

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

# VOICE

INTEGRITY  
FREEDOM  
RESPONSIBILITY

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## TO ALL SOWERS

We present you herein with the seeds of an idea—the Leisure idea.

New reader, you can reject it. Or, you can receive it and carry it within you. Or, you can receive it, nourish it and in your turn become a sower of the seeds, and in doing so we believe that you will become an *active* agent for good.

The idea which is being assiduously cultivated everywhere is the idea of a society of termites—a society in which you are not an individual, but merely a function. You can remain inactive and thus accept this idea. Or, you can become active and counteract this idea. The choice is yours.

The editor invites you to pass this paper on, and the reader who receives it to pass it on in turn.

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## Leisure

Leisure, from being merely something highly desired, is fast becoming a necessity for the great majority of people resident in industrialised countries. In considering the various problems connected with this plain fact it is as well to look at the broad outlines of industrial history. Primitive man was a food gatherer and used mainly his two hands to provide the necessities of life. The first step towards industrialisation was to use simple tools, sticks, bones, stones, horns, and so on. The tool-using period extended over a vast period of time. The spinning wheel, hand loom, potter's wheel, and similar hand operated machines come into this period; they are tools, mere extensions of the human hand. Owing to the long period over which the tool age extended, mankind acquired certain psychological characteristics, which can be summarised as the scarcity complex. The skill and knowledge of the artisan was continuously improving, so much so that the knowledge of physics and chemistry had by the time of Leonardo da Vinci reached a point at which the industrial revolution could, from that point of view, have started.

Da Vinci's period can justifiably be called the machine age. James Watt's experiments with the lid of his mother's

kettle inaugurated the power age during which progress in the mechanical art was dazzling and breathtaking. There had been forerunners in the use of power in the form of wind and water mills; but their use had been limited. The substitution of solar energy in the form of coal marked a step towards leisure, greater than anything that had gone before, not even excepting the invention of the wheel. The tools, instead of being hand-driven, were henceforth to be powered by the solar energy stored in coal, in oil, millions of years ago. Today we are on the threshold of an immeasurably greater step forward, a double expansion of productive capacity, atomic energy and automation.

The invention of the steam engine by itself did not bring about what is known as the industrial revolution. To effect this there had to be a change in financial policy, just as thousands of years before, the use of tools, and consequent specialisation had made a money system replace pure barter. The use of bank credit had been discovered in the north Italian city states in the Middle Ages. Certain families there had flourished on lending the community's credit at interest and repayable to themselves, without the individuals comprising that community appreciating the process. Almost coincident with the discovery of the steam engine, perhaps to exploit it, was the decision by the controllers of our money to inflate. It was this policy to expand bank credit and so to increase the money generally available that made possible the large scale use of coal-produced power in conjunction with power-driven machinery, the Industrial Revolution. The new Industrial Revolution will require another change in financial policy if our whole economy is not to be choked to death by a mountain of production.

Leisure among a section of every nation has always been a pre-requisite, if that nation was to make a worth while contribution towards culture. It is estimated that cultured ancient Greek citizens had 30, Roman citizens about 100 people to supply them with the necessities and luxuries of life and so grant them leisure. The feudal system of Europe was similar in this respect. For about the last half century the mechanical power available in Great Britain and other industrialised countries has made leisure available to all by substituting solar energy for human labour. We have not in fact enjoyed the leisure made available because there has been no adjustment of financial policy to reflect changed conditions. Adam Smith the father of economics wrote his theories in 1776 at the same time as Watt and others were rendering most of those theories obsolete. Watt perfected the steam engine in 1774. Adam Smith was however quite right when he pointed out that a man's standard of living was measured, not by his income, but by what he consumed, a piece of wisdom frequently overlooked by old-fashioned economists, and completely ignored by them and others when advocating exports for exports' sake.

(Continued on page 3.)

## VOICE

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### Conscience and Politics

In the same week the Archbishop of Capetown, the Bishop of Durham and the editor of the *Church Times* have announced that it is the business of the Church to be the conscience of the secular power. When that Prince of Evil, and Prince of the Church, Cardinal Richelieu, who during his lifetime exercised the chief secular power in the State, lay on his death-bed his conscience was clear and he serenely announced that he "had never had any enemies, save only those of the State." In all history there have been few politicians whose policies have caused more suffering than his. When Pope Urban XIII heard of what the Cardinal had said, he remarked, "Well, if there is a God, Cardinal Richelieu will have much to answer for. If not, he has done very well."

If the road to Hell has been paved by good intentions, it has been sign-posted and the gates to Hell-on-earth have been kept continuously open throughout history by countless conscientious and sincere men who were misguided and ignorant of essential facts. The road to Hell-on-earth has been trodden by countless millions of conscientious, sincere but misguided men and women. What they have lacked has not been conscience, but guidance.

The Bishop of Durham is only echoing the words and the philosophy of Hitler, Stalin and all tyrants when he says that the Church "called upon her members to give themselves to the unselfish service of the State," and "to find that service in each or any of the political parties according to their conscience and judgment." The rank and file of the Communist Party (which is not excepted by the Bishop) are probably just as sincere and conscientious as the Bishop of Durham, and more so than most Churchmen. The State appointed the Bishop and it is said that the State, to which the Bishop would have us all give ourselves, will choose him as the next Archbishop of Canterbury. The State, like the Sabbath, was instituted for man, not man for the State. "And he that is greatest among you, let him be your servant." Where is the Bishop of Durham's Christianity? And why does he ignore letters asking for his guidance on the Moral Law as it affects politics? Why did the State choose him as a bishop?

In a world full of the strangest contradictions, it must be counted one of the strangest, surely, that the Church, whose Founder taught that all differences could be reconciled in the Truth through love of God and love of neighbour, is now urging its members that with a clear conscience they may

enter into conflict. On May 21, in *The Daily Telegraph*, the Dean of St. Paul's writes "Conflict without conscience is destructive, but conflict in which conscience is involved on both sides is creative." Apparently oblivious of the Truth, or determined to evade it, this is the mean thing which the politically appointed dignitaries of the Church of England are now putting forward under pressure of questioning as the role of their Church in politics. After two thousand years not only do they fail to preach the Moral Law, they are apparently ignorant of it. As long as they genuinely believe it, anyone may believe and work for anything. As a writer to *The Tablet* on May 14 says:

"I suppose that most members of the Church of England would subscribe to the proposition that "There are rights of conscience such, that everyone may lawfully advance a claim to profess and teach what is false and wrong in matters religious, social, and moral, provided that to his own private conscience it seems absolutely true and right." And yet the logical conclusion of that proposition is that individuals have a perfect right to preach and practice fornication and polygamy."

It is clear that political Bishops and Deans do not walk together in the Truth.

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In the April issue of the technical journal, *Discovery*, an article on automatic factories by S. Lilley, M.Sc., Ph.D., concludes "Socially what does all this imply? Obviously as great changes in our way of living as those induced by the 18th and 19th-century Industrial Revolution, and probably coming upon us much more rapidly. Some American Trade Unions are already worried about possible large-scale unemployment, as automatic factories cut labour requirements, and all the misery that implies. Clearly this might be a serious transitional problem. But it should not be beyond human ingenuity to reorganise social institutions, so that at first the vastly increased production is used to raise the standard of living of the hundreds of millions who still live at subsistence level; and when this has been done to introduce an eight-hour working week, or perhaps provide full-time education till the age of thirty and pensioned retirement at forty! If the machines can make what we want for very little labour, there is no *natural* difficulty in distributing the products so that all may share them."

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In the U.S.A. *Human Events* refers to automation as a "menace," and reports that the Trade Unions are putting forward a plan for a Guaranteed Annual Wage, but adds "This is rather an after-thought, since the Steelworkers first put forward a Guaranteed Annual Wage plan in 1944, and nobody ever heard of modern automation until a couple of years ago." The 1944 plan was put forward because the economists predicted unemployment figures of 12 to 14 million after the war. The ostensible reason for the Union's plan is that if management has to pay its workers, it will find work for them to do.

The real policy makers in America, it is suggested, are backing the plan so that when management is saddled with the responsibility of guaranteed annual wages by restricting financial credit the policy makers can bring about a depression, and then to get out of their hopeless predicament

of financial responsibility for idle hands the Government will have a ready excuse for taking over all management. The Money Power and the Communists are well versed in the old adage: "there is more than one way of killing a cat."

Writing in the May issue of *Encounter*, Arthur Koestler says there is an "unprecedented increase in the range and power of the species' sensory and motor organs coincident with a marked deterioration of the integrative functions which determine spiritual maturity and social ethics. There are frequent instances in history of moral slumps followed by a new upward trend; the alarming thing is the coincidence of a period of unprecedented spiritual decline with an equally unprecedented increase of power."

Full Employment and ever-increasing industrialism is a power policy.

A true Leisure policy is the only way to spiritual regeneration.

We suggest that our readers should test the consciences of the bishops and clergy on this Leisure question.

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LEISURE—

(continued from page 1.)

Leisure is not idleness, far from it. It is the leisured who have made the greatest contribution towards real progress, whether mechanical or spiritual. Practically all pioneering work has been performed without immediate or even any reward by men and women enjoying some degree of leisure. Leisure, let it be made clear, is the ability to do what you like, when you like. A normal man or woman will always make good use of leisure and history proves it. We all instinctively desire leisure and strive for it, all of us, from the Socialist, who doesn't believe in anyone getting "something for nothing" and regularly sends in his Pools coupon, upwards. It is only in a state of leisure that we have much chance of developing the fundamental Christian virtues. "I am come that they might have life, and that they might have it more abundantly."

Many papers and periodicals have during the last few months referred to automation although automatic factories have been in existence and operating for 25 and more years. The application of electronics allows far more processes to be automatic and as a result more and more factories are able to maintain output with fewer and fewer men; or to produce very much more per man hour. Technology, science, and industrialists have for many years been achieving such results on a small scale, whereas automation is likely to achieve them on a very large scale. It has been said that the rate of American car production could be maintained with 200,000 men instead of the present million. One of the Ford factories is so organised that it allows one man in one hour to turn out 152 completely machined six-cylinder engine blocks. Similar results can be achieved in any industry. In the U.S.A. there is talk of a concern having cost 25 million dollars and employing 30 men, with an electricity bill far exceeding wages and salaries. Automation means maximum use of electronics and such devices as punch

cards, transistors, *etc.*, which control machines, motors, conveyors, their synchronisation, and so on. A mere handful of men are in supreme control of the automatic processes by means of push buttons. It is estimated that Great Britain or the U.S.A. could be fully equipped with automatic factories in from 10 to 25 years.

To all this will be added power produced by releasing the energy resident in the atom. Had it not been decided at very high level to apply Lord Rutherford's discoveries to the production of bombs, the uses of atomic energy for industrial purposes would have been much farther advanced than they are. Nuclear fission can be controlled already and in the breeder power stations the fissionable isotope is manufactured as part of the process from raw material of which there is a plentiful supply. Thermo-nuclear reaction (the H-bomb) is not yet controllable, but it can be safely predicted that means of control will be discovered within the next 50 or 100 years. The raw material for this is Hydrogen of which the supply is to all intents and purposes limitless.

The conjunction of Automation and Atomic Energy will evidently mean the final solution of the problem of production. But that is not the be-all and end-all of creation. It is merely the key to the door leading into the Kingdom of Heaven on Earth. It will enable men and women to develop and fit themselves into this Kingdom. Man's real mission will start when he walks through this door, which he now has the ability to unlock. Raising him above all material cares it will give him the chance to develop the mind and the spirit, the former so much perverted and the latter so much neglected in these materialistic days.

These considerations however emphasise the fact that the object of production is nowadays frequently, and in some influential quarters always, ignored. It should be unnecessary, but unfortunately isn't, to point out that when an allotment holder grows cabbages he does so to consume them. The only sane object of production is consumption. This very obvious truism has been partly masked by the high specialisation of our economic structure. Any other production, *e.g.*, munitions, exports for exports' sake, paper work in various Ministeries, *etc.*, is sheer waste of human ability, energy and time apart from the wasted materials. Yet all political parties are agreed on a policy in which the productive machinery of the country is a means for finding "employment." In their view the purpose of industry is to find work for as many people as possible, *i.e.*, to cut down or abolish leisure. It is their mistaken objective that causes internal and international friction, as the governments of all industrialised countries make the same mistake. Inevitably this policy, intentional or accidental, results in war, cold or shooting; it leads to inflation, to strikes, and other ailments of the body politic. A famous speech by Sir Stafford Cripps sheds some light on this. Some months after the Labour Government had been returned, he made this speech over the wireless and summed it up quite correctly in the words: "austerity is the policy of this government." There was no protest from either side of the House. Why this plain English was not understood is a measure of the lack of understanding of the situation. Had he said: "this government intends to depress the standard of living of every person to the minimum they will put up with," which means what he said, someone might conceivably have noticed the determination to cut down our leisure as much as possible and acted accordingly.

The excuses to justify a policy denying the people leisure are invariably of a financial nature. We now find the apologists of the present financial policy looking upon automation and atomic power as a "threat." Production in relation to "employment" will be so vast that they are at their wits' ends to think of a "solution." The Chancellor of the Exchequer, Mr. Butler, referred to the position and said that exports will have to be stepped up enormously. All old fashioned economists can think of nothing else but exports without corresponding imports. The obvious "cure" in their eyes is war. You, the citizen, the producer, must apparently not benefit by the enhanced wealth. Oh to be a Zulu, now the atom's bust! It must be obvious that any concern, industry, or country that organises itself on the new lines will have such an advantage over the others, as to force the latter to copy the process. The glut of wealth is therefore inevitable, it cannot be strangled at birth, and the only problem posed is whether it will be used to give considerable leisure to all or whether Western civilisation will crash through our inability to adapt ourselves to the new conditions. The Saurians had a million years in which to do it and failed. We have, say, 70 years counting from 1910, the approximate year when our productive capacity reached a stage when it could supply all necessities and plenty of luxuries for every man, woman, and child in every industrialised country.

Hitherto those in the seat of power have been guided either by their scarcity complex or a craving for more power. A financial system is primarily an accounting system, wonderful in its practical simplicity: but it can be either used to ensure that the individuals of a country can obtain access to their production or misused as a means of government to prevent that happening except on conditions laid down by those who can manipulate finance through being in key positions. The latter is dictatorship, and is a policy which must be changed.

The change must be primarily one of outlook. The ability to satisfy all our reasonable material wants, far from being a curse or even a problem, is a blessing and must be treated as such. It should be clear to all that a rejection of the dual blessing we are considering will entail a reversion to barbarism and there is probably nothing more horrible than mechanised barbarians. The true, the Christian way of looking at the situation is to realise that this blessing is the culmination of the thought, the labour, the anguish of countless generations of our forefathers. It is a national heritage, our unearned increment of association. In financial jargon every British child is born a shareholder in "Great Britain Ltd." and is entitled to receive as a right the financial benefits accruing from that share. In short, if this country is to be saved from collapse, consumption must be financed, just as in the past wars have been financed. This is where financial policy must be reversed. Technically it is simple; if done, the blessing will be colossal; if not effected the results will be ghastly. To refuse God's gift of leisure and all this entails because of some obsolete man-made financial rules and customs, would be insanity. It is highest time that the public refused to accept financial excuses.

In passing, it can be mentioned indeed it must be stressed, that taxation does not meet the situation. The old game of robbing Peter to pay Paul, played successfully

by every Chancellor of the Exchequer for a century or more, does not affect totals and therefore does not touch the problem. Take an extreme case where the industries of a country operate by employing one man out of every 100, a situation which in the light of present knowledge is not at all fantastic. Even if that man was taxed 20/- in the pound, tax funds would obviously not be sufficient to keep the rest on the dole.

The correct application of technological progress to give leisure to the great majority of people and the financing of that leisure must have many beneficial consequences. Restrictive practices by employers and unions would no longer "pay." Economic independence would be the normal condition of the British citizen and without economic independence no political liberty is possible. It would lead to personal and national sovereignty. It would end Power Politics. It is the one and only answer to Communism. Once introduced in one country, life would become really worth living and the policy would have to be copied in others. Wars would become almost unthinkable and would certainly not be looked upon as a cure for unemployment, the misnomer for unfinanced leisure. What if some people would not know how to use their leisure at first? Has anyone ever suggested that the motor car industry should be scrapped because people aren't born with the ability to drive a car? It can be learned.

We regard it as our duty to shed light where there now is darkness, to show that even today the strain and stress of modern life is unjustified, and to do what is humanly possible to avert this catastrophe threatening mankind if the Leisure State is not quickly introduced. Most of those who oppose it do so on the strength of obsolete and mistaken theories. Even they can be won over and be made to understand that in a community where one man, well remunerated, suffices to supply all the material needs of ten, thanks to the inherited national capital, skill, and knowledge, the remaining nine must be given, as of right, their share of the financial means to purchase their share of the product. It is as simple as that!

In *The World after Washington*, first published in 1921, Major C. H. Douglas wrote: "The problem which is racking the world today is not a technological or agricultural problem, and so 'increased production' is no remedy for it; it is not an administrative problem, and so Socialism, in the ordinary acceptance, is no remedy for it; it is a directive and distribution problem, and so in the truest sense, though not in the orthodox sense, it is a political problem, because the direction of policy, and the control of distribution are both resident in Finance." That was true in 1921, is clear today and constitutes the gravest warning for the near future. It is a challenge to all men of goodwill.

H. R. PURCHASE.

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