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VOICE

INTEGRITY
FREEDOM
RESPONSIBILITY

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VOICE

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

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Cultural Attack

Mr. Noël Stock recently asked, in *The New Times* (Melbourne), why intellectuals were going back to the barbarities of Marx and Freud after the heights that had been attained. We may be sure that we are subject not merely to a financial attack but to an attack on our culture as well which, as it were, cuts the ground from under our feet. For a culture holds together a system of values which gives stability and a standard below which no self-respecting individual would tumble.

In the case of England, we had our common faith which safeguarded the dignity of the person, for its wholesome collaboration with the Law produced the common law. This protected the life, liberty and property of the citizen and restrained the monopoly of goods by force or fraud and the monopoly of power by a monarch. The great constitutional works called Glanvil and Bracton were produced by a Bishop and an Archdeacon. The series of Charters also protected liberty, and Blackstone traced much of our greatness to the statutes of Edward I, who considered it his duty to guard the "subjects committed to his charge" from foreign spoliation.

We enjoyed also the inheritance of the classics, and a gentleman was expected to appreciate the classical idea of duty before he undertook his responsibilities. He would be familiar with Cicero's principle that love united people while force and fraud reduced them to the animal level. He would probably have read Aristotle's description of the decline of Athens after the battle of Salamis, when Athens started a bureaucracy and "the tax-payer and the allies had more than twenty thousand officials to support. Patrol and tax-collecting vessels required over two thousand seamen." So formerly the English gentleman would have dismissed the bureaucratic solution from his mind as one that had been tried and had failed.

Nor, I believe, would his whole faith have been shaken by "progressive" thought if he bore in mind Plato's description of design, of which this is a typically charming fragment: The creator "contrived an auxiliary for the heart to remedy its leaping in expectation of terrors and in the excitement of anger, knowing beforehand that all such inflammation of the spirited would occur through fire, and implanted the idea of the lung, first soft and bloodless, then perforated like a sponge, so that receiving air and moisture, and cooling, it should supply rest and relief in the heat. . . ." A long training in responsibility and culture would enable a person to judge unruffled the propositions that came before him, and to preserve his common sense.

"Funny" Finance

Two recent news items show how the production of an uncultured mentality, through compulsory state education, has undermined common sense. Mr. Macmillan defended his measures at Bromley, and said: "It might seem funny to attack rising prices by putting them up, in the case of bread and milk." His excuse was that he was giving a very small dose to ward off a very large ailment or throwing out a sprat to catch a mackerel. "And," he said, "this is a very small sprat—a rise of one point in the retail price index." Apart from it being one point among many, no one in his senses would see anything amusing in a rise of the price of the necessities of life. The mentality of one who would do evil that good may come recalls, surely, the barbarities of Marx rather than reflecting the sincere outlook of a responsible minister. The newspaper that published this report commended the courage of Mr. Macmillan for his unpopular measures. It would, we believe, have needed far more courage to introduce measures that reflect the facts of production, although they would have been popular with those who, ostensibly, keep Mr. Macmillan in power.

The second news item dealt with the settlement of a libel action which a former Governor of Burma had brought against an author and his publishers. The author, who praised the ex-Governor's successor for doing for Burma what Lord Louis Mountbatten had done for India, admitted that when he wrote he had not a grasp of the relevant facts. We are glad that the ex-Governor vindicated himself, but if he had not done so, the readers of the book would have been presented with uncomplimentary opinions of American authorship which misrepresented the facts. This is an example of attack from abroad on British achievements.

The Rich Cuckoo

All are familiar with the ideas disseminated from Hollywood, with its fake glamour and unstable ethics, which have reduced the lady to a function essentially materialistic and the gentleman to a worker of unprecedented stupidity. Some fifty years ago, such ladies as Daisy Miller (in Henry James's

story) represented the American lady while the gentlemen were students of European cultural values. But beyond this obvious front we may note the advance of the ideal of a raceless, classless, colourless, creedless mass without quality or questions.

The English used to be rather proud of their writers, from Chaucer onwards, and to believe that they had a unique contribution of craftsmanship to offer to other peoples. We hear much of class privileges, but the responsibilities are forgotten, while the distribution of power that classes imply suggests that the old order had a basis in reality. A creed or faith likewise guaranteed its holder a status as the Child of God and a birthright that could not be sold. The impression arises that people with none of these advantages but only limitless money have combined to oust the spiritual values of our inheritance on the pretext of certain abuses or irrelevant factors so that they may claim absolute power for themselves. The common law was attacked not for what it was but for the accretions which marred it, such as barbarous punishments and numerous capital offences.

The Spectator has recently devoted a good deal of space to a discussion of the New Estate which would have been more illuminating if less were said about the banalities of party politics. The following quotation gives some idea of the result of cultural decline: "The New Estate . . . is conservative. It wants to stay put. As passionately as any die-hard ever did, it upholds the *status quo* as the highest value in politics. It is largely agnostic, its ideal a cushioned secularism."

The materialistic trend appears in another direction. A contributor to *The Tablet* recently remarked that: "The Treaty of Versailles, largely concerned with economic questions, opened a new era, in which the relations between peoples have become quite as much the concern of Treasuries and Finance Ministries as of Foreign Offices." No wonder Admiral Horthy described the time before the first World War as such that "those who have not known it have not known life."

"Unrepentant Englishman"

We may of course blindly accept this dispensation of government from the shadows and smile at Mr. Macmillan's silly little jokes. Others regret our losses, and the following is taken from Sir John Squire in *The Illustrated London News*. He quotes George Santayana: ". . . Instinctively the Englishman is no missionary, no conqueror. He prefers the country to the town and home to foreign parts. . . . He carries his English weather in his heart wherever he goes, and it becomes a cool spot in the desert, and a steady and sane oracle, amongst all the deliriums of mankind. Never since the heroic days of Greece has the world had such a sweet, just, boyish master. It will be a black day for the human race when scientific blackguards, conspirators, churls and fanatics manage to supplant him." Sir John adds his own comment: "Santayana wrote that thirty-three years ago. The supplanting has happened. I remain an unrepentant Englishman. I don't care what they say: we did our best. Now, alas, we are watching on the touch lines."

Soon after the plaint of Sir John Squire, Mr. W. J. Brown wrote a rather more manly article in the *Daily Mail*, entitled: "Will you be just an echo in 1956?" He points out that we are now spending on education about three times as much as was spent in 1900 "*on all the activities of the State.*" (His italics.) He then gives his impression of what they are doing to us: "We are echoes of a mass newspaper circulation, of mass radio, of mass television. Never in the history of the human race has the mind of man been more constantly assailed, or more continually conditioned, by mass instruments for moulding opinion than it is today. . . . The result is that it is rare indeed to meet an independent mind. . . . Indeed, one of the marks of the current age is a profound distrust of thinking. . . . This habit of not thinking, of taking on trust the thought of others, extends itself to the field of politics, economics, and social organisation generally. . . . Modern man probably does less *thinking* than at any time in man's history. . . . He becomes a puppet, dancing at the end of strings pulled by others."

Production not End in itself

Mercifully, the voices are to be heard here and there of some who have the realism and manhood to protest against becoming or remaining puppets. I hesitate to include in their number Siriol Hugh Jones who, in a superficial article in *The Sunday Times*, called "Time to Spare," at least asks, "Are we so obsessed by Time and Motion that the Puritan conscience now looks on leisure as in itself some form of dangerous excess?" Two groups, he concludes, even in the days of full automation, will still find no meaning in leisure: the creative artist who "takes his working eyes and ears and mind with him, even into his troubled dreams"; and the woman with small children.

Once more, we should note the words of the Pope, as reported in *The Catholic Herald*, addressed to the International Conference on Human Relations in Industry. His Holiness said: "It is not a question simply of taking on a worker and buying his labour, but of a man, a member of human society, coming to collaborate with the industry in question for the good of that society. . . . Production is not an end in itself." He further said that every man represented an absolute and transcending value because the Author of human nature had given him an immortal soul. So that industry "cannot be considered a mechanism of technical functions, anonymously co-ordinated." Employers and workers should "render a reciprocal service." We may indeed hope that these words will make people stop and think what the end of production is, if it is not an end in itself. In Christian teaching, and we recall the words of some of the Bishops whose letters were printed, production cannot be dissociated from what is produced, and should be a form of *service* that is needed. Other kinds of production are at least questionable, and subserve very different ends from those that the politicians constantly recommend to us.

On to Lambeth

We also had a most interesting letter from a Bishop, whose confidence we respect, but whose words deserve notice, for he delves into the meaning of "work" and mentions "the kind of activity of the Personality which is attributed

to the Father and carried out in the Person of the Son with a similar activity of the Holy Spirit." He concluded that "it would be most useful to have an agreed Statement on the Christian View of Work and Leisure," and suggests that an attempt should be made to get the topic "accepted as an item on the Lambeth Conference Agenda." The letter shows that the points made in *Voice* are not irrelevant to the thinking world of the present time. Whether the matter be raised at the Lambeth Conference or not we hope that before that date a good deal more interest in the question of Freedom and its possibilities will have been aroused. We are not in a stable world, as the futile shifts of the politicians testify, but either advance towards freedom or recede from it.

The matters with which we are concerned have further been raised, not without effect, at a Trades Union meeting, so that there are still people who do not yet think it time to take up Sir John Squire's lament and be satisfied with watching from the touch line. There are signs too of cultural revival in Australia and elsewhere, which demonstrate that the heritage of Great Britain, Europe and Christendom will not be surrendered without opposition. All these are good signs which may be set against the pessimists, who are really the allies of the "scientific blackguards, conspirators, churls and fanatics" who are attempting to supplant us. Santayana's language was not immoderate, for the crew he despised has not scrupled to smash down Europe by means of two wars and attempts to intimidate her by fear of a third. Only relatively independent thinkers, like Mr. W. J. Brown, are becoming aware of what is happening; but others who may cultivate "dumbness" on these issues will have to face them in their own interests unless they are willing to submit to the calamitous results of negligence. H.S.

"Whose Service"
(Contributed.)

Writing in this winter's issue of the Graham Street Quarterly, on the Collects and Prayers in the Book of Common Prayer, E. A. Thorne notes that some of these have come down to us as versions rather than translations. "The Second Collect for Morning Prayer begins, in our Version, 'O God who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom.' The original runs thus, 'O God, the author and lover of peace, whom to know is to live, whom to serve is to reign.'" He comments, "Our paraphrase gives the sense of the original but loses its terseness." It seems possible however that the very familiarity of our version has, to an extent, dulled the sense. C. S. Lewis, also speaking of translation, says, "Beauty exalts, but beauty also lulls. Early associations endear but they also confuse." Perhaps it is for this reason that the original gives a bare shock of truth which our version does not convey. It is the plain, unadorned truth—"whom to know is to live, whom to serve is to reign"—the reign, the kingdom, true sovereignty, immanent sovereignty.

The work entitled, *Whose Service is Perfect Freedom*, by C. H. Douglas, is concerned with political issues. Writing during the War he pointed out that the ascendancy of the philosophy of non-immanent Sovereignty had brought about

the State which was the justification for our fighting against it. This particular form of expression 'non-immanent Sovereignty,' has been found so invaluable by some and so difficult by others that to quote two sentences in which it occurs may be useful. "One of the delusions skilfully fostered by those Dark Forces which assail us . . . is the idea of human equality under a non-immanent Sovereignty." "Every extension of extraneous control—if you prefer it, of non-immanent sovereignty—is demonstrably against the inherent nature of the human individual, *i.e.*, is contrary to reality."

This truth that the Christian philosophy is that of immanent Sovereignty is of such power, when we remember it, that the thought of it is like a strong torch to hand to be turned onto any section of life. Cardinal Léger, in Ontario more than two years ago, with "The Mission of the Educator" as his subject, was really speaking of the same thing; there is no-one to whom what he says would not apply. This is the main part of the end of his speech, which was in French:

"It is indeed in accordance with the measure in which Society allows the individual to discover, in all his fellows, the living presence of God, that that society will assure that 'climate' in which the gift of oneself to all appears as the finest dowry of the personality.

"The Son of Man came, not to be served, but to serve.' The great obligation of a man of character is therefore the acceptance of his Christian social duty. Moreover, the entire gift of oneself to work which is for all ought not to show itself in our lives by isolated acts. This gift ought to become a permanent state of the soul. . . . In the gift of himself thus raised to the height of a duty or a virtue, the man of character must not seek to substitute himself for God, whose kingdom he seeks to extend by his action, nor use this activity as a pretext for raising himself above his fellows. Thus for the Christian the obligation is to radiate the presence of God while holding himself in a state of transparency with Him; it is an obligation to fight certain faults of character. . . .

"If the Christian must, at any cost, live in divine friendship and defend the gifts of God against the enemies of salvation, it is not only for egotistical and personal reasons, but because he has understood the mystery of the Church, the mystical body of Christ, in which salvation is not an isolated thing. That is why any sin, however secret, is in itself of an anti-social nature. The man of character must be convinced of this duty to society, to preserve in himself a 'climate of grace.'

"But we cannot place ourselves straight away in such a state of perfection—hence the necessity for the Christian to practise during his whole life what I gladly call 'abnegation in effort.' This demands the knowledge and application of certain laws—the respect and purification of the character; the development of qualities of the temperament which are not detrimental to the moral balance of the personality; strong discipline of thought, heart and action which will neutralise the deadly action of depression and sadness, and puerile passions which prevent men from acting 'with consequence and consistency.'

. . . "As 'Divini illius Magistri' says, 'The Saints have been, are and always will be the greatest benefactors

of society? Not plaster saints, nor saints lost in the solitude of the desert, but saints of flesh and bones who will live in our homes; saints who will make the blood of our economic organism—money—circulate in all parts of the social organism."

In pointing out the state of transparency necessary—the invisibility and the necessity for the knowledge and application of certain laws, he lays down the first condition for right action. He ends, "What we want are new men, recreated by the Spirit and employed in the workshops of Redemption"—where to bend to serve is to find and to extend true freedom.

What They Said

"He [God] was good; and envy never arises in a good person about anyone."—Plato in *Timaeus*, c. 380 B.C. [Envy is the parent of monopoly—Ed.]

"The object of war is peace, and the object of work is leisure."—Aristotle, *Politics*, c. 350 B.C.

"True authority is not opposed to right reason, nor right reason to true authority. We cannot doubt that both spring from the one source of divine wisdom.

"No death is worse than ignorance of the truth, no whirlpool deeper than taking the false for the true. From this arise the most disgusting and abominable monstrosities."—Erigena, c. 850 A.D., *Division of Nature*.

'Socialist School System'

"The most practical solution to the enormous problems facing American educators is to CLOSE THE PUBLIC SCHOOLS and enlarge the private school system to handle the whole job. Private enterprise has reared a magnificent structure in the business life of our Republic, but, for reasons never openly explained, we adopted a Socialist school system which has been a miserable but expensive failure. The Communist-dominated regimes of Wilson, Roosevelt and Truman failed to destroy the American capitalist system, but the task is being carried out today in a more effective manner, the rearing of our children as Socialists. . . .

"The terrible problems of juvenile delinquency, teacher shortage, dope addiction among pupils, and illiterate graduates can be solved only by closing the public schools, and sending the children of America to private schools where parents can get something for their money!"

—Eustace Mullins in *Women's Voice*.

Leisure in The Machine Age

Useless Without "Means"

Sir,—Mr. Rupert Laver hits the nail on the head when he says that "leisure without means is useless."

The present financial system provides the "means" in exchange for work done, but not for leisure achieved by means of automation. Its values are based on the relative

scarcity of things produced, or of labour used in producing them.

When abundance is available for distribution, it decrees that it must either be stored or destroyed—as witness the bumper crops of wheat and cotton now stored in America.

The financial system is not, in its present form, able to deal with abundance, including abundance of spare time, in any other way. To achieve leisure with "means" involves a drastic change in the workings of the financial system as soon as possible.

Without such a change, leisure will always be synonymous with destitution, and automation will naturally become the target for any modern Luddites.

Yours faithfully,

Isleworth, Middlesex.

H. E. BAKER.

The Daily Telegraph.

They Stayed in Bed

I have just listened to a talk broadcast by Cecil Woodham Smith entitled "They stayed in bed." It was descriptive of

1. Elizabeth Barrett Browning.
2. Florence Nightingale.
3. Charles Darwin.
4. Harriet Martineau.

All of these seemed to have been freed from the necessity of earning a living, and had leisure to follow the pursuits which seemed to them important.

They stayed in bed for years.

J.B.

"Coincide with Reality"

"If Christian thought ever forgot its independence of (philosophical) systems and the virtual element in all its assumptions, it would run the risk of alienating itself from the audience of the modern world, would shut itself in an esotericism quite contrary to its origins, and would transform the Church into a ghetto. On the other hand, now that the contemporary reaction has taken place, it is clear already that we can no longer think of the being of man or of God simply within the categories of former times. Will not the scholastic theologians and philosophers, following the example of their only master, Christ, gain by making their thought coincide with reality by living it, by experiencing it as deeply as possible, by striving to grasp it in its concrete aspects, so as only afterwards to pass on to objectification, to generalities and definitions? Thus they will rediscover the great tradition of Christian thought which has always developed along two planes, of objectification and of subjectivity, ever verifying the latter by the former.

"We want a truth, one, immediate and saving. What right has anyone to take exception to that?"

—From *Existentialism and Christian Thought* by Roger Troisfontaines, S. J., published by Adam and Charles Black, 4, 5, and 6, Soho Square, London, W.1. (Dacre Press, Westminster.)