

Glossary of a Simple Man

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ANIMAL, WILD, obeying only the Laws of Nature: animate being born free and with all the resources of the earth at his disposal but alleged to be devoid of reason; nevertheless having horse sense enough to prevent any of his species from monopolising these resources; he lives independently, and, able to enjoy the full fruits of his exertions, and benefiting from the experience of his errors, gradually rises in the scale of evolution from the collectivist or uniform condition to the individualist or diverse condition; co-operating naturally, and rejecting compulsory organisation, he can never be induced to wage mass war against others of his own species.

ANIMAL, HUMAN, or, ironically, Homo Sapiens: species of animal born free, with all the resources of the earth at his disposal, and alleged to be endowed with the power of reason, but evidently bent on using it to his own destruction; having through successive stages allowed the more powerful members of his species to monopolise his living space and resources, instead of demanding the restoration of this right, essential to all other rights, he imposes the Great Taboo upon himself never to discuss the subject; faced with such problems as unnatural poverty and unemployment and forbidden to investigate the cause, he abandons elementary common sense in seeking relief by expedients based on the principle that if everybody can exploit everybody, everybody will be better off; he assumes that the more his efforts are impeded by artificial restrictions the more he will be able to produce, and the more the natural reward of his exertions is confiscated by unjust taxation the more prosperous he will become; instead of demanding the natural freedom to co-operate peacefully he submits to compulsory organisation leading inevitably to sectional and national

strife; by delegating power to his rulers over his mind and body he destroys his individuality and gradually sinks back into collectivist uniformity.

CHURCHES: religious bodies which on some occasions in the past have recalled man's attention to the eternal verities and the supremacy of the moral law in earthly affairs, despite the popular idols of the time and persecution by those in power, but whose top-ranking leaders now perform mental gymnastics that might make a scrupulous layman gasp; while proclaiming an omniscient Creator and a bountiful Providence, and asserting that the earth is the Lord's gift to all men, they are silent on how this gift is denied and they condone or support all the politicians' efforts to violate the laws of Providence in attempting to deal with the effects of this denial; having thus implied that religious precepts are irrelevant to modern conditions, so that religious influence declines, they seek to restore it by merger operations, as if a shrinking market can be expanded by limiting consumer choice.

COMPETITION, IN A FREE SOCIETY: open rivalry by producers and traders to supply every consumer, in a free market, with the goods and services he requires at the lowest cost; thus of benefit to everybody; therefore denounced as wasteful, chaotic, and selfish.

COMPETITION, IN A MONOPOLISTIC SOCIETY: the rat race to obtain by any means privileges at the expense of consumers; thus to the detriment of everybody; therefore extolled as orderly marketing, streamlining production, eliminating waste, etc., and not called competition.

(to be continued)

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BOOKS RECEIVED

Towards an Independent University by H. S. Ferns. Occasional Paper 25. Institute of Economic Affairs, 5s. 0d.

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Freedom and Reality by Enoch Powell. B. T. Batsford, Ltd., 35s.

Private Capital for New Towns by A. G. Ling, James Rouse, W. A. West, Marian Bowley, Nathaniel Lichfield. Preface by F. G. Penance, I.E.A. Occasional Paper 28. 7s. 6d.