

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

VOICE

INTEGRITY
FREEDOM
RESPONSIBILITY

Vol. 2. No. 26.

SATURDAY, APRIL 7, 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."

SUBSCRIPTION RATES: *Home and abroad, post free:*
One year 15/-; Six months 7/6; Three months 3/9.
Offices—Business: LINCOLN CHAMBERS, 11, GARFIELD STREET,
BELFAST. Telephone: Belfast 27810. Editorial: PENRHYN
LODGE, GLOUCESTER GATE, LONDON, N.W.1. Euston: 3893.

Feet of Clay

I cannot recall reading so much criticism of our leaders as has come to hand within the last few days. *The Recorder* attacks the "incompetence" and "vanity" of Sir Anthony, and the following paragraphs appear: "President Roosevelt was anxious to liquidate the British Empire, and there is little evidence that President Eisenhower is anxious to sustain it. That is the only conclusion to be drawn from America's Middle East policy."

Another "hero" receives a rather unwelcome comparison from a Daily Express correspondent. "'Here in India, Sir,' said the man at the airport, 'we have three very special heroes, sir—Marshal Bulganin, Mr. Krushchev, and Lord Mountbatten.' . . . The First Sea Lord's tour has had to be revamped because the Pakistanis, for some unaccountable reason, do not place Mountbatten on a triple pedestal with Bulganin and Krushchev."

We find stronger language in *Rivarol* (Paris) where it is suggested, in view of MacArthur's retorts, that if the Bolsheviks had any sense of gratitude "they would erect the statue of Truman in Red Square without a moment's delay." This journal bitterly attacks Mendès-France. "What is your idea of the Devil? Mine is Mendès." The devilish Mendès, it says, persuaded the clumsy Mollet to send Catroux to Algeria, knowing full well that he was "like a red hot iron on the patriots' skin." This vitriol is explained by a report in *The Tablet* that leftist Christians "opened a unanimous campaign against Catholics who were critical of M. Mendès-France."

We could go on. *Freedom* dismisses Mr. Butler "because his philisophy is to face both ways." But it is time to look behind the puppets at the policy that actuates them so disastrously. And at this point we record with gladness the victory that the sponsors of *Freedom* have helped the teachers of Middlesex to win against their National Union. For the Middlesex County Council had refused to appoint Communists to headships of schools. The National Union

of Teachers suggested that the Middlesex teachers should strike against this decision, but the result of the Referendum was three to one against striking.

An article in *The Spectator* describes the economist as a *friction*. "Even the foundation stone of our financial system is a bubble," the writer says (Brian Inglis), "the system is based on IOU's—£1 notes—issued by the Bank of England, for which the creditor cannot get anything from the Bank except another IOU." The economists have "congealed their subject into a system" while "the reputation of subjects in academic circles tends to be proportionate to their remoteness from reality."

A Policy of Deceit

The policy, then, is based on Deceit. As *Freedom* says, the Politicians of all Parties fool the People all the time and this deceit is evidently being used for the object of controlling the people all the time, which involves depriving them of their liberties and natural loyalties. *The National Review* of New York pointed out in its first issue that the Saarlanders "voted their loyalty not to the empty abstraction of a non-existent 'united Europe' but to the communities with which they identified themselves by ancestral and living tradition." Do we really believe that bad Frenchmen or Germans make good 'Europeans'?

People are becoming increasingly aware of the disagreeable results of the policy, and a Professor of Philosophy states in *The Canadian Churchman*: "The central riddle of our history is why Protestantism, centred as it was on a great affirmation of freedom and the infinite, has been the dominant force in shaping a society which is now so little free and so little aware of the infinite. . . . The inward failure is seen in the fact of its surrender to become a tame confederate of the mass secular society." (Professor George Grant of Dalhousie University.) The Vicar of Colne appeals to the "men and women who know the truth and are ready to prevent the spread of moral decay."

We may well agree with *The Church Times* that Britain's future is in "grim jeopardy," but are rather surprised at the editorial opinion that "Bread and work are the ingredients of society." The materialism of the religious press is among the disquieting features. If we are correct in saying that a policy of deceit is being pursued for the purpose of dominating and disinheriting Britons, it follows that we primarily need a reappraisal of our situation in realistic—not economists'—terms. A policy of freedom, instead of a control policy, would restore man and his potentialities to his rightful position in place of abstractions.

The Bishop of Salford points out (in *The Tablet*) that "the middle ages lived under the idea that economic policies were meant to serve man, and not that man was a slave to economics." He quotes Dorothy Sayers on the greatest in-

sult offered to the worker which has been "to rob him of all interest in the end-product of his work and to force him to dedicate his life to making badly things which were not worth making."

Anti-Christian Philosophy

A policy of enslavement and demoralisation can only be the result of people wanting to enslave and demoralise us: and this is an anti-Christian outlook. If we can regain an outlook or philosophy, that requires the greatest reasonable freedom for all, then we shall pursue a policy that ensures that end and reject all politicians who do not serve us. I do not think that available bread or work to be done are the problem. The Roman paper *ABC* says that 1955 was a year of economic progress "despite rotten politics which restricted it." It mentions high financial pressure and statism. Henry Thoreau, who died in 1862, wrote in *Walden* that he maintained himself solely by the labour of his hands for over two years, "and I found that by working about six weeks in a year, I could meet all the expenses of living."

We may hope that a saner philosophy, such as the Bishop of Oxford and others have expounded, may spread down, just as undesirable features are apt to spread from the top. An article in *Blackfriars* complains that "The growing materialism and paganism of the middle classes and their utilitarian attitude towards education have been assimilated by many workers. . . . The modern search for equality which seems to be a by-product of materialism adds to the general discontent." The sequence of false philosophy and false policy leads inevitably to enslavement and loss of what we may have—savings, for instance. A correspondent in *The Catholic Herald* notes, in his disgust with inflation, that "I have heard of cases in which people were told by their bank manager that 'only fools save.'"

I hope that the mood of distrust may continue until people have found security on the rock of Truth. H.S.

Service

Mrs. Wilson of Ludford.

"Gentle blood will gentle manners breed."
Spenser.

We had an aunt, a grand old lady of the Queen Elizabeth type, and an aristocrat of the old school, who never forgot to let you know that she was a lawyer's widow. She lived in the village; in fact, she nearly ruled it—the vicar, schoolmaster and everyone else. . . .

Her comfortable home was warm, mellowed by age, and bore evidence of culture. There were old samplers, old-fashioned water-colours, the ancient Broadwood (seldom used and never tuned). . . .

Her old maid, Clara, who opened the door to you, knew her mistress and her idiosyncrasies as well as she knew herself; she was, moreover, just as much of a "character." She was the perfect old servant; also you soon became aware that it was wise to have Clara on your side. Invariably she had a welcoming smile, a blend of

deference and cordiality, which created just the right atmosphere. This, perhaps, was more a product of the head than the heart, but how comforting and exhilarating it can be! I can recall no occasion upon which Clara was 'different.' She was never ill or ailing, never busy, never idle, and (strangest fact of all) never out. Yet if for want of human sympathy and understanding a servant cannot make a friend of her mistress, and the mistress of her servant, what are we given life for?

To my mind there is no greater simplifier of life than your loyal and loving old servant. . . .

—From Vol. 1, *The Third and Fourth Generation* by Montagu C. Allwood, F.L.S.

Orare Est Laborare

It is sadly noticeable that the clerics, when tackling the question of leisure, never mention its chief opportunity—prayer. We must remedy their materialism. Getting to know God is quite a job of work and we cannot know anyone without talking and listening to him.

Authority

Theologically, Authority is fixed, the Will of God the Father. Power on the other hand is capacity to move and is distributed by the Holy Ghost. "The Spirit of God moved upon the waters." Thus the being of an acorn is fixed by its Maker. It can be itself, an embryo oak tree and nothing else. It grows through the application of power.

Philosophically, the evasion of a definition of Authority and its confusion with Power, may be traced to Nominalism with its denial of Universals. The word itself is a challenge to the agnostic.

Note.—For a simple explanation of "Universals" see *Modern Thomistic Philosophy*, Vol. II, by Fr. R. P. Phillips, published by Burns, Oates and Washbourne. P.L.

"Keep off Policy"

"There are two ways of ensuring that one's views are not treated seriously. One is to suggest that the acceptance of the American loan after the war was an extreme act of folly. The other is to quote Milner's words about the Commonwealth and Empire. . . . As a political writer one will be advised to keep off policy and stick to day to day reporting. Well, I am a crank. I believe with Milner that 'the survival of Britain through the preservation and development of the Empire must be the supreme concern of all Britons.' Neither of the two major parties believes this. During the past ten years, when both of them have enjoyed periods of secure office, neither has proposed a single act of policy which has betrayed even the slightest belief that the development of the Commonwealth and Empire should be given priority."

—Henry Fairlie in *The Spectator*.

Correspondence

The following have been received.

From Lt.-Colonel J. Creagh Scott, D.S.O., O.B.E.

The Church and Money

Sir,

Professor Huxley has advocated that "the most vital problem of these days is whether man, with enormous power revealed by technocratic progress, will use it for advancement or insanely permit the cancer of usury to destroy himself and civilisation." Usury is rampant but the Christian Church "passes by on the other side."

The outburst of Jesus at this sin was not mild, but the kind of usury He condemned was nothing to be compared with the usury of today. He thrashed those guilty of this crime against the people and described it thus: "They find heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers."

A writer on the existing usurious bank-loan system, referring to the credit-accounting system operated by the banks of the world, said, "They would sooner see the whole world go up in flames than alter one jot or tittle of their impious self-concocted imperatives."

It is vital to understand this:

1. Banks are not money-lenders as most people suppose, nor do they lend money taken from clients' accounts. The banks *create* it, by figure entry in bank ledgers, for lending. (Vide *Encyclopaedia Britannica*, 14th Edition, Vol. 15.)

2. Every bank-loan (so-called) is a creation of entirely *new* money (called financial credit), and is therefore, always, a clear *addition* to the amount of money in circulation. (Vide Macmillan Report, Chap. 4.)

The writer knows priests and ministers of many denominations who are aware of this gross usury, the usury by the banks of taking interest on money they never part with. Further, numbers of public men, including bankers and financiers, know about it and have condemned it, but nothing happens! Stanley F. Allen has named some of them in his book, *Pirates of Finance* (Australia). The writer gives 41 names, including the late Archbishop Temple, Thomas Jefferson and Abraham Lincoln. Moreover, constructive proposals for remedying this system and making inflation and deflation things of the past are in existence.

But nothing happens! Ferments, disorders, discontents, rebellions, war continue, the limiting cause of which it is not difficult to trace back to defective monetary policy, in which usury takes control. Why does not the whole Christian Church rise up unitedly against this consuming evil? Why do not leaders in the Churches tell their congregations the truth?

Moretonhampstead, Devon.

[By their silence in this matter the leaders of the Churches would seem to tell their congregations that they believe that it is right for them to submit to this evil.—Ed.]

From Miss A. S. Mew.

In a letter of protest against the reception by the Queen of the Soviet leaders, Miss Mew points out that: "Tsar

Nicholas II of Russia (cousin of the late King George V of England) and his family were murdered at Ekaterinburg in 1918 by the Bolsheviks. The name of the town has since been changed to Sverdlovsk, after the Jewish President, Sverdlov, of the court which ordered the murder."

Dunedin, New Zealand.

[Force and Fraud are the twin engines of a policy being universally applied. See below.—Ed.]

From Mrs. M. Burton-Watkins.

"Policy in this World"

Sir,

There is at present a POLICY IN THIS WORLD, of tremendous evil, which has placed MATERIALISM, engineered and controlled in the hands of a few, using various isms to confuse and befuddle the minds of the followers of TRUTH. I believe, no matter the betrayal, that the British Empire or Commonwealth of Nations is an Organism, a living thing. Enormous sums are spent to try to find a cure for physical cancer, which is not just a disease in the usual sense of the term or so I believe, but is a degenerative condition brought about by long years of the abuse of the natural functioning and constitutional processes of the human body.

So with society, the degeneration is hidden like cancer until it appears like an avalanche. People are educated to think as a mass, listen as a mass and to replace thought by an opinion of someone else's opinion, which is no opinion at all.

At this moment we have suddenly been confronted with Fluoridation of Communal Water Supplies. The City of Edmonton M.H.O. has stated it is imperative we have fluoridation, and all who voice their opinion against him are now termed 'crackpots,' 'laymen,' 'misinformed,' etc. My ancestors died to preserve the organism and growth that the British Flag represents, and I feel that the Minority who think and do not agree should be allowed to CONTRACT OUT of this fluoridation issue.

Edmonton, Alberta, Canada.

"Proudest foray of Lucifer"

"Truth is not (as relativists believe) just 'the most convenient lie,' but eternal harmony with the changeless constitution of reality. . . . Collectivism is the most resolutely complete of all man's attempts to cut his roots to the centre and to live wholly on the surface. It is the proudest foray of Lucifer and the Wrecked Angels to reduce the living centre of God to the secular surface of man."

—E. Merrill in *Human Events*.

"Units unrelated"

"When the life of the soul became separated in people's minds from the life of the body, true religion appeared to be exclusively a thing of the spirit. . . . The pious folk of the parish came to the church to elevate their own precious souls towards the Most High. . . . The locality ceased to have any significance and the members of the parish grew into . . . units unrelated to anything except God alone."

—From *The Life of the Spirit*.

"Total Morass"

"The Twisted Cross," B.B.C.'s tremendous indictment of Hitler, is now on U.S. television, eased off by rather long slices of a commercial. It fails only in one thing, namely that it does not in any way indicate that fraud and rascality are not a satisfactory remedy for Hitler's brutality. The two words Russia and Katyn may give a hint of what I am driving at. Goebels is now being actively followed in the American Congress: A Mrs. Green of Oregon has proposed deportation without trial for anyone who holds views not stream-lined to suit the *New York Times* and the *Washington Post*. Her bill passed triumphantly through the "House" before anyone noticed where it was going. Now a rural Pennsylvania member named Flood proposes to jail (ten years) and fine (five thousand dollars) anyone who uses his private correspondence to express views contrary to those approved in these two daily organs.

Whether this sufficiently indicates the danger of world government led by a nation in which there is no *de facto* opposition press of any size, and where argument is left to a few struggling periodicals and pamphleteers, should perhaps concern us.

At home we are used to a rather stiff set of clichés; in the U.S. the traveller is bewildered by a total morass, or what seems to be a total morass, of aimless ignorance and inaccuracy. Which may have made it possible for such a character as the younger Morgenthau to hold office, if we are to credit *The American Mercury's* account of him, an account seemingly based on irrefutable documents and the man's own admissions.

The pathological cases of Green and Flood should perhaps be examined at greater length.

HERBERT BRISCOE.

[The American and Australian cases recently noted underline the necessity of watching the infamies introduced as bills into legislatures. A Senate or House of Lords Temporal and Spiritual, which certain factions would like to see abolished, is supposed to watch the people's interests, and the Sovereign or President has, in theory at least, the power of veto. We recall W. B. Yeats' remark that the society in which he lived was "half dead at the top," but fear that the percentage has steadily increased. Nor can we rely on the Press to induce tranquil relations internationally or to point the way out of a total morass at home. —Ed.]

"Welfare" State?

"It is sad to find the Government still wasting time and money in applying remedies which were useful sixty years ago, to conditions of life which are quite different today and need a new approach. The great menace to the nation's health today is . . . sickness of the mind.

"So great is the flow of the mentally sick to our out-patient departments that medical psychologists despair of giving curative treatment to their patients in the time available."

—H. Tudor Edmunds in *The Spectator*.

Reducing Chaos to Disorder

It is quite certain that in the babel of discordant voices concerning our economic position, and what is wrong with it, and what will put it right, it will be necessary to define terms and arrive at some agreement on the meaning of words.

The word INFLATION means something different to every one who uses it. But all agree that inflation is a bad thing. Perhaps agreement could be obtained for the contention that the undesirable feature of inflation is the rise in prices.

The rise in prices has been continuous for years and successive Chancellors of whatever party say they know the cause of it. Too much money chasing too few goods. We have all been too greedy. If people would only not spend their wages.

From that standpoint it is fatally easy to propose stiffer purchase tax and higher taxation so as to damp down the demand for goods. The effect is to rocket prices still higher. Then you say your measures have not been drastic enough, and announce more and more taxation.

The Chancellor has been quick to assure us that he will not shrink . . . and it should not be difficult to discern the lines along which he is thinking.

Now this is not good enough and should not be tolerated. Taxation *raises* prices. In fact, taxation IS inflation. Prices would topple, to the advantage of all concerned, if purchase tax were abolished. And then there is Income Tax.

The business of a public servant is not to stifle demand but to satisfy it.

The vision of a saintly Galahad valiantly fighting a desperate rearguard action against the overwhelming onrush of ever higher prices is a hallucination. If we just rub the smog off our spectacles we shall see that the knight in shining armour is only the broker's man again.

Yours, etc.,

JOHN BRUMMITT.

[This letter was published by the *Liverpool Daily Post* with the title altered to "Taxes and Inflation."]

"Pork barrel schemes"

"The flat-grant federal aid plans are . . . pork barrel schemes, plain and simple. . . . If education becomes federalised in the United States it will not be because the people want this to happen."

—Roger A. Freeman in *Human Events*.

FUNDS URGENTLY NEEDED.

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

Published by K.R.P. Publications Ltd., at 11, Garfield Street, Belfast.
Printed by J. Hayes & Co., Woolton, Liverpool.