

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

VOICE

I N T E G R I T Y
F R E E D O M
R E S P O N S I B I L I T Y

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SATURDAY, OCTOBER 9, 1954.

6d. Fortnightly.

To:

Dear Sir,

You are invited to read the Declaration on another page, and to signify your agreement and support by signing.

If you do not agree with the Declaration you are invited openly to signify your opposition by using the Denial form, also on another page.

Whether you sign the Declaration or the Denial you are asked to send it to the Christian Campaign For Freedom, Penrhyn Lodge, Gloucester Gate, London, N.W.1.

Yours faithfully,

(Signed) John Mitchell,

Editor.

A CHALLENGE TO CHRISTIAN CLERGYMEN

"But do ye not after their works: for they say and do not."

We present in this issue of *Voice* an invitation.

The invitation is indeed applicable to all Christians, but is especially directed to the clergy of the Christian Church.

The invitation is not to agree with what is said, for it is certain that no Christian can disagree with what is said, and for that we quote unquestionable authority.

The invitation is to DO—"for the tree is known by his fruit."

There is being perpetrated in this country today, and indeed throughout the world, a plan to deprive the individual person of the power to choose, and of all responsibility for action except to obey orders. The fact that this has been done, and is being done, gradually, and under cover of professed high ideals, so that the population becomes indoctrinated and accustomed to the process, neither alters the fact that it is being done, nor in any way lessens the responsibility of Christians to prevent its happening, for Christians have the word of God to guide their actions. For this reason they have a special responsibility.

If the Prince of this world is guilty of the perpetration of the deed, and "the Prince of this world is judged," what then of the judgment for those who claim allegiance to Christ and to act in His name, if they are accessories to the crime?

Caesar in the Communist Empire has, as had Caesar in Nazi Germany or Caesar in Rome, absolute power, power which cannot be checked by the Church. But here in Great Britain the Church is still free to act and is possessed of the means to act to ensure that only what is due to Caesar is given to him, so that individuals are left with freedom of action and *individual responsibility* to serve God.

Group responsibility is something which we do not find recognised in the Gospels. So when we refer to the responsibility of the Church we mean the individual responsibility to God of each minister of the Church. The fact that the Bishops are appointed by Power in the State, and are subservient to that Power, does not in any way alter the responsibility of individual ministers. It is to individual ministers for their individual decision that the invitation herein is given. We all have a responsibility *individually* to DECIDE and having decided to ACT. But in a society where minorities are at the mercy of majorities, and majorities are manipulated by the propaganda and bribery of Power groups with financial sanctions, that which is now missing and which it is vitally important to provide, is the voice of Authority. Therefore, as one of the signatories to the statement says, it is most important that the Church should as far as possible speak "with *one Authoritative voice*." It is for this reason that we seek the signature and support of all Christian ministers for the statement printed below.

Those who are not *FOR* are *AGAINST*. We assume that these have sufficient sense of responsibility to state their reason for being against. We, therefore, on the opposite page, print a counter statement detailing for denial the points covered in the Christian statement. Those ministers who are *AGAINST* are invited to put their signature against each denial they make and to return the completed form to H.Q. Christian Campaign For Freedom. All replies so received will be classified and a report on them published.

Be not like Pilate, who turned his back on his own question: "What is truth?" In the cause of truth, in the cause of the Church which Christ founded, DECLARE yourselves.

The Church and Freedom

Christianity and the Use of Political Power

AUTHORITY.

"To this end was I born, and for this purpose came I into the world, that I should bear witness unto the truth. Everyone that is of the truth heareth my voice."

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

"I came that ye might have life and have it more abundantly."

"Seek ye first the kingdom of God . . ."

"Render unto Caesar the things which are Caesar's, and unto God the things which are God's."

REFLECTED AUTHORITY.

" . . . there are dangers where the State is unsympathetic or hostile and there must be constant endeavour to resist encroachments by the State which endanger human personality."—Part 1. P. 19 of the Report of the Lambeth Conference. (1948.)

"Christianity endorses every claim that can rightly be made for man . . . it regards men's personality as sacred."—Part 11. P. 3 of the Report of the Lambeth Conference.

" . . . Man is more than a function of his society, more than a producer or citizen. His claims as Man are dependent not on any concession by an earthly state but upon divine endowment and prerogative which no human authority gave, or can take from him. If man is heir to everlasting life, then the State exists for man, not man for it."—From the Report of the Lambeth Conference, Part 11. P. 10.

"For Freedom and justice in the world depend on there being enough men and women who say, 'We must obey God rather than man.'"

We, therefore, the undermentioned clergy of the Christian Church, believing, —

(1) That the use of power, whether political, economic or financial, unless guided by Law provided by God, can only produce evil results in society;

(2) That the uninformed and irresponsible use of political power, unguided and unchecked by Authority, is the chief cause of the evils evident in society;

— deem that the first urgent duty of Christians, both clergy and laity, is to give exemplary action and advice to the electorate and Government on the use of political power according to God's Law.

We do, therefore, assert,

(1) That the overriding Christian objective of all governmental policy should be maximum freedom of choice for the individual person; and that this is totally inconsistent with all forms of monopoly, whether political, economic or financial, private or governmental; but is inseparably identified with the absolute right and power to enjoy freedom of association, i.e., the ability to contract out of one association into any one of a number of others without interference of any kind.

(2) That any elector using his voting power, or influence of any kind, to support policies which in any way penalise or infringe the right of the individual to enjoy freedom of association or freedom of choice, other than for the protection of the rights of other persons or the defence of the realm is offending against God's Law and committing a sin.

(3) That power being the chief corrupting influence in the world, the surrender of any part of national sovereignty in order to centralise power in any World organ of control or government is especially dangerous to human liberties, and therefore an offence against God's Law.

We do, therefore, call upon all Christians to obey God's Law in society, and to this end advise electors that they can only act with integrity and responsibility (i.e. in God's way) by acting as follows:

(1) By openly withdrawing their power as voters from all parties, politicians and organisations whose policies offend against the Law as defined above. This means all present political parties and of their supporters.

(2) By agreeing to return that voting power to any politician who will enter into a contract, with appropriate penalties operable if the contract is broken, to support *only* policies which *in practice* restore and preserve individual liberty.

We assert categorically that without *the practice* of integrity and responsibility of action towards Christian objectives in politics a Christian society cannot become a reality; and that unless the present tendency to centralisation of power is arrested and reversed a completely pagan and materialistic society will result and individual liberty be destroyed for a very long time.

We invite the support of all ministers of the Christian Church, by appending their signatures to this statement, and by making it the basis of advice to electors in their charge.

Signature

Address

THE CHRISTIAN CAMPAIGN FOR FREEDOM WILL PROVIDE INFORMATION AND ADVICE, ON REQUEST, TO ALL SIGNATORIES TO THE ABOVE DECLARATION ON SPECIFIC POLICIES, LEGISLATION AND PRACTICES WHICH OFFEND AGAINST LAW AS DEFINED THEREIN. Apply to H.Q. Christian Campaign For Freedom, Penhryn Lodge, Gloucester Gate, London, N.W.1.

The Denial

A Counter Statement

1. Christ did not come in the cause of truth.

Signed.....

2. Interference with the freedom of the individual to choose *is* the truth.

Signed.....

3. It is not the responsibility of the Church to declare the truth in regard to policies which affect the power of the individual person to choose.

Signed.....

4. The Christian objective of all governmental policy should not be maximum freedom for the individual to choose.

Signed.....

5. Monopoly associations do not destroy freedom of association.

Signed.....

6. Governmental penalties on freedom to choose, e.g. discriminatory taxation, do not interfere with freedom to choose.

Signed.....

7. The removal of power from individual members of society and its centralisation in a few hands is not destructive of freedom.

Signed.....

8. Whatever Christians do with their political power, no matter how much harm they do to other sections of the community, has nothing to do with truth and God's Law.

Signed.....

9. Christians may believe that policies which increase individual freedom are in accordance with God's Law, and at the same time give political support to policies which destroy peoples' freedom to choose; and that is integrity.

Signed.....

10. A Christian is acting responsibly if he gives his electoral power to a politician, without binding him not to support any policy which destroys freedom to choose, other than specially provided for, e.g. Defence of the Realm.

Signed.....

11. Responsibility and integrity have nothing to do with truth and Christianity.

Signed.....

Name

Address

Practical Leadership

"One of the most significant sayings, spoken at Evanston was the following, 'When the Church ceases to be concerned with the world then it ceases to hear God speak to it, for God's conversation is a conversation about the world. The Church must be willing to converse about the world if it is to converse with God.' Here we have in simple language, the function of the Church. The old idea that the Church must keep out of the things which concern the world must die. In place there must be a sense of leadership which must be exercised if civilisation is to continue." —(Patrick Hamilton in *The Layman*.)

Curious Leadership

"Defence of freedom is not easy. It is being threatened a thousand ways, not only from totalitarianism and communism outside, but also from the inroads which materialistic concepts of life are trying to make."

"Switching to England, Dr. Fisher confessed that the

centralised government of the welfare state is 'causing a real headache—not because it is wrong, but because it so easily gets out of control.'

"But we don't condemn it because we find an inherent flaw. We must try to get around it because we know we are after the right end."—(*The Vancouver Province* reporting the Archbishop of Canterbury addressing Canadian businessmen in Vancouver.)

Has there ever been a sinner who has not tried to *get around* the truth? Has there ever been a truly repentant sinner who has not faced up to the truth, and changed his ways?

No Leadership

In our last issue we published a personal letter which was sent to each of forty-five Diocesan Bishops asking for advice. Certain specific, concrete questions were asked. Not one of the Bishops has answered ~~the question~~,* and most of them have not acknowledged receipt of the letter. "And he that is greatest among you let him be your servant." Whom do the Bishops serve? If the Bishops do not think that what we say is correct, why will they not commit themselves to saying so?

* SINCE THIS PARAGRAPH WAS WRITTEN THERE HAS BEEN ONE NOTABLE EXCEPTION TO THIS STATEMENT.

The Welfare State

"The makers of the Welfare State by the giving of their fortunes and lives have secured everything for the masses except freedom."—(Director of Religious Education in the Manchester Diocese, Canon M. T. Dunlop, as reported in the *Manchester Guardian*.)

Is it truth, is it Christianity?

"Every increase in our powers of control over the forces of nature is potentially an increase of our freedom—potentially because to be fully free we must not only have the power but must use it for the right ends, for the service of God in the rescuing of His creation from all kinds of evil."

"If we do not, if we use it for the satisfaction of our own earthly desires, ambitions and lusts, to minister to our own pride and aggrandisement, then so far from growing in freedom we shall bind more securely upon ourselves the fetters of slavery to the powers of evil . . ."—(The Rev. Dr. Leonard Hodgson, Regius Professor of Divinity in the University of Oxford, preaching at Christ Church Cathedral, as reported in the *Manchester Guardian*.)

" . . . we have seen a steady approach to the Servile State in our own land. The Slave State has come *via* the road of Revolution. The Servile State comes *via* the road of Reformism.

"When I was born, the individualist competition had not yet produced the immense concentrations of wealth and power which later on the Trusts and Combines were to embody. . . .

"The social evils of poverty and unemployment which the new century experienced led to demands that State action should be invoked on behalf of the poor and insecure. These demands led us, over the years, on a course in almost direct opposition to our historical past. There is a sense in which English history may be defined as a series of uprisings against the undue concentration of power in the hands of any individual, institution or class. There had been in the English mind a recognition, sometimes conscious, sometimes instinctive, but never far from the surface that liberty for the ordinary man could only be a reality when power was diffused through many persons, institutions and classes.

" . . . But that instinct, early in the century seems to have departed from us. The reformers did not see that the remedy for excessive concentrations of capital in private hands is not to create a still greater concentration in the hands of the State, that the remedy for centralisation is not a still greater centralisation. It is to break up the excessive concentrations and to decentralise. . . . They had not then discovered that every time the State appears to confer a benefit, it subtracts a liberty.

" . . . And now—'there is that Leviathan'—against which the ordinary citizen is practically powerless.

"Since the State, of itself, produces nothing, the concomitant of extending the responsibilities and powers of the State was inevitably a continuing rise in the levels of taxation. This was swiftly expedited with the coming of complete adult suffrage. For then politics *did* become the art of manipulating the masses . . . the business of bribing the masses with 'benefits' secured by the use of the Budget became a feature of our social life, and one of the major disgraces of our politics. Today the process is unashamed. . . ."—(Diogenes in "Sixty Changing Years" in *Time and Tide*, September 11, 1954.)

God's Law and Man-Made Law

A Conference will be held on the above subject at Moor Park College, Farnham, Surrey, from November 23 to November 25.

Four addresses will be given by different speakers, and there will be three discussion periods.

There is residential accommodation at Moor Park College for only thirty guests. Full particulars of the Programme and accommodation charges may be had from the Warden, Canon R. E. Parsons.

The clergy are especially invited to attend.

V O I C E

SUBSCRIPTION RATES: *Home and abroad, post free:*
One year 15/-; Six months 7/6; Three months 3/9.

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