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VOICE

RESPONSIBILITY
INTEGRITY
FREEDOM

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VOICE

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Change

What is beginning to become known as "the Automatic Revolution" began many years ago, but a year ago was not mentioned at all by the daily or weekly Press. Within the past month it has become a feature of extended comment in many papers in Great Britain.

There are indications that last year high up (or low down) in the sinister councils of the Evil Men of our day a major re-assessment of the political situation was made, and that this induced a change of strategy. Men and women had not proved as malleable, and the political position had not ripened as rapidly as the Evil Men desired and deemed necessary for the implementation of their earlier strategy. The process of socialisation or communisation has done great harm, but has had a severe check—a check so severe that the *early* fruition of The Plan has had to be abandoned.

The will to freedom is largely unconscious and often incoherent, but is definite; the planned catastrophe of war and its aftermath has not sufficiently stunned and masked it to enable the Devil's work, as originally planned, to be crowned. There is no doubt that the original strategy of the Evil Men was based upon a prolonged, highly destructive war, with war-time controls carried on after the fighting ceased. In a stage-managed uneasy 'peace' in which large conscript armies could be kept in being to support an austerity and Full Employment policy, communisation was to be put over in the West on a public largely conditioned to controls. The time factor was most important to the strategy. The strategy has failed, because it was found impossible to keep to the time schedule. Resistance was too great to enable the Plan to be clamped down before two dynamic factors came into play. These factors were firstly disillusionment of the public with the results of the first stages of the Plan, and secondly the inherent dynamic of science applied to Industry.

A. J. Balfour said in 1919 in relation to the constantly increasing application of scientific discovery to industrial development "As far as we can venture on any prophecy

that, and that almost alone, is going to be the main engine of human advance." Advance there undoubtedly has been, but it has been purely a materialist advance, closely controlled in the interests of the Prince of this world, in which people have so far been enslaved to the industrial machine instead of being released by it; in which their minds have been absorbed in attention to materialist interests—more so than ever before—to the actual retrogression of spiritual and cultural development.

The Evil Men have engineered wars and financial crises in order to bring a situation constantly rendered dynamic by scientific discovery more closely in their control. Now their Plan, developed over the past quarter-century, to substitute bureaucratic control for financial control, appears to have had a severe check. Without having achieved the close control that they had hoped, they are now confronted with the dynamic conveniently described by the word 'automation.' This they propose to ride and control, and we are promised new Industrial expansion and a doubling of the standard of living within twenty years.

Business, "the journal of management in industry" has published a long article on Automation without once mentioning leisure. P.E.P. has devoted the issue of *Planning* for June 13, to the subject of Automation; and has said "There is every likelihood of some reduction in the average working week. The Problem of how best to use leisure will be correspondingly increased." Evidently it is regarded as another subject for *Planning*. The B.B.C. has devoted several talks to the subject. Referring to the last "talk on automation, which will one day reduce working hours in industry to about ten a week," the Television commentator of the *Daily Mail* says it "missed the point: which surely is that the creative use of leisure will then become vital." The Trades Unions are discussing automation. The U.S. Labour chief, Walter Reuther, when being shown automatic machines at the Ford plant, is reported to have been asked, "How will you collect union dues from these guys?" and to have answered, "How are you going to get them to buy Fords?" The answer to both questions seems to have been agreed in the Guaranteed Annual Wage, "even if they are unemployed." The *Sunday Express* has described the new arrangement as "the private Welfare State."

There is another dynamic in the situation. In another article in this issue it is shown that if industrial expansion stopped, so that the only production forthcoming was the consumers' goods which the existing plant could turn out, there would be a gross inadequacy of purchasing power in the hands of the public to buy the goods produced without, *under the orthodox and erroneous* accountancy system, the factory owners becoming insolvent. In forty years the National Debt, 'owed' in the main to the banks has multiplied nearly fifty times. And a similar situation exists in regard to private industrial debt.

In 1929 the Evil Men, by restricting the issue of financial credit, stopped industrial expansion, for their own strategical purposes. In 1929 the thinking public was ignorant about the nature of money and banking. Through the writings of C. H. Douglas and the Social Credit Movement that is far from the case today. The only way the thinking public, now partly conscious of the real position, can be prevented from taking a live interest in the position and becoming fully conscious of its nature is by opening the production throttle gradually so that they participate in a closely controlled, but increasing prosperity, or so it is thought. Leisure possibilities will be discounted as much as possible and the public will be kept tied to the productive machine, and not released by it.

Industrial expansion to provide work for a Full Employment policy, and distribution of extra purchasing power without addition of consumer goods so as not to expose the fault in the accountancy of the orthodox financial system—these are essential to the Plan. The form it will take has been evident for some time. As an article in *Harper's Magazine*, entitled "Eleven Coming Issues In Politics" says. "we must urge on the rapid industrialisation of the 'under-developed' areas. Only industrial countries are good markets for industrial goods—that is for America's exports. All the 360 million people of India buy from the United States only as much as the five million Swiss." The same article says, "the technological revolution of 'Automation,' already under way, primarily requires a tremendous increase in the number of trained and educated people . . . We need not worry, therefore, about our ability to absorb these millions of college-trained people; we have to worry principally about increasing their number and quality fast enough."

Expanding Industrialism, material Progress, Technology and concentration on technical education—in a word, MATERIALISM, rampant materialism, materialism run mad. These are the watchwords for the next twenty years. And it is hoped to absorb and drug men's interest in them, to the exclusion of the possibility of Leisure for self-employment and self-development on cultural and non-material lines which is inherent in the position. Instead we are to have "deliberate planning for technological change—that is, directed efforts to make products systematically obsolete by bringing out better ones on a pre-set schedule."

This is what is intended for our future prospect. Can it be done? This is the time of change; it is probably true that in ten years time men's minds will be set with the new ideas. It is probably true that only now can the seeds of the true Leisure idea be sown so as to germinate, take effect and alter the prospect towards a Christian society. How that may be done needs the earnest and careful attention of every reader of this paper.

The "Economic Dilemma"

1. Introduction.

This memorandum conveys the information necessary to grasp the basic cause of the "Economic Dilemma" discussed by Sir Cecil Weir in his address to Old Centralians on the 12th May, 1952 and indicates a solution.

2. Definitions.

(a) *Money* is any medium which has reached such a

degree of acceptability that no matter of what it is made nor why people want it, no-one will refuse it in exchange for his product. (Prof. P. A. Walker.)

(b) *Goods* in this memorandum include services.

(c) *Consumer Goods* are those goods used by individuals for their own needs. In general they are for domestic use and consumable.

(d) *Capital Goods* are those other than consumer goods and are not used directly by individuals for their personal satisfaction.

(e) *Wages* in this memorandum include salaries.

(f) *Real Demand* is the demand for goods by individuals free from any imposed restraint such as lack of money.

(g) *Cost* is taken as equal to price in this memorandum.

3. *The Purpose of Distribution* is to deliver goods up to the real demand or to the capacity of the community to produce, whichever happens first.

4. *The Means of Distribution* are (a) the physical which are adequate and (b) the money system which is inadequate.

5. *Axioms of Money Accountancy* are that (a) all payments made in respect of every item of production must be added to the cost and (b) price cannot remain under cost without insolvency resulting.

6. *Money Circulation per Annum* through the Bankers' Clearing House is very many times the actual money in existence.

7. *Production Time*. Component parts or pre-processed materials of end-products, be they Consumer or Capital Goods, are made many months, often years, before the end-products come on the market. These have a wages cost attached to them at the time of production which are carried forward and their sum is an element in the cost of the end-product. [Examples:—Oxen (to meat) and to Hides: Hides to Leather: Leather to Shoes. Ploughing and later sowing a field producing Wheat later on: Wheat to Flour: Flour to Bread.]

8. *Purchasing Power Distributed in respect of the Production of Consumer Goods*. Every time money "M" is earmarked to pay wages passed through the books of that part of industry making consumer goods, the cost of those goods is increased by "M." From paragraph 6, however, we note that "M" circulates many times per annum and from paragraph 7 that consumer goods take a much longer time to produce than the time of one circulation of "M." Thus if the number of circulations necessary to finish the consumer goods is "x" and the money "M" (paid out over and over again) is all the money available, the aggregated costs "Mx" cannot be bought by "M." To put it another way the producers cannot buy their own output as the rate at which cost is generated is greater than the rate at which purchasing power becomes available.

9. *Producer Credit*. The only way, under orthodox rules, to pump extra purchasing power into circulation is by employment in making capital goods, exports, and, let us say, those potential super-exports . . . armaments!

Thus we have the absurd position that members of a community must do more work to get the purchasing power to buy the consumer goods already on the market!

Credits to finance these projects come chiefly from the banks. These credits have to be repaid with the result that the total cost of production is increased, though unit cost may be lower. This means that the total amount of purchasing power needed will have to be increased again at an increasing rate of acceleration, in spite of the reduced cost per item. To overcome this a still larger quantity of non-consumer goods must be made and so on indefinitely.

The madness of the consequent superproduction coupled with the call of still greater productivity may now be seen; yet to stop means a slump and to go on means an increased fight for markets, an acceleration in the rate of inflation and finally war. The "Economic Dilemma" is born!

10. *Consumer Credit.* To overcome this dilemma it is necessary to issue adjustable amounts of free credits not derived from taxation. These credits would take two forms:—

(a) Direct, by a regular issue of money to every member of the community, whether employed or not.

(b) Indirect, by the sale of consumer goods at a pre-determined discount, based on the ratio of consumption to production derived from statistical information supplied to some competent authority such as the Board of Trade. Distributors would recover any loss on sales up to the ruling discount below cost by the issue of free credit by the Government on the authority of the Board of Trade. These discounts would be adjusted periodically in accordance with the ascertained distribution as defined. (Note. In theory the discount might be reversed to a premium, in which event purchasing power would be withdrawn by a percentage tax on sales.)

As a refinement of this basic idea it might be necessary to limit the profits of industry to a percentage on turnover, not as a percentage on capital, as has happened in the past.

A mechanism of this kind would be semi-automatic in action. Thus if for some reason heavy capital expenditure was necessary then it would of itself be an orthodox way of distributing purchasing power so that less "make up money," so to speak, would be required and the discounts would be then reduced.

11. *Summary and Conclusions.* It has been shown that producers cannot buy their own output so other kinds of goods have to be made so that the total wages paid will be able to remove the goods from the market. It has also been shown that more and more production of these non-consumer goods relatively to consumer goods must take place and is accompanied by an increasing rate of acceleration in the rise in prices. There is no rational solution other than the issue of consumer credits in the way discussed.

But bear in mind this is not a scheme; it is a signpost. The working out of a complete scheme would depend on conditions existing at the time it was to be started. Technically the difficulties would not be very great,

but due to misinformation on these matters, which I hope has now been corrected as far as the reader is concerned, the psychological resistance is immense.

The adoption of these principles would prove lethal to Sir Cecil Weir's Economic Dilemma, their non-adoption will prove lethal to our civilisation, if not mankind. It is as serious as that.

13th September, 1952.

R. GAUDIN.

Law

There was a general feeling that law as it was to-day was not quite the kind of thing we wanted to regard as law—"a feeling that the currency has somehow been depreciated," Lord Radcliffe, a Lord of Appeal in Ordinary, who said this at Birmingham University yesterday, in an address on "Law in the Welfare State," added:

"Have we not come to a time when law means little more to anyone than the vast and complicated mass of things that he is compellable to do or not to do by virtue of an Act of Parliament or some order or regulation which an Act of Parliament has wished upon him?"

"And if so can we expect people to care greatly what the law does or does not require of them, except so far as for practical reasons they have to find out to their peril or advantage?"

Lord Radcliffe added that a political party in control had at its disposal an unrestricted legislative power.

"In the exercise of that power it can override all individual rights and liberties, personal or proprietary, and it can make and dispense with laws," he said. "No wonder that the old respect for the law has begun to wear a little thin when we can almost hear the clatter of the printing presses that make and unmake it as we watch."

—*The Manchester Guardian*, June 11, 1955.

St. Thomas More's words, "Neither kings nor parliaments can be the ultimate source of right," were quoted by Mgr. Jachym, Coadjutor Archbishop of Vienna, when addressing lawyers in the cathedral, he warned Austrians not to abuse their new independence.

"We have seen to what extent the will and the sense of probity of the people can be engineered by clever propagandists and agitators," said the Archbishop.

"If no account is taken of the fact that human law must conform to the will of God, it happens only too easily that power is confounded with right.

"Now that we are about to build up the new Austrian State we need first and foremost to respect the right that is rooted in God."—*The Catholic Herald*, June 10, 1955.

Freedom

G. K. Chesterton was fond of observing that when a man accepted a dogma he became, not enslaved, but free. It is the freethinker who is a slave—to doubt and perplexity. Bach's music suggests that this argument may perhaps contain more than a paradox. The Christian dogma and the fugal dogma seemed to confer on Bach a certainty and freedom

of movement that make us forget that he accepted limitations. Not that he simply accepted his beliefs. They were part of the stuff of which he was made. He was never guilty of that humbugging, Sunday-clothes piety which is so nauseating in other men's religious music. There was no ostentation in his brilliant technical accomplishments. He could be tedious at times, spinning out pages that were deliveries of required music according to schedule. But his music is never cheap and nasty, never gross or sensational, never flippant or superficially elegant. Like Milton's poetry, it speaks of Paradise and angelic hosts and the forces of darkness. Even more than Milton's poetry it is concerned with the common man and woman who are Adam and Eve. . . (Ch. XV) Fugue. . . Bach was one of the select few composers who could devise a really involved fugue containing all these tricks and a few others too, and yet produce music. It is almost as though a writer should invent a double acrostic, and thereby produce a poem.

—From *Music For the Multitude* by Sidney Harrison.

Inspiration

Melody as revealed in the greatest works of our classics and up to Richard Wagner, is one of the most noble gifts which an invisible deity has bestowed on mankind.

Mozart's melodies, the G minor string quintet, Beethoven's symphonies, sonatas and quartets (A flat major *adagio* of the E flat minor quartet, opus 127), Schubert's songs, acts two and three of *Tristan* (to mention only a few outstanding masterpieces) are symbols in which are revealed the most profound spiritual truths, and they are not 'invented,' but are 'given in their dreams' to those privileged to receive them. When they come no one knows, not even their creator, the unconscious mouthpiece of the demiurge.

The melodic idea which suddenly falls upon me out of the blue, which emerges without the prompting of an external sensual stimulant or of some spiritual emotion—the latter, by the way, can be a direct cause more than anything else, as I have often experienced after excitements of a completely different nature entirely unconnected with art—appear in the imagination immediately, unconsciously, uninfluenced by reason. It is the greatest gift of the divinity and cannot be compared with anything else.

. . . To judge from my own experience, which is that my artistic imagination is particularly stimulated by excitement and annoyance—and not, as is frequently supposed, by sensual impressions, by the beauty of nature, or by solemn moods evoked by poetic landscapes (such impressions are more easily translated into sound pictures by the working of the mind, *i.e.*, at one remove, not directly). I am almost inclined to believe that the human blood contains chemical elements which, when flowing through certain nerves or when coming into contact with certain parts of the brain, cause this highest stimulation of spiritual and mental activity which produced the masterpiece of art. The birth of melody represents the culmination of such activity. The fact that such ideas very frequently occur to one on awakening in the morning, at the moment when the brain, emptied of blood during the night, begins to be replenished with fresh blood, would seem to indicate that the blood has a greater influence on the activity of the imagination than purely mental work.

Brain, nerves, blood—which is the strongest factor?

What is inspiration? Generally speaking we understand by musical inspiration the invention of a motif, a melody which occurs to one suddenly, unsolicited by the intellect, especially immediately after awakening in the early morning or in dreams,—Sach's words in the *Meistersinger*: 'Glaub mir des Menschen wahrster Wahn wird ihm Traume aufgetan.' (Man's truest intuition is revealed to him in dreams.) Am I to believe that my imagination has been at work all night independently of consciousness and without recollection in the platonic sense?

My own experience has been this. If I am held up at a certain point in my composition at night and cannot see a profitable way of continuing in spite of much deliberation, I close the lid of the piano or cover of my manuscript book and go to bed, and when I wake up in the morning—lo and behold! I have found the continuation. By what mental or physical process is this brought about?

—From *Recollections and Reflections* by Richard Strauss.

Lawless Power

THE GUARANTEED ANNUAL WAGE.

"The best legal and political expert on labour-employer relations in the country summed up the events of the past week in an exclusive interview with *Human Events* as we went to press. Donald E. Richberg, former general counsel of the N.R.A., former attorney for railway labour unions, Professor of law at the University of Virginia . . . remarked:

"It appears to be another combination of Big Business and Big Labour to establish an economic system which bodes ill for competitive businessmen, for small and medium business, and in the last analysis for the consumer, who will—of course—have to foot the bill."

The horrible example is Italy's experience with a state-imposed guaranteed annual wage. When the law was adopted in 1947 a virtual ban on laying off or dismissing any employee with more than a year's seniority was necessary; it probably prevented Italy from going Communist during those crucial days. Today the same law is the cause for a very large part—maybe a quarter, if not a third—of Italy's chronic unemployment, the worst in Europe. For a very few employers will hire new workers. Even if he has to meet a tremendous demand for his product, an employer will prefer to pay ten hours overtime each week at double and triple wages—as a manufacturer of Italy's ubiquitous motor-scooters has done—rather than bring in new people; for, once hired, they stay on the pay-roll forever, regardless of future business. Or the employer, like Italy's largest power company, will string out a five-year building programme over ten or fifteen years rather than hire new crews, despite a crippling power shortage and constant "brown-outs." In fact, no Italian employer could easily take on additional workers as long as his present employees do not want to share—and inevitably dilute—their own security. Everybody in Italy, the unions included, knows perfectly well that the guaranteed annual wage has become a deadly disease. Yet no one, not even the secretary of the Manufacturers' Association, dares criticise it in public; for, being "security," it has become untouchable.

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