

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

VOICE

INTEGRITY
FREEDOM
RESPONSIBILITY

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The Bishops' Letters

We are very grateful for the permission to publish letters from three Diocesan Bishops.

From the Bishop of Exeter:

"I find myself in substantial agreement with the Bishop of Oxford. It is a desirable thing to reduce drudgery as far as possible and to provide people with more leisure. On the other hand man has an innate creative urge. In earlier forms of our civilisation this urge found expression for most people in daily work to earn a living. But there are other and more valuable ways of exercising this creative ability and, if there were greater leisure, these others ways could be further developed.

"It appears, however, that new machinery and labour-saving devices, whilst reducing the amount of over-all drudgery, leaves drudgery unabated for some sections of the population and demands of others a relatively short period of extremely monotonous machine tending. Some incentive for people to undertake this drudgery will always be necessary in a free society. Those who perform this drudgery will not be content if the rewards of their drudgery are shared equally with others who have no part in it. If, on the other hand, those who are 'at work' are better off, the others will demand a share of the work in order that they may enjoy an equal standard of living. It therefore seems to me to be difficult to avoid a policy of 'full employment.' It should, however, be possible drastically to reduce for everybody the hours of labour without throwing people out of work or reducing standards of living. Meanwhile every encouragement should be given, in the schools and by Adult Education, to learning how to use longer leisure hours in creative activity of various kinds."

From the Bishop of Bath and Wells:

"I am of the opinion that it is of urgent necessity that the Christian doctrine of work should be restated, and interpreted in the light of the circumstances and conditions of today.

"I cannot write to you at great length about this, but briefly, my own attitude is that because man is a unique individual, and there is no such thing as the human duplicate, he has a contribution to make to the life of the world which the world cannot do without. In this sense, therefore, all work may be regarded as a vocation. Nevertheless, I think it does not always follow that a man can so make his contribution through the work for which he is paid, for

it is extremely difficult to reconcile the contribution of work, for example, on a conveyor belt, with anything in the nature of a vocation. It may well, therefore, be that a man is earning his living at a dull, uninteresting, monotonous job as a means of livelihood. But even if this be so, then through his leisure, if it is used aright, he is still enabled to make his own contribution to the community in which he is set. What really is fundamental, is man's attitude to his own purpose and destiny, and towards the community in which he is set."

From the Bishop of Southwell:

"I have your letter about work for work's sake and I wish I could answer it in a sentence or two. There are probably few things needed more than a Christian philosophy of work. You have probably seen something that Dr. J. H. Oldham wrote a year or two ago and I don't think anything better is available at the moment. It seems to me that the fundamental principle for the Christian is his responsibility before God for his job and the way he does it and I should say that the honourable discharge of the job and its acceptance as a means to promoting human welfare is an essential element in the Christian life. But if we say that we are really saying that the work is sanctioned and made religious by an end beyond itself and by the spirit in which it is undertaken.

"Puritan tradition brought the daily task inside the sphere of religion but I think perhaps did tend to suggest that any kind of leisure was somehow a moral failure; which must be mistaken in itself and scarcely compatible as you say yourself 'with the lilies of the field.' What is really required I suppose, is a fuller and richer interpretation of human life itself in its relationship to God and Eternity. And in this, opportunity for contemplation and the development of the inner life must obviously have their rightful place. The Greeks were no doubt wrong in regarding manual labour as incompatible with the good life. Contemporary opinion seems to be wrong in regarding work itself as an evil and something of which the less we have the better. If we can get a clear grasp of the ultimate end of human life, all the questions would fall properly into place. The prospect of increased and even unlimited leisure combined with inability to make right use, *i.e.*, a perpetual cupitie, seems to me to be an almost worse prospect than that of work unrelieved by any relaxation."

The Bishop of Southwell, in granting permission to use his letter, adds: "I would be grateful if you would say that this implies no judgment, either positive or negative, about the other contents of the paper." The letters were all addressed to Dr. Steele.

VOICE

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

"Freedom consists in the ability to choose or refuse
one thing at a time."

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"Whose Service . . ."

The appearance of a virtually new book by C. H. Douglas is an outstanding literary event, that falls conveniently near Christmas. For the current *Fig Tree*,* dated March, 1955, contains Major Douglas's "Whose Service is Perfect Freedom," with a Foreword by Dr. Tudor Jones. The work lacks a final chapter, of which, Dr. Tudor Jones writes, "strategy was to be the subject matter."

Douglas had a unique ability of explaining the forces at work, as well as of showing what those forces would do and where they came from and why. But a word of warning is needed. The book is not pap, but strong and direct writing without fear or favour. Jesus Christ spoke in the same forthright manner to his adversaries, and we may be thankful that evil forces still may be confronted in their modern incarnations no less distinctly. Douglas's book jolts those who would play at Christianity or politics back into reality, and treats the evil of our time much too seriously for it to be laughed off or comfortably ignored. This dynamic book requires us to decide whether Christianity, as here presented, requires our adherence or asks too much. Not that Christians are the only people concerned in the book, which is the reverse of sectarian. Douglas writes:

"Christianity, Democracy and Social Credit have at least three things in common: they are all said to have failed, none of them is in the nature of a Plan, and every effort of some of the most powerfully organised forces in the world is directed to the end, not only that they shall never be accepted, but that as few persons as possible shall ever understand their nature."

Quotations of course do no justice to a closely woven argument, but some of them express in a phrase what a whole number of *Voice* might fail to convey. For instance:

"To say that the primary interest of man is employment or, even more narrowly, economic employment, is to say that a means is an end. It is a challenge to (not it's opposite but to an infinitely greater whole of which it is in consequence an infinitely small part) dialectic Catholicism—that all means are *comprised* in the end of Man."

"The modern economic system, as controlled by Finance, at one and the same time saves labour and exalts

**The Fig Tree* may be obtained from K.R.P. Publications Ltd., 11, Garfield Street, Belfast, N. Ireland. 5/- post free.

Labour into religion and a virtue. In consequence, it condemns man to perpetual bondage.

"(a) It derides all spiritual values. What can't be sold has no value.

"(b) While it has abandoned 'Liberty,' it is insistent on the virtues of equality and fraternity. Those are the virtues of a herd of cows (Goyim).

"(c) By exalting a function, economic production, into a policy, it enthrones hierarchy over Humanity, and makes ever increasing competition for raw materials inevitable and war a normal state. . ."

"The Work State is the basic idea of the World Planners."

No seasonal chiller or shocker could compare with the excitement of following Douglas's analysis which deals, of course, with a real situation and with people who appear too bad to be true. High, merciless villainy is exposed and satanic counsels are recorded. He demonstrates the "closest possible relationship between collectivism, mongrelisation (the treatment of individuals as if they were standard mass-produced petrol, eventually to be 'pooled'), the manipulation by absurd taxation as well as by monopoly emission of an amorphous generalisation of 'values,' money, and the systematic exaltation and expansion of bureaucracy. They are the policy of a philosophy." People, he adds, have little of consequence to add to an understanding of the situation who fail to see that "Socialism" is merely Will-to-Power."

Douglas writes of people as they are, not as the planners would like them to be. He insists on the "infinite diversity of people and of opportunity" which involves "plenty of privilege for everyone." We need to free ourselves from the black magic which deceives and enfeebles us, sapping manhood and perverting social life. He says:

"Abolish the myth of the necessity for 'Trade' and 'Employment' as the fundamental duties of mankind, and break the monopoly of credit, and the unwieldy centralised State will stand out as the clumsy, inefficient and corrupt institution which, from its nature, it is bound to be."

There is of course another road, that of the toady, and I cannot refrain from repeating this exquisite example of Douglas's humour, referring to Economists of Repute:

"I feel sure that they are all perfectly honest, and that they reach positions of comfort and authority, not by saying what they do not believe, but by being able to believe almost anything, even if all experience contradicts it, and to put their beliefs into such a form that the absurdity of them requires a little more analysis than most readers have the time and inclination to give them."

The last chapter, on strategy, was never written. We may perhaps hope that the Christian Campaign for Freedom is contributing a paragraph or two towards the Service that is Perfect Freedom, and that, despite a thinning of numbers due to the loss of Douglas and others, we may be enabled to progress against the arrayed odds of materialism towards a more realistic, human and genuinely spiritual arrangement of our country's affairs. Douglas wrote elsewhere that evil could only be overcome by what was intrinsically stronger than evil.

Some Reflections on Means and Ends

by BEATRICE C. BEST.

*"The elevation of means into ends is the essence of sin."**

It is possible to agree with this statement and at the same time point to the need for a close examination of all its implications. What exactly, one may ask, is intended by the word 'elevating'? It can be used in three ways. It can refer, for instance, to a matter of respective values, and one can agree, in such a case, that to elevate means into ends constitutes a reversal of values, or an improper substitution of one value for another both unwarranted and illegitimate. It can, however, refer to a matter of prior practical importance, and here one may say that once the end has been decided on the practical way of attaining that end must become one's first objective if the end is ever to be realised. But there is a third possible interpretation of the word and one more in line with its literal meaning.

To elevate means to raise, and this implies that at some time a separation has been effected between means and ends, and it is this prior separation, this cleavage, the willingness to consider them apart and unrelated that constitutes the original sin, making the one of elevation possible. For once this severance has taken place anything can happen, and a state of distraction and chaos can be made to arise. Means can be elevated into ends, ends into means, and false connections can be set up between means and ends that have no true relationship one with the other. The severance can be absolute and the end relegated to the realm of the purely ideal, and become the object of everlasting aspiration, dear to those who think it is better to travel hopefully than to arrive; while, once separated, the end or the means can be safely consigned to the academic world and turned into subjects for never-ending discussion and dispute.

But all this trouble and confusion arises from the failure or refusal to understand and see the means and the end as an integrated inseparable whole, a two in one relationship unalterable and complete.

Perhaps the fact of the inviolability of this relationship is best illustrated by Christ's statement that the truth shall make you free. Truth is the way, or means to freedom, the end, but the two are one. They are involved, and the question of elevating either into the other is meaningless. For freedom can only be understood and realised within the truth; it is, as it were, the acid test of truth. Any attempt to separate them renders them both sterile.

The outcome of this separation of the means from the end can be most clearly observed in the results which arise and have arisen, from the pursuit of the policy of 'Full Employment,' proclaimed as the avowed end and aim of all political parties today.

One may assume it will be allowed that employment is the use of the means to produce wanted goods and services, and full employment the use of all the available means of

*The current aphorism may be traceable to St. Thomas Aquinas, Summa Theologica II, Q71, wherein he quotes St. Augustine: *omnis humana perversitas est uti fruendis, et frui utendis.* (All human perversity is to use that which is for delight and to delight in that which is for use.)

men, machines, and power, needed to produce all wanted goods and services.

But for political purposes the word employment is given a restricted meaning, and made to apply solely to man's labour. Moreover, the purpose or end of this employment is primarily a money income (wage—salary, or however designated) not production.* Thus by severing employment from its proper purpose, or end, of production, it has been possible to attach it to an alien end, inimical to the welfare of the people, but necessary to those powers aiming at world control. For it must be stressed that full employment, though ostensibly the end or aim of the political parties is not, in reality, so regarded by them. (More strictly by those who use the party machine for their own purposes.) Neither is the 'worker' so besotted as to suppose that employment is his end. He may dislike his job or consider it unnecessary. His demand is for higher wages, not more work. His end, and quite clearly, is the pay packet—the bigger the better. And justly so, since his living is made to depend on it. His job is the only way open to him by which he can claim it.

This fact makes it safe and easy for the powers that be to use the demand for full employment as the means enabling them to pursue their real end of establishing the 'welfare,' otherwise the Work State, undetected. For it is evident that a universal demand for a paid job must end by giving the money power supreme and absolute control, and Churchill's declared intention in 1949 or 1950 to have no 'drones' in the state must have met with their full approval.

Slavery is necessary to seekers after power. But it is interesting to note that man's conscience, even in pre-Christian days, had to be given some excuse to justify its existence and maintenance; so we have the legend that slavery was necessary for the growth and development of culture by the leisured class. However, two factors helped to undermine this excuse. One was the advent of Christianity which gave a new value and importance to the individual as such, and to freedom. This resulted in a new stirring of man's conscience which drove him to condemn slavery out of hand. But the power-maniacs were not thereby defeated. Indeed the condemnation of chattel slavery, and its abolition in the southern states of America, for instance, served their purpose well, for it created the illusion that slavery itself had been abolished. Thus the fact of wage slavery was concealed, and its inevitable extension due to the abolition of the chattel slave greatly increased the hold and control of the money power.

The second factor which undermined the cultural excuse for slavery was the rise and increase of the use of machines and the application of power to production, due to man's inventions and discoveries, and consequently the possibility of a general possession of leisure and freedom.

(To be concluded.)

FUNDS URGENTLY NEEDED.

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

*This can be seen in the activities of a swollen bureaucracy, created by the Government, engaged in earning money but producing nothing, neither real wealth, nor useful services, indeed in many cases obstructing these.

WITH ONE VOICE

WHICH IS TO GUIDE SOCIETY?

CHRISTIAN TRUTH OR A GODLESS MATERIALISM?

There are three alternatives:

1. The Church can completely ignore and abandon any responsibility towards social, political and economic policies, and leave society at the mercy of selfish power-mongering materialistic forces. If they do this an increasing pressure of technology will more and more dominate education, thought and people's habits of life.

2. The Church can continue as at present, a Body with many differing and uncertain voices—another Tower of Babel—at the best a very inefficient brake on catastrophic trends.

3. The Church can be one in the Truth, crying it “from the roof-tops”—an Authoritative guide to the public, not on technical matters, but on what are Christian social policies.

If the bishops and clergy will now speak with *one* voice in agreement with the Bishop of Oxford, they will give a new and true direction to men's thoughts on the proper place of work, how leisure may be constructively and creatively used, what steps are necessary to prepare people for it; and at the same time provide society with a central guiding Truth which all can recognise as something to which economic and financial policies should be subordinated.

As a first step to this end we invite the bishops and clergy to tell us that they agree with what the Bishop of Oxford has said, as quoted below, and to sign their agreement.

What the Bishop of Oxford said:

“ . . . The introduction of shorter working hours has given a larger amount of free time to a whole section of our population, though at the same time social changes and the shortage of domestic help have deprived others of some of the leisure they would normally have expected forty or fifty years ago. . . . Provided that enough work is done to sustain the common life of the nation, I do not see any reason to regret these changes, in so far as they have brought more leisure to more people. Work for work's sake is not a Christian maxim. We work in order to live. To reverse this principle would be to suggest that man is a mere producing or organising machine, which must indeed have a rest sometimes, but merely as a biological necessity, in order once again to go to work efficiently. Man's life, on any Christian view is something far greater and more profound than his capacity to produce goods or organise their production. Freedom from unnecessary work is something to be welcomed and even extended as far as possible. But this, like all forms of freedoms, brings its responsibilities. If leisure may be defined as the time we have free from prescribed duties, we have to give some thought to how this time is to be used. Our time is given us on trust; there is a limited amount of it; this is one of the conditions of our life here as God has given it.

“ Perhaps the danger to-day is that so many people are thinking of life solely in terms of work and amusement. . . . ”

The following bishops have signified their agreement with the Bishop of Oxford:

The Bishop of Liverpool.
The Bishop of Chichester.
The Bishop of Bath and Wells.
The Bishop of Sheffield.
The Bishop of Chester.
The Bishop of Ely.
The Bishop of Birmingham.
The Bishop of Carlisle.
The Bishop of Gloucester.
The Bishop of Exeter.
The Bishop of Lewes.
The Bishop of Buckingham.

A number of other bishops have expressed full agreement with the Bishop of Oxford, but we are not yet in a position to publish their names.

I AGREE WITH, AND WISH TO SUPPORT THE BISHOP OF OXFORD IN WHAT HE IS QUOTED ABOVE
AS SAYING IN REGARD TO CHRISTIAN DOCTRINE.

SIGNED.....

PARISH.....