

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

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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A Manly Sermon

Broadcast from St. Matthew's Church, Auckland, New Zealand by the Rev. Canon E. Blackwood Moore on Sunday, March 4, 1956.

"For in the division of the nations of the whole earth he set a ruler over every people." Ecclesiasticus 17:17.

This is a factual statement. There is nothing ambiguous about it, and it would appear to be the answer to the modern menacing trend to massiness. One of the marked characteristics of the present time could be described almost equally well as weak optimism or weak pessimism—"hoping for the best." It consists in throwing forward into the distant future the prospect of better things. There are those, including politicians, and some Cabinet Ministers, who think that there will emerge a new kind of humanity, possessing what is called "world consciousness" and therefore able to accept and live by some kind of world government.

How they, and especially the Ministers reconcile this with their oath of allegiance to Her Majesty the Queen is beyond comprehension.

All such hopes, for what they are worth, shatter on the rock of experience. Mankind in the lump, has never learned to profit by any lesson, however bitter, and it is at least as probable that a destructive war will happen, as that there will emerge a hitherto undisclosed capacity for world-wide co-operation.

The change which comes from without, from externally imposed discipline, is fictitious. Man is a highly suggestible being, and responds to a remarkable degree to reiterated impressions received from without. His reflexes can be conditioned. Behaviour patterns can be and are imposed on him by his education, by the conventions current in his environment, and by the multiform fears that surround his life, but he never loses his desire for freedom, although in practice he frequently demonstrates a propensity for substituting one form of slavery for another. At the present time the factors I have mentioned operate upon mankind

almost exclusively as poisons. Even if they could be changed for the better, man would remain as he is now, an unconscious slave of his own egoism. He would still have no defence against the disruptive tendencies, which arise automatically among beings whose desires outstrip their means of satisfaction. And it is this type of being who is behind World Government, as he was behind the Russian Revolution of 1917. World Government depends upon an external change in the organisation of human affairs, and the possibility of change for the better is ruled out if we admit that no organisation can work for good unless those who lead it are, at least to some degree, already liberated from egoism. Mr. Bernard Baruch claims to have guided and controlled several Presidents of the United States, and he undoubtedly controls quite a number of politicians elsewhere. The easiest way to get control of the world is to make it degenerate, and the trends now are that way.

It is no solution to the problems of a suffering world to suggest that as many people as possible should find a way of escape from it. This certainly is the outcome, if not the intention, of the Welfare State. If we want to fight totalitarianism, the first place to begin, as in most other things, is at home. In matters affecting our destiny, we should see to it that we, the people, are consulted.

The Secretary-General of the United Nations has suggested that revision of the U.N. Charter be deferred because the issue has become controversial. Thank God for that. Doubtless it has become known through the publication of certain matter that the Charter has already been revised without a by-your-leave. Moreover, the whole shape of things to come in education through Unesco is now glaringly apparent. Unesco is preparing a new History of Mankind, and those who are guiding the preparation of it are Julian Huxley (Rationalist), Bertrand Russell (Rationalist), A. L. Kroeler, left wing Socialist of the University of California, and Professor Ralph E. Turner, a militant atheist, whose activities in an American University caused strong comment a few years ago. Bertrand Russell's anti-Christian and Communistic leanings are too well known to require comment.

We have a ready facility for running away from real issues, and playing into the hands of those who would welcome our downfall. At the moment it consists of a passion for giving self-government to whomsoever asks, whether they are ready or fitted for it or not. The Sultan of Johore said, "When the British walk out the Communists will walk in." The Sudan has obtained self-government, and already there is a Sudanese movement to bring it back under British influence. Gandhi said he would not kill a rat, so presumably would have acquiesced in the death of millions of human beings by plague. To mark what he did for self-government, the Indian Government is to commemorate the date of his assassination. The British Raj protected

Gandhi's life for 78 years, and his successor was only able to protect it for one. We have reached the grand *Reductio ad Absurdum* and what is worse, we offer it as the truth. So the Soviet Minister for Culture visits Britain with a view to bringing about closer cultural relations between the two countries. Perhaps he will outline the cultural activities of the hundreds of thousands of Christians in Siberian slave camps?

How have we British people come to the parlous plight in which we find ourselves? Macneile Dixon in his remarkable book *The Human Situation* gives a pointer. He is dealing with rationalism and says, "the early Christians had never been hypnotised by such nursery dreams. With far less knowledge by comparison, indeed with none, theirs was a far deeper comprehension of the malady that afflicts the human race—a far deeper insight into the true nature of existence. They perceived that from its ephemeral nature alone, life upon earth, however ameliorated, however adorned, was utterly insufficient to satisfy that incomprehensible entity, the human soul. The early Christians had abandoned hope in the present dispensation, and turned their thoughts to another and better world. We have abandoned hope in any other, and perforce must make the best of the present—no very agreeable prospect." All through kind-hearted and woolly-minded humanitarians, the forerunners of the Welfare State. That sentence is not the Professor's but mine.

But the Professor goes on. "They decided to improve on Christianity. The thought of hell offended their susceptibilities. They closed it, and to their surprise the gates of heaven closed also with a melancholy clang. The malignant countenance of Satan distressed them. They dispensed with him, and at the same time God took His departure."

Dixon surely is right. God will not stay with those who deal only in "observable." Our world is getting into the hands of those who deal only in observables, and that is the menace of Unesco which is paving the way for World Government. Five months ago Marshal of the Royal Air Force, Lord Tedder, Chancellor of the University of Cambridge, in his inaugural address to the Westminster Medical School, declared that National Servicemen refused commissions, and good craftsmen refused to take positions as shop stewards. This also applied to senior people and he added "it might be that the present kind of democracy with the Welfare State is to blame for the lack of leadership at all levels. Am I a pessimistic old buffer," he asked, "or am I right in feeling that the humane ideal is in practice tending to dehumanise society?"

I well remember putting the same thing in a different way in a broadcast from this pulpit some years ago. "Remove the element of struggle from civilisation and you remove civilisation." And it is of no little interest that the Dean of Westminster Medical School followed Lord Tedder up by saying that the standard of English shown in papers submitted for the recent entrance examination bordered on illiteracy, although most candidates reached good scholarship standards in the basic sciences. He could see no future in medicine for the candidate who could not express himself in speech and writing. Now perhaps we can understand why so many scientists who in their own field of work will not accept any theory except on the most convincing evidence, should be so gullible on other matters.

No! Lasting beneficial change cannot be effected from

without. It must come from *within*. Not the atom, but man *himself* is and remains the moving force in human affairs for good or evil.

Professor Langmead Casserley has this to say, "The world mass state, if it came at all, could only come as a world tyranny, with small elites of administrative and technical experts imposing a mere superficial appearance of a rational social order upon a disintegrated and debilitated human race, robbed of its smaller but more real and spontaneous forms of community—the family, the tribe, the neighbourhood, the Church and the Nation and receiving in return only a pretence of a world order." Is the Professor right?

Human community and integration can never be the elaborate and skilled work of administrative art. It can only be the expression of human nature and human nature at its best is expressed in Christ Jesus. Peaceful co-existence with tyranny is a delusion of the greatest magnitude. To establish and confirm the rule of the Kremlin millions of its subjects have been done to death, millions tortured by methods viler than any ever previously known, millions torn from their homes and forcibly deported to Siberian wastes or the forests of the Arctic.

St. Paul says, "If it be possible, as much as lieth in you, live peaceably with all men." *If* it be possible. Is it possible? NO!!

In China, since its liberation by the Communists—its "liberation"—15 million innocent people have been done to death, and yet only last evening the speaker in our National Broadcast-session "Lookout" doubted the wisdom of Sir Anthony Eden's latest statement which might be regarded as a get tougher attitude, and even went so far as to suggest that the Western World take first steps in disarmament.

An American Bishop put the whole thing very succinctly when he said, "So long have we been inoculated and anaesthetised with subtle, soporific slogans about peace and co-existence that the soul within us has died. The mere thought of resistance, even to the menace of enslavement by Communism, has come to be regarded as a sort of treason to a peace-loving world. Condone, appease, pretend, but above all forever surrender."

Our Hon. Minister for Education has just expressed some apprehension—the littlest apprehension—about the United Nations. Perhaps he is not acquainted with the five points put to the American Bar Association by John Foster Dulles on April 12, 1952. But America is waking up. The American Legion—the equivalent of our R.S.A.—no mean body, has asked the United States Government to get out of the United Nations Organisation. Perhaps they have become acquainted with Mr. Dulles' declaration to the Bar Association, that treaties may

1. Make domestic law for the people of the United States.
2. Abolish provisions of the State and Federal Constitutions.
3. Take powers from Congress and give them to the President.
4. Take powers from the States and give them to international agencies.

5. Nullify the rights secured to American citizens by the Bill of Rights.

Don't you see that the powers taken to itself by U.N.O. since 1945 have already brought it to within measurable distance of World Government. National Sovereignty goes by the board.

Yes, the people of the United States are waking up.

Are *WE* waking up? Is Godless Soviet Russia through World Government going to be the master of mankind?

Or are we going to say with one of old, "As for me and my house we will serve the Lord." The closing words of the Epistle for today have a challenging ring. "Awake, thou that sleepest and rise from the dead, and Christ shall give thee light."

LIGHT!! Not bread and circuses.

Manly Action

"He Campaigns for Freedom from Work"

A fifth freedom for the age of Automation is being expounded by a studious looking 43-year-old storeman at Ford Motors, Langley. It is **FREEDOM FROM UNNECESSARY WORK**.

For the philosophy of tall, bespectacled Mr. Fred Atkinson is that Man was not made for work alone. He was also made for leisure. More paid leisure, in fact, is one of the aims of his new charter for industry.

And, he claims, if industry and workers can only adjust themselves properly, they can have a shorter working week, more prosperity and no fear of being out of a job.

And in Mr. Atkinson's new society there is no need for a man to worry even if he is out of work, because benefits for redundant workers will be so high that his family will not suffer.

Mr. Atkinson, father of three young sons, who lives at Reading, gave up his lunch time on Wednesday to tell the *Observer* about the Charter he drew up after reading an article by the Bishop of Oxford.

New Approach

"It seems to me that a whole new approach is needed in industry" he said. "Bickering between workers and managements is getting us nowhere. Automation is coming and we have to prepare for it now."

It is a philosophy he is trying to put over to his work-mates at Langley, and he hopes also to interest industrial managements and M.P.'s.

A fortnight ago he called a meeting in the Hawker canteen, where about 80 Ford staff listened open-mouthed to slogans they had never heard before.

For Mr. Atkinson urges, **ABANDON THE POLICY OF FULL EMPLOYMENT**.

Automation

"Instead," he says, "replace it with **INTELLIGENT** employment. Welcome Automation and new ideas. Let them displace as much labour as possible, releasing workers for more paid leisure or other work.

"The policy of asking for more and more wages is doomed to failure," says Mr. Atkinson. "Wages go up and so do prices. Strikes are as out of date as bows and arrows. The whole approach is wrong.

"Workers fear automation and new methods in case they are put out of their jobs. A man may have an idea for doing a job better and more quickly—but he won't tell the boss. He fears he may work himself out of a job. We want a different attitude—as much automation as possible. And let everyone share in the benefits."

Unemployment

He went on, "We shall have to adopt a new attitude to unemployment. We shall have to think of a new name for it because machines will be doing the work. Workers and managements must sit down and prepare for that change now." Mr. Atkinson quoted the article by the Bishop of Oxford. "Work for work's sake is not a Christian maxim. 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." Mr. Atkinson added "Of course more leisure must mean education on how to use it." Then with his half hour lunch break over he went back to work.—*The Slough Observer*.

The Charter

To the Ford Langley Workers

You are requested to consider supporting the following Charter which is based in part on an article of the Bishop of Oxford, part of which reads as follows:

"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 machine, which must indeed have a rest sometimes, but merely as a biological necessity in order once again to work more 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. . . ."

It is said by some of the writer's acquaintances at Langley that the workers are apathetic and indifferent to matters which vitally concern them, and that this is due in part to the lack of any lead. It is hoped that the lead given by the Bishop supported by 23 other Bishops together with this Charter may fill a need.

Four Point Charter

Proposal for action with the object of obtaining (amongst other things) a reduction in the cost of living and guaranteeing a decent standard of living to all including those who may find themselves out of work through automation, electronics, atomic energy and other labour saving devices.

1. To bring to the attention of selected members of Parliament (regardless of their political parties) appropriate Trade Union bodies, *etc.*, that the Workers at the Ford Motor Co. Langley plant wish the overnment of the day to

(a) Bring about a state of affairs where the money they receive as wages, salaries, pensions and other forms of income shall buy more of the goods offered for sale.

(b) Guarantee that where automation, atomic energy, electronics, and other labour saving devices result in the displacement of workers they shall not be left to languish in a state of poverty and misery as was the case so often prior to the 1939-45 war, but shall receive an income sufficient to enable the enjoyment of a decent standard of living.

(c) Abandon the policy of full employment for one of intelligent employment where automation, *etc.*, will be used to the full to displace as much labour as possible, thus releasing workers either for increased paid leisure or other forms of work where their talents may be needed.

(d) Oppose attempts to limit production of goods and food for the purpose of keeping up prices when such goods, *etc.*, are required by the public (the suggestion in U.S.A. of paying farmers for not growing wheat being a case in point).

Please state your Trade Union (if any).

We the undersigned support the above remarks by the Bishop of Oxford and the Four Point Charter.

Name. M.P. Union. Name. M.P. Union.

World Government

Sir,

Recently a Committee was formed in Invercargill, and in other towns in New Zealand, to further the cause of World Government. It is proposed to extend the existing constitution of the United Nations Organisation to bring this about.

Miss Colbeck, the visiting American exponent on the subject, quoted Emery Reeves as an authority on World Government. In his book, *Anatomy of Peace*, under the heading, "Failure of Religion" he has this to say:—

"The wholesale murder, torture, persecution and oppression we are witnessing in the middle of the 20th century proves the complete bankruptcy of Christianity as a civilising force, its failure as an instrument to tame instinctive human passions, and to transform man from an animal into a rational social being. It cannot be denied that Christianity has failed to penetrate the soul of man, to take root in human character. We have to recognise that the ten commandments, the moral teachings of the prophets, of Christ, of Evangelists and the Apostles cannot be made a reality in this world of enlightenment, science, technical progress and communications by using methods devised centuries ago by the founders of religions, according to the circumstances of their time—methods which are wholly ineffective today. History demonstrates indisputably that there is only one method to make man accept moral principles and standards of social conduct. That method is: Law. In thousands of Churches today, Catholic priests and Protestant preachers of all denominations are praying for the glory of their own nationals and for the downfall of others, even if they belong to the same Church."

He closes the chapter by saying, "Human society can be saved only by universalism."

I am amazed that members of the clergy, whose names appear on the various committees and on the National Advisory Board, should subscribe to such an organisation.

Southland Times, New Zealand.

"Concerned."

The lack of Rational Organisation

Richard Jefferies (1848-1887).

This our earth produces not only a sufficiency and a superabundance, but in one year pours a cornucopia of good things forth, enough to fill us all for many years in succession. The only reason we do not enjoy it is the want of rational organisation. I know, of course, and all who think know, that some labour, or supervision will always be necessary, since the plough must travel the furrow, and the seed must be sown; but I maintain that a tenth, nay a hundredth part of the labour and slavery now gone through will be sufficient, and that in the course of time, as organisation perfects itself and discoveries advance, even that part will diminish. For the rise and fall of the tides alone furnish forth sufficient power to do automatically all the labour that is done on earth. Is ideal man then to be idle? I answer, that, if so, I see no wrong but a great good. I deny altogether that idleness is an evil, or that it produces evil, and I am well aware why the interested are so bitter against idleness—namely because it gives time for thought, and if men had time to think their reign would come to an end. Idleness—that is, the absence of the necessity to work for subsistence—is a great good.

I hope succeeding generations will be able to be idle. I hope that nine-tenths of their time will be leisure time; that they may enjoy their days and the earth, and the beauty of this beautiful world; that they may rest by the sea and dream; that they may dance and sing and eat and drink. I will work to that end with all my heart. If employment they must have—and the restlessness of the mind will ensure that some will be followed—then they will find scope enough in the perfection of their physical frames, in the expansion of their minds, and in the enlargement of their souls. I am willing to divide and share all that I shall ever have for this purpose, though I think that the end will rather be gained by organisation than by sharing alone.

In these material things too, I think that we require another circle of ideas, and I believe that such ideas are possible, and in a manner of speaking, exist. Let me exhort everyone to do his utmost to think outside and beyond our present circle of ideas. For every idea gained is a hundred years of slavery remitted. Even with the idea of organisation which promises most I am not satisfied, but endeavour to get beyond and outside it, so that the time now necessary may be shortened. Besides which, I see that many of our difficulties arise from obscure and remote causes—obscure like the shape of bones, for whose strange curves there is no familiar term. We must endeavour to understand the crookedness and unfamiliar curves of the conditions of life. Beyond that still there are other ideas. Never, never rest contented with any circle of ideas, but always be certain that a wider one is still possible. For my thought is like like a hyperbola that continually widens ascending.—(From "The Story of My Heart," by permission of Messrs. Longman & Co.).

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