

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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The Most Evil Policy of All

Let us assume for the sake of illustration that in 1920 the claim made in the first World War—"The war to end war; and a land fit for heroes to live in"—had been realised in practice, and as a result of the great advances made in the application of science to industry and agriculture, two-thirds of the adult population of this country were enjoying well-paid leisure, all their basic requirements being met by the other third, consisting of the most skilled members of the community, working, say, a forty hour week. Let us assume that this state of affairs had actually existed in 1920—some of the world's most competent and distinguished engineers and professional men at the time said it was possible—and then that a clique of men bent on power had captured effective control of the banking and financial system of the country, and through that control had been in a position to break any government, newspaper or major business enterprise if they went against their policy.

We will call this group the Money Power.

The Money Power decided that the Maximum Leisure policy was a bad policy, (because a free, leisured, decentralised society is not a society in which power maniacs can get any satisfaction), and that in its place there should be substituted a policy of Full Employment. Apart from a minority of 'Capitalists,' who in any case would be well taxed to prevent them from becoming too powerful, and

those on the dole, no one any longer was to be allowed to have an income except what he could earn from paid employment.

In order to implement its policy the Money Power adopted a programme as set out below:—

1. All organs of information, propaganda and education were 'induced' to persuade the public that leisure is 'idleness'—"Satan will still find work for idle hands to do"—every instance of a parvenu mispending his money and indulging in vulgarity, or a scion of the nobility 'going off the rails' was ferreted out and given maximum publicity as an example of what the 'idle rich' do. The measure of all 'progress' and 'prosperity' was put in the hands of the statisticians who compile the monthly employment figures.

2. Certain countries were picked out as potential aggressors, in which the rise to power of demagogic, ignorant politicians was surreptitiously aided by every means available. In other countries rearmament and large standing armies were instituted, and vast industries and areas of business were rendered dependent for solvency and their employees for a tolerable living on the continuance of this rearmament.

3. Trades Unions were encouraged to introduce as many regulations and restrictions as possible, in order to dilute the productive capacity of workers by working on their fear of being unemployed. Irresponsibility and a 'don't care' attitude was surreptitiously fostered, as also industrial disputes and strikes.

4. Arrangements were made that the total purchasing power of the population should always be less than the aggregate prices of goods for sale, so that an artificially intense competition was set up between all manufacturers, all producers and all purveyors of merchandise of every description, thus ensuring that a proportion were bound to go bankrupt each year and making it necessary for the rest to spend huge sums of money on an army of salesmen and other staff to fill the newspapers and placard the country with advertisements. This in its turn created new appetites in the public for gadgets and material things of every description ("which is of course good for trade"), and in general produced a materialistically minded society, which is the 'right' climate for a Work State.

At the same time the pressure of surplus production in each country created a constant pressure to export more than was imported—a constant economic war between nations.

5. It interfered with the natural order of efficient production as much as possible, also the natural order of peoples' desires by imposing an entirely arbitrary system of indirect taxes on all manner of goods, while subsidising the least efficient. It placed tariffs and quotas on most imports. While interfering with efficient production this procedure made work for a large bureaucracy, and for a host of accountants and lawyers.

(Continued on page 4.)

VOICE

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The Church and Full Employment

There is no doubt at all about the Christian attitude to Full Employment, or the alternative, which is the maximum acceptance of all the leisure which powered machinery and now electronics and automation can give us. It is summed up in the words: "Consider the lilies *how* they grow; *they toil not neither do they spin.* Was ever Solomon in all his glory arrayed like one of these?" Work for work's sake has nothing to do with this. By rejecting the abundant leisure which is now possible, we are spurning and rejecting God's gift to us—we are failing to accept the means which God has given to us to develop, not as faceless units of an amorphous mass, but as individual men and women through pursuits chosen by ourselves *individually*.

But if the Christian attitude is not in doubt, there is a great deal of doubt about the attitude of the Church. This is summed up in the attitude of the Church of England to two of the most pregnant issues of our time,

The first was their silence in the face of the impoverished idleness of millions, the foulness of the slums and the undernourishment of children between the two World Wars. In regard to this matter, twenty years too late, the Archbishop of York writing in *The Sunday Times* for February 6, 1955, said: "In the past the Church sinned grievously in not condemning" these conditions, and continued, "Even when the remedy was not plain the Church should have prophesied against these social evils as contrary to the will of God."

The second was the silence of the Church during the last war when the disastrous policy of unconditional surrender was adopted, resulting in the unnecessary slaughter of millions of people and the establishment of Communism over half of Europe and Asia. Not until after the war, when it was too late, did the Church of England publish a Report denouncing the policy.

If the Church now fails to denounce the evil policy of work for 'work's' sake, which is the economic urge behind the armament industry, and to press insistently for a leisure policy, before many years are gone by it will be forsaken, and Christianity will be exposed to whatever danger is incidental to the loss of spiritual leadership.

In 1953, in his book *The Church of England Today*, the Archbishop of York said in regard to planned, industrialised society that it takes "responsibility and incentive from individuals who soon feel that they are impotent in a mass-organised society which provides for their livelihood, arranges their work, and caters for their amusement. . . . The result

is dangerous, for the individual loses the power of independent judgment. . . .

"We are drifting," he said, "towards the formation of a mass society in which the individual becomes merged."

The Archbishop and others know the danger. But what use is that if he and the Church will not denounce the evil policy which causes it?

Trades Unions and Full Employment

"Sir—A recent visit to Devonport led me to recall how in the nineties I served as 'mate' to an elderly shipwright. Then I learned that a warship was simply built by the two of us, plus a labour squad with drillers, rivetters and caulkers and with the use of simple machines.

"Later in life my work for merchant ships helped me to realise that some 34 trades were engaged, and that to prevent 'poaching' a large book of rules, needing a lifetime of study, was laid down as rigidly as the Iron Curtain. This 'demarcation,' meant to keep certain jobs for certain men, adds approximately 50 per cent. to the cost of a ship." —From a letter by Sir Westcott Abel in *The Sunday Times*.

"A number of years ago the founders of the Lincoln Electric Company—today the largest manufacturer of arc welding equipment in the world—devised a plan for compensating their employees. . . . Fearing unionisation of the plant, the company's founders divided yearly earnings into three parts. . . . The third part was divided among all the workers on the basis of what each had individually contributed to increasing efficiency in that plant.

"Instead of traditional union rules which held back the man who wanted to work and use his head, the Lincoln Company offered a reward at the end of each year for every employee who had improved his work output or who had originated some new plan for cutting red tape or making the plant's operations more productive. Hours of work were strictly limited to a humane day's work, but within this framework (which included stimulative vacations) every worker was encouraged to put forth the best effort he could as an *individual*. The result was that Lincoln Electric workers earned such high pay that no union could get even a foothold in the company's plants.

". . . the productivity of the Lincoln Electric Company's workers is nearly four times the normal rate for the arc welding industry as a whole."—*Human Events*, Washington, D.C.

Taxation Kills Enterprise

"The British shipping industry is being slowly strangled by taxation and Government ineptitude."—Annual Report of the Mercantile Marine Service Association, 1955.

Communism and Full Employment

"Point 8. Equal liability of all to labour. Establishment of industrial armies, especially for agriculture."—The Communist Manifesto."

Machine-Dominated Man

(From *Man on Earth* by Jacquetta Hawkes, published by the Cresset Press, 21/-):—

“Artists have shown our loss of confidence in ourselves by becoming unable to portray men in their full humanity. Afraid to claim the qualities of spirit, mind and heart which their predecessors showed in the terms of Christian humility or humanist pride, they have escaped into non-committal abstract forms.

“I have written in ‘A Land’ of the devastation our kind has worked upon earth since it plunged blindly into industrialism, of the hideous mutilation of the countryside, followed by its dereliction. Its effect upon man as the bearer of evolving consciousness has been even more devastating. It has broken his relationship with nature, his participation in seasonal celebrations which gave rhythm to his life and helped to calm, like the rocking of a child in a cradle, the pain and agitation of his intellectual life. This is no mere sentimentalism. Has not our sage and subtle Palinurus, an intellectual sufferer of the industrial age if ever there was one, written: ‘The more I see of life the more I perceive that only through solitary communion with nature can one gain an idea of its richness and meaning. I know that in such contemplation lies my true personality.’ For those less subtle the need is not for contemplation but participation in nature, the deep-seated memories of our unity with it which have expressed themselves in The Great Goddess, the Dying God, and many other of our loveliest, most satisfying myths. These images are within us, they have accumulated there for millions of years; when they are denied an outlet it is as terrible for a man as to be stricken dumb or blind.

“Not only have ordinary men and women been denied this natural cradling and expression for the indwelling images of their unity with nature, but they (and more especially men) have lost the satisfaction of expressing it more humbly through the crafts in making things whose forms repeat this ancient harmony. . . .

“The work in which the greater part of an industrial population is employed must always be of the repetitive kind which rapidly becomes automatic. This means, in fact, that the tasks are taken over almost entirely by the motor centres of the brain, and the worker forfeits the exercise of the whole brain in thought, imagination, sensibility, and skill which went with individual craftsmanship. Presumably this loss must stunt the growth of mind.

“One might think that two thousand five hundred million brains would serve the cause of consciousness better than a few hundred million. But this is not true: small populations put out as many flowers of imaginative or intellectual genius as do large, and often very many more. How wonderful if it were otherwise and the New Elizabethan Age in Britain with its fifty-five million brains could give us ten times as much poetry, drama, philosophy, song as the five million of the old Elizabethans!

“Great numbers are a positive evil in the morality of consciousness. The need to put roofs over their heads ruins natural beauty, and makes towns so huge as to become in large part destructive of civilised living instead of its very heart and essence. History has by now had time to prove that moderately sized, non-industrial cities, where writers,

poets, painters, philosophers, statesmen, foreign visitors, and wealthy dilettanti habitually meet and mingle, dropping in on one another, meeting casually in public and in eating and drinking places, make the finest of all hotbeds for producing the prize blooms of consciousness. With modern cities, where millions live in utter social incoherence, it is quite otherwise. The longing to escape from them, coupled with the ridiculous separation of man from his work, leads to slaughter, stench, further corruption of natural beauty and a most hideous waste of a great part of the spare time which industry claims to have won for us. Better an hour free from working for a living spent in peace and pleasure, than four hours, more than half of them spent in the oppression of crowded travel.

“If the effect of numbers on the surroundings and conditions of our lives is bad, their effect on social freedom is yet more evil. Great numbers, unless they are subsistence-or-famine peasants, demand control. They are in danger like passengers on an overloaded boat, and must be shepherded, planned for, and always of necessity handled in vast groups with their impersonal, clumsy relationships. Many people who would like to fight for a reasonable anarchism are fearful to venture for fear it might lead to stampede or breakdown among the enormous urban populations where no one is able to keep himself alive if trade or services fail. Once the excuse for heavy-handed government is there then it is seized, exaggerated, turned to a mild or cruel tyranny.

“So we feel fearful that urban masses, strongly controlled, flattered by passive amusements, conditioned to the impersonal, machine-dominated and unimaginative slavery of industrial life may bring human existence ever closer to the social insects. An inane expectation is abroad of being governed into happiness. There seems more than a possibility of the weakening of individual mind and personality leading to a disastrous impoverishment of experience and lowering of consciousness. Already in America methods are being adopted in the name of efficiency and industrial psychology which seem intended to eliminate individuality and troublesome rebellion and idiosyncrasy of true humanity. In Russia we know how far brainwashing and death are used to destroy those values to which our whole evolution has tended.”

War Devastation Makes Work

There is nothing like huge war damage and the dismantlement and export of whole industries by the victors to provide the basis for the modern version of ‘prosperity’:

“German politics nowadays are deprived of some of their traditional acrimony by the extraordinary economic boom. . . . On every hand excavators gouge out huge holes for foundations, cement mixers churn wildly, bricklayers scuttle about the scaffolding, and all work with a speed and concentration which put us to shame.

“. . . Professor Erdhardt, the Economic Minister, himself an impressive advertisement for prosperity, said: ‘We don’t need an arms industry to boost our economy. . . .’—*The Sunday Times*, May 1, 1955.

THE MOST EVIL POLICY— (continued from page 1.)

In order to give all this nonsense an air of due solemnity and respectability the Money Power financed and endowed schools at Universities for economics, while staffing the newspapers with journalists to 'put it over' on the public.

6. It kept a large part of the population indigent, and as much of the rest as possible in a perpetual state of 'insecurity and frantic busy-ness, so that they were left with no energy to think about what was going on. It ensured that no newspaper would publish an article or letter explaining the true state of affairs. But, at the same time created by these conditions, particularly among the least intelligent part of the population, a continual state of discontent; thus inducing continuous demands for increased wages, which produced inflation and thereby destroyed the savings of the better off section. At the same time it was a good seed-bed in which to sow propaganda of every description, under all manner of labels, for any and every form of centralisation under the plea of 'greater efficiency.' Periodically, as the public became more and more mesmerised by the Great Lie, the centralised undertakings were nationalised one after the other or brought under strict Government control.

7. Through financial control, control of newspapers and political patronage it manipulated promotion in the churches so that only abstractionist-minded clergy rose to the top and those who were 'safe,' *i.e.*, those who could be relied upon not to say that religion has anything to do with truth in this world—in politics, economics or finance.

8. It capped the lot by a barrage of propaganda for World Government, so that when everyone or nearly everyone is bemused and governed by fear, it can be arranged that the only force left in the world is an international police force, completely subservient to Anti-Christ who can then mount his throne without fear of effective resistance.

The evil policy outlined above is what we have in fact experienced and are now experiencing.

Now, it is quite certain that if we had really experienced a Maximum Leisure policy in 1920 and we had known a genuine Christian society, a society rid of the scourges of war and threat of war, industrial strife, bureaucracy and propaganda, only people with deranged minds would tolerate a Full Employment policy, with its concomitant of State Charity, State Welfare and State Education. The full evil and absurdity of it would be apparent to everyone but the mentally defective.

But a policy of Full Employment is no less evil and insane because we have as yet not experienced a Maximum Leisure policy; it is in fact today even more evil and insane, both because we have experienced its results and because the developments of automation and electronics have made freedom from paid employment for the bulk of the population more obviously possible of attainment than ever it was before—and it was so before.

If the evils:

War, threat of war, armaments and large standing armies.

Industrial strife.

Bureaucracy.

Trades Union restrictive practices.

The fear of unemployment.

Artificially intensified advertising and salesmanship.

Inhibiting taxation and controls.

Bad quality work, due to need for cheapness.

All the materialistic urges induced by the work-for-work's sake and 'make money' mentality.

were eliminated, we should *have* to abandon a Full Employment policy, because short of digging holes and filling them in again, there wouldn't be paid jobs for most people. All the requirements of the population which they did not prefer to produce for themselves in their abundant leisure time by their own craftsmanship, could be produced by a small proportion of the population working short hours.

In other words, a Full Employment policy is *THE* direct urge and spur to maintain all the evils listed above.

In other words, if we abandon a Full Employment policy and adopt a progressively Maximum Leisure policy we remove the dominating spur to these evils.

In other words, all those people who lend their support to a Full Employment policy instead of to a Maximum Well-paid Leisure policy are making the evils listed above inevitable.

And, as no propaganda can possibly do, this is the way to make all Communist claims look absurd: to demonstrate in the West a really free leisured way of life (stage by stage, gradually, if you like). This is the only way to end the war threat and the tyranny threat. And it is the only way to check and limit to proper ends the ugly industrialisation of our national life, with its evil of soul-destroying, monotonous, dehumanising work.

True Role of The Consumer!

"*Only customers make jobs.* In any business, however, you, the customer, are all important. You are a job-maker for countless people you have never seen. And these people, as customers for what you help to make or sell, keep you on your job.

"For example, here is what the customers of the country must do each year to keep one average job-holder at work making the following typical products:

"Soap—take 6,000,000 baths.

"Steel—use 750,000 household cans.

"Gasoline—drive 1,000,000 miles.

"Shingles—roof 230 houses.

"Stockings—buy 12,000 pairs.

"Refrigerators—buy 60 new ones.

"Frozen food—eat 150,000 packages.

"And so on for thousands of products.

"These are not unusual examples. The sales required to maintain one job in any business are large and steadily growing."—*The Freeman*, April, 1955.

So, now you consumers know: you exist to make work for the worker, not he to serve you.

FUNDS URGENTLY NEEDED.

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