario, which quotes: "Syria and Palestine appear to have differed from the rest of the Levant in that the normal villager was neither a slave nor a serf. He was a free man, holding a small piece of land, a typical peasant. This independent status must never be forgotten when we think of the background of Jesus. Though poor, He was free, dependent on no man's smile or frown: and His teaching shows it."

### "Outrageous Rate"

Mr. Melvin Larkin writes: "When Douglas spoke against issuing all money as debt, he meant as interest-bearing debt, that being the customary variety. He approved the system used to build the Guernsey Market House. This is fundamentally Gesellite, though pre-Gesell. When C.H.D. referred to stamp-scrip it appears fairly certain that he was, with customary good sense, condemning the outrageous rate charged by Aberhart for the use of his paper, namely, 104 per cent. per annum. This folly was also proposed by Bankhead, in the 1930s, and, later, by some crackpot in Chicago who called it self-liquidating.

"Would to heaven some power would give us some means of liquidating this sort of illiterate dabbling with serious questions. The Major, having learned his economics from direct experience in India, did not need historic background; those of us who approach the problem without that experience can only with great peril to our lucidity do without the cultural heritage."

### "The Fool Has Said . . ."

by D. BEAMISH.

Men cannot do the Devil's work either by commission or omission, and expect to take their wages from God, although that is what many do seem to expect. Why, they ask, does God allow frightful tragedies to happen and the awful human suffering we see all around us? They come to the conclusion that there cannot be a God or He would "stop it." Either He is not omnipotent or He is not all good.

As reasonably might we blame the inventor of the concrete mixer for the accident which befell a small boy who climbed into one left unattended and—his companion having

set the machine working—had to be extricated with much trouble and difficulty and only just in time to prevent his transformation into a sort of garden gnome.

The more beneficent the possibilities latent in creation, the more disastrous must be their deflection to serve uses other than those for which they were intended.

If, for example, a multiple loom is not used to enable large numbers of people to be clothed with the minimum of labour, thus setting free their energies to live and enjoy self-employment or leisure, it simply piles up textiles for which a market has to be found somewhere else. If "somewhere else" also subscribes to the idea that the purpose of a multiple loom is to make more and more goods for export, the hardening of markets is the result with increasingly fierce competition. More and more has to be given for less and less in the effort to obtain or retain markets. So the result of an invention intended to lessen work is to increase it.

Could Providence do more than increase mankind's material wealth to the point where there was more than enough for all, thus removing the chief cause of contention, the desire of the Have-nots to enrich themselves at the expense of the Haves, and of the Haves to preserve what they have acquired from the depredations of the Have-nots?

If, despite this, people will persist in acting as though the only way to add to the substance of the Have-nots is to take from the Haves, it cannot be expected that the laws of cause and effect should be abrogated for their convenience. Given two rows of figures, one can either add them together or subtract the lesser from the greater. What cannot be done is to obtain the right answer to a sum in addition by treating it as a sum in subtraction.

It is impossible to conceive of creation without laws or of laws that can be broken with impunity. The consequence of bringing the hand into contact with a red-hot iron bar is a burn, but few say "there cannot be a beneficent creator or He would not have created fire."

If the "problem" of feeding and clothing the multitude is posed simply as the problem of feeding and clothing people, the solution is seen to be easy.

But if it is posed as something else, *i.e.*, how to keep everybody busy doing (largely) unnecessary work in order that they may "earn" money to buy food and clothing, it at once becomes complicated and practically insoluble without periodic wars to keep on mopping up accumulating surpluses.

Why is it considered essential to keep so many dogs and to bark ourselves? In other words, why not accept the fact that the more machinery there is, the less employment is required? An income—a dividend from the machine—would turn the unemployed with their drab clothes, their hopeless looks, slouching gait and idle hands, into smart, upright figures of men able to look the world in the face and put their hands in their pockets, not to keep them from itching for something to do, but to buy from happy shopkeepers the materials to turn some cherished dream into reality.

To which, of course, the doctrinaire Socialist will respond—and where is the justice of that? Since some work

must be done even with machines, why should some toil while others are privileged and leisured?

The answer is that only God can possibly know what "justice" is. How many people are there who would consider themselves punished rather than rewarded if they were paid dividends and told to employ themselves as there was no work for them to do? Or—it having been decided that what work there was must be divided with mathematical exactitude among the population—there was found to be enough to employ everybody for one hour and a half and they would have their share, no more, no less.

What kind of work would be done under such circumstances and what sort of world would it be to live in?

It has to be recognised that large numbers of people like work (and by "work" is here meant regular daily employment within fixed hours). And vast numbers of them like money.

Add work and money together, plus the conditions which would arise when the purpose of work was simply to make what was needed—and not to force exports through the teeth of nations who did not want them for the sake of maintaining "full employment" and what have you? A very strong and alluring inducement, indeed.

And what is left? A residue of people who are what the Totalitarian Insurance Scheme call "self-employed."

Divine aid is not a one-way street. It implies acceptance as well as bestowal. There does not seem to be any alternative to a world of automata than one of cause and effect. It is simply stupid to expect grapes from thorns.

It may be said that it is "wicked men" who cause all the mischief and the innocent suffer for their misdeeds. There is some truth in this and it brings in the nature of the Vicarious Atonement, the stripes of the righteous by which the world will be healed—if it is healed—because if they gave up their witness to the Truth rather than bear the suffering which such witness entails, truth would be submerged and the redemption of mankind become impossible.

### The Power of a Sanction

Have we any grounds for belief in the efficacy of a moral sanction? Or in the Christian Church as its vehicle? We often hear that the Church has failed; and faith has reached a low ebb. So many false prophets have arisen, hopes founded on them dashed, inducing a pessimistic attitude to any new movement that may arise—just another blind alley, useless, ephemeral, ending in windy abstractionism.

But basic truths remain. Churches have their periods of ascendancy and decline. Our generation has undoubtedly been one of decline. This has been due, among other things, to an obviously conscious and deliberate attack. The teachings of Herbert Spencer and Darwin merely helped. The theory of the survival of the strong and cunning, the denigration of man, which Darwin's old Oxford tutor told him would brutalize the human race, was seized upon and publicized by the protagonists of a purely artificial struggle

their economics had brought about, and by the Machiavellian exponents of the principle of divide and rule. Darwin's book, said Marx, "serves me as a basis" and Malthus, who Cobbett called "that wicked old blasphemer," served as a base for it. Of this philosophy we have seen the policy. All these things have been exposed. The mechanistic view of man and the universe has had its day, and there are signs of a return to Christian Faith and its true conception of man and his individual worth, as distinct from the creature of Darwin, the worker of Marx and the Welfare State, identical in their approach.

A bewildered Church, attacked on every side, and often infected with the new ideas, lost its hold on the people whose interests it had hitherto protected by giving voice to authority on their behalf as to what was right and what was wrong in the action of those who ruled. Whenever it has done so its popularity has been assured. The Church has been and can be again "an immense power as an instrument of higher legislative criticism." We have already dealt in these pages with some of its achievements in the past, with Magna Carta, which contrary to what many of us were taught, was the work of the great Archbishop Stephen Langton. We have noted the powerful Constantius bowing to the authority of St. Ambrose, who shut the cathedral doors in his face as a protest against his cruelties, the triumph of Beckett and others over the temporal power.

So late as 1935 a great assembly of churchmen stood and recited with the Archbishop of York the following declaration:—

"We, baptised members of the Church of England, affirm that we are deeply disturbed in conscience by the unreason and injustice of prevailing social conditions . . . solemnly declare our conviction that, whatever their causes may be, the continuance of enforced and destitute idleness, malnutrition, overcrowded slum dwellings and such other conditions as deprive men, women and children, for whom Christ died, of the opportunity of full and useful lives, involves sin against God, who is the Father of us all."

Who shall say that this action was without effect? All its requirements have to a large extent been met; but they were far from complete. Its keynote was the relief of poverty. Unfortunately it omitted to state that this poverty should not be abolished at the expense of others, by ruinous taxation, by an orgy of materialistic production, by the institution of the Work State and at the price of freedom. These things are the issue now. They can similarly be abolished.

Faith is the *substance* of things hoped for. We believe that whatever is ardently desired and powerfully visualised is made effective by faith, leads to the necessary action and will materialise farther on in time. H.W.

"NOW—SIBERIA, U.S.A."— (continued from page 2).

freedom, Ezra Pound remains a reproach to the American love of freedom and its capacity for clemency. And it may be argued that his ten years of captivity—a longer term than many Nazis or any Fascists have had to serve—have in any case purged his offence. A disinterested gesture of mercy could scarcely be misinterpreted now."