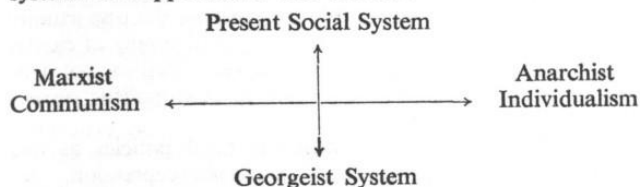


A NEW CLASSIFICATION OF SOCIAL SYSTEMS

By Dr J. J. Pikler

THE DIFFERENT possible social systems can be classified according to what is common property and what is private property under each. Common property is that which is administered for the benefit of a community (and that community need not necessarily be a country or nation, but may be a smaller unit). Private property refers not to the private property of individuals as against one another, but to their right of property as against the State. This point is frequently overlooked, but there is no private property unless the right to it is safeguarded against the State itself.

Bearing these considerations in mind the principal theoretically conceivable social systems may be designated in the following diagram which is intended to show which systems are opposites of one another.



In elucidation of this it is to be observed that the notion that the present system of society is one of "private property," that is of property of the individual as against the State, is fundamentally wrong. The present social system is in fact communistic with regard to the fruits of individual labour; it "taxes" that is to say "communizes" part of them, and to that extent is quite in accordance with Marxian principles. At the same time it is "anarchistic" (or absolutely individualist) as regards the free gifts of nature.

In the Marxist system the individual has no right of property in the free gifts of nature, neither does he have any right of property as against the State in the products of his own labour.

In the system of anarchist individualism (whether such a system could actually be realized is another matter) there is absolute private property both in the free gifts of nature and in the products of human labour. There is no "state" and no "government," and there can, therefore, be no common property of any kind.

In the Georgeist system there is common property in regard to the free gifts of nature and private property in the results of individual labour.

It thus appears that Marxism is not the opposite (or antinomy) of the present social system; the difference between them as to the treatment of the fruits of human labour is not one of principle, but of degree. Neither is the anarchist-individualist system the opposite of the present system, but of the Marxist system. Extend the taxes of the present social system to one hundred per cent and you have achieved Marxist communism; or extend the principle of private property in the gifts of nature, as this works in the present system, to the fruits of individual labour, and you have achieved anarchist individualism.

The opposite of the present system is the Georgeist system. The present system embraces two fundamental wrongs: it is communist with regard to the fruits of individual labour and anarchist (or individualist) with regard to the free gifts of nature. The Georgeist system is communist with regard to the free gifts of nature and individualist with regard to the fruits of individual exertion.

The present system is semi-communist and semi-individualist, and wrongly so in both cases. The Georgeist system is semi-communist and semi-individualist and rightly so in both respects.

The Marxist system and the anarchist system both preserve one of the two faults of the present system. The Georgeist

system eliminates both of those faults. It includes what is right in the two other antagonisms (Marxism and anarchism) for it is communist with regard to the free gifts of nature and individualist with regard to the products of human labour.

The correct basis of comparison of the different social systems is not to be found in the distinction between private property and common property, but in just or unjust property; not in individualism or communism, but in just or unjust kinds of individualism and communism. The true criterion is to be found in how the two absolute prerequisites of all production (land and labour) are legally treated under the two systems.

The term capitalist (or capitalism) is irrelevant to a proper classification. Capital, being a product, is not a prerequisite (or preliminary condition) of production. It is the pre-requisite of a higher grade of production, but not of production in general. To make capital a basis of classification is to confuse the real distinctions that should be drawn.

It may be added that "communists" have been accustomed to say that Communism consists in taking the means of production (and particularly, man-made tools and machines) into the possession of the community. This is, however, a naive, childish, and unpractical idea. Communism consists in fact, not in taking some tools and machines, but in taking *Man* into the possession of the community. The community is, however, only an abstraction and not something concrete. It is, therefore, unable to take anything into its possession. The truth is that communism consists in taking *Man* into the possession of the bureaucracy; it is the bureaucratization or militarization of *Man*.

TARIFFS AND WAR

"How true were Mr. Cordell Hull's words some time ago, when he observed 'that if we do not allow goods to pass our international lines it will not be long till soldiers will.'

"I have characterized 'Protection,' or rather Protectionism, as I prefer to call it—giving it its true faddist flavour, as a superstition that has no basis in anything but prejudice, fanaticism, stupidity, and ignorance, greed and gullibility. It is essentially and fundamentally a war measure in time of peace. Yet this superstition has been lauded and applauded by the majority of the people on this continent during the past half century as the very palladium of our country's prosperity instead of being what it really is, to use a Scripture expression, 'an abomination that maketh desolate.'

"Lord Parmoor, President of the Board of Trade in the first Ramsay MacDonald Government of 1924, said 'that Protection was behind every war in the last 200 years.' It was Protection that cost England the loss of her American Colonies. It was Protection that was behind the world war of a quarter of a century ago, and is behind the present unspeakable debacle."—*Rev D. C. Mactavish, Alberta, in a letter to J. Rupert Mason of San Francisco.*

The Rev D. C. Mactavish is author of the brochure recently published—*Individualism versus Socialism*. We have some copies in stock for readers making application. Send 6d. in stamps.

On 9th April, Mr John asked what was the total area of land taken by the Ministry of Air for military purposes, and was told by Sir S. Hoare that the Ministry owns or occupies for purposes of the Royal Air Force, approximately 150,000 acres of land, but it was not in the public interest to give the distribution of this acreage.

Mr Stanley, answering for the War Department, informed Mr John in the House of Commons on 9th April that the total area of land taken by the War Office for military purposes since 1st January, 1938, was: 56,780 acres in England, 6,160 acres in Scotland and 35,590 acres in Wales.