

POLITICAL POLICIES, AIMS AND SYSTEMS GOVERNMENT IN WORLD COUNTRIES TODAY

Comparison Democracy With Other Forms Of
Government By Local Writer

ADDRESSES LOCAL STUDY CLUB

Consideration of Far Eastern Situation Before
Study Club

(By H. M. PAINT)

The following address was read last evening by H. M. Paint before the Ladies Study Club of the local Branch of the League of Nations Society:

The aim of this article is rather to interpret the national habit of thought and future political aims of nations rather than the actual structure of the machinery of government.

Let us consider the aims of the countries which might be called with justice "True Democracies". These are Great Britain and the Dominions, United States of America, France, the Scandinavian Countries, Switzerland, Czechoslovakia, Belgium and Holland.

Of these only France need be dealt with particularly within the scope of this address. The policies of France and the Scandinavian Countries are entirely dependent on British leadership. Britain has shown no indication of any policy lately except that of the maintenance of peace. As this is not in itself a policy to be followed, but rather an aim to be skillfully achieved, any comments on present British policy are unnecessary within this address. It would be well, however, to make a few general remarks on the common ideal of the preservation of democratic institutions which binds all these countries together.

Democracy may be defined as the peaceful war of ideas—the tranquility of minds engaged in the reasoned use and exercise of their normal faculties for the mutual acquiring of knowledge, or increase in the common welfare of all.

In general, all true democracies operate on the assumption that the state exists for the citizens, not the citizen for the state. Such states believe that there is no contribution which the state can make to the citizen so important as that which makes the speed and form of the citizen's social progress dependent on the exercises of his own free mind and will.

The Mechanism of Democratic Government is inefficient in many ways. Its action, being by majority vote, must often lag behind pressing reforms desired most ardently by the more intellectual minority of the population.

The great French thinker, Pascal, noticed this over a century and a half ago and wrote in his "Thoughts": "In any democracy, the opinion of the majority must rule. Nevertheless under present conditions the opinion of the majority must of necessity be that of the least educated and unintelligent section of the population." But in spite of the resulting loss of efficiency, democratic people have a strong case to present and many arguments in their favor. They believe that it is better to get things done slowly by democratic exercise of a free public mind, than to get them more speedily in any other way.

One of the most encouraging symptoms in this mad world today is that the democratic countries, at least, have publicly disavowed (we believe permanently and sincerely) all wars for territorial gain and unprovoked aggression. In the democracies, at least, moral standards are becoming higher. Aggressors are forced in their propaganda to pay an outward respect to social justice. Mussolini and Hitler fairly drip terms of the highest public morality. Russian Communism holds up a lofty ideal even in the midst of her present blood purge of traitors within.

It is hypocrisy, but still an encouraging sign that international crimes can no longer be shrugged away with cynical indifference. The pains taken to explain away crimes by propaganda is, in itself, a tacit confession of the fact that the criminal fears the power of organized democratic opinion too much to rouse it unless in a vital matter.

Peace is not a policy in itself. It is a desired end for which we must work as cleverly and constructively as utilitarian states plan for war.

What has brought the populations of the various totalitarian states to submit so gladly to systems of thought and government, which to us, would seem intolerable oppression?

It is a commonplace that freedom is the first thing a normal human being will exchange for security. If it is possible to persuade a nation that its security is menaced nationally, or the existence of internal social or religious order is in danger of destruction at the hands of hostile nations, (or even worse hostile systems of militant thought) the path opens at once for a dictator.

New thought is stirring the world today as it has not done since the Crusades, the Reformation of the

French Revolution. It is a giant spiritual upheaval of whole peoples which cuts across caste lines, religious training and national loyalty.

Large sections of worthy peoples in many countries felt that Liberty and License had become synonymous. Less Liberty would do, they decided, if they could get enough security.

A separate examination of the ideology and aims of the three signatories of the Anti-Communist Pact—Italy, Germany and Japan—may be of interest.

Italy's Present Policy and Future Aims
On October 1st, 1922, just before becoming Prime Minister, and yet not, Il Duce Mussolini wrote a signed article in the Italian Press, in which he said:

"It is in the interest of Italy to collaborate in the demolition of the English Empire."

The British Ambassador at Rome, three weeks afterwards, called upon him and asked whether the article in question really represented his opinion. Mussolini gave a reply, the tenor of which was, that a close search of the European map failed to show a single place where England had done good.

It is the opinion of many keen observers that the Italian dictator expressed in 1922 an opinion which he still holds today.

Inherent in Fascism is the idea of growth, change, expansion and ultimate Empire. This is a viewpoint with which the British Empire must seriously reckon with in the immediate future.

Fascism is metaphysically conceived in Italy as a transcendent being—the nation at one and secure within and triumphant in external development. It visions itself as defending religion against communism—property against anarchy—and the nation against internal and external enemies.

It is unfortunate from our democratic viewpoint, that Fascism like Communism, has become today an article of export beyond the Italian boundaries. As a purely Italian article to revivify the Italian nation, it had many admirable features. As a militant doctrine forced upon other nations, it falls under the same censure as the methods of Cromwell's Ironsides in the day of Cavalier and Roundhead. They are:

"Such as do base their faith upon the holy text of pike and gun And prove their doctrine orthodox By apostolic blows and knocks, Call fire and sword and desolation A godly thorough reformation Which always must be going on Forever doing never done."

In Italy itself, Fascism has accomplished much in a material sense for the nation's well-being. It has given discipline, order and a sense of purpose to a divided nation. It has restored hope and an aim in life to great numbers of young people, who suffered from a defeatist philosophy after the war and who did not know what to do or where to go. It has filled Italian youth with a proud confidence in the destiny of a newer, greater, rejuvenated Italy.

All these are good things, but there are heavy losses to counter balance them. Fascism has stifled freedom of speech and even freedom of thought. It has destroyed individual initiative in the ancient Italian Workmen's Guilds, which have been for centuries the art schools of the world. It has reduced the position of women (always low in Italy) to almost Oriental submission to the male sex. And in two notable instances, in Ethiopia and Spain, it has set an example of merciless barbarity in war unknown for the past century.

It would be unfair to close this sketch without a brief word portrait of that extraordinary man, who may perhaps, before he dies, write his name in history as deeply as Napoleon himself.

Mussolini, whether admired or hated, is a very great man—one of those sent at intervals to trouble the world. He is a dynamo of explosive energy, which must run its course for good or ill. He is akin to the free captain or condottiere, who loom so large in medieval Italian history. His life has run the gamut of every emotion and change of station. Labor agitator, duelist, soldier, political leader, and today, uncrowned Emperor. Who can prophesy whether his path will end in greatness or another St. Helena?

His personal views have probably acted unfavorably on the position of women under Fascism. When asked by an interviewer some years ago what part women had played in his life, Mussolini said, "I have found women a pleasant punctuation between periods of intense mental activity."

Let us now consider:

Germany's Present Policy and Aims

Nazism is conceived by the German nation principally as a racial matter—they have convinced themselves that they form an island of pure Aryan blood, in a sea of lesser bodily fluid. Before the advent of this theory, the Spaniards were the only European nation who really took their blood seriously.

According to Richard Ford, an English traveller of a century ago, the Spaniards, in addition to the four hospital classifications required nowadays from blood donors (then of course unknown), recognized four blood classifications. There was Blue Blood from the aristocracy, Good Red Blood from those of pure Spanish birth, Yellow Blood from the Jews and Black Blood in the veins of those who had intermarried with the Moorish conquerors. The Germans today are taking the question of blood more seriously even than the Spaniards ever did.

The fact must be accepted that Hitler is considered a savior in the eyes of the great mass of German people. They feel that he has given them back a proud international position, domestic order, employment and a national goal.

For these reasons the German utilitarian government is of the most formidable kind. It is an ultra-nationalist government. It demands the absolute and compulsory regimentation of the whole people in obedience to a single leader to foster national history.

History shows us again and again that any nation reaches the most formidable peak of its powers when the resources and energy stored in the nation through generations of freedom and self-government fall under the direction of an absolute ruler or dictator. It is true that this greatness seldom lasts more than two generations for it carries within it the seeds of its own decay. We may, in this connection, consider Spain under Phillip II and France under Louis XIV and Napoleon.

The Germans are a proud race. They feel that they have been humiliated by the admission of war guilt forced from them, by what they consider the injustice of the Versailles treaty, and the forced cession of their colonial empire. They are in the mood to fight a war or revenge.

The methods of Nazism are simple enough. They increase nationalism by persecution of pacifists, Christians and Jews in order to stamp out parties that might weaken Germany's will-to-win in war time.

The danger of Germany in her present mood is greatly increased by the type of dictator who leads her. Hitler believes that he is divinely inspired by God, like Joan of Arc, he places supreme confidence in his "Voices." He dwells above the realm of cold diplomacy as a prophet or seer. He trusts his intuition rather than his advisers.

He has had many successes in the role of prophet, notably when he re-occupied the Ruhr district against the advice of his general staff. Let us hope his "Voices" will not whisper to him that he ought to join Japan

and Italy in dismembering the British Empire.

On the main question of the method of Government, Nazism and Communism, so far from being opposed, are alike—even identical. They are both single party states which brook no opposition. Both depend on propaganda and violence to govern public opinion. Their methods are strikingly similar though their aims are worlds apart.

When the German Government regulates external trade, governs the course of investment and industrial enterprise and controls the price of all products its methods approach extremely close to the arbitrary methods of Communism, though the purpose in mind is entirely different. Fascism, Nazism and Communism are all enemies of true Democracy.

We should now briefly consider the third member of this trio—Japan.

The Present Policy and Aims of Japan

It is necessary to understand the Japanese viewpoint towards treaties to understand Japan's present Chinese and world policy. The Japanese consider that no laws or treaties are reasonable unless flexible. Their view is that no treaty should exist which is not capable of being "broken," in the Western sense of the term, when a new set of conditions demand it.

To the Japanese a treaty is simply the statement of their Government's opinion, at a given moment and under a certain set of conditions then pertaining. They do not intend or expect that it should be rigidly interpreted or strictly adhered to.

The ultimate long range goal of Japan's Far Eastern Policy has been so often and frankly set forth by her leading military and naval experts, that it is plain to all who care to read it. It is in brief:

- (1) Complete ultimate political domination of the Entire East.
- (2) The entire elimination of intervention in any form in Asiatic affairs by Western Powers.
- (3) A complete monopoly of all economic facilities to the exclusion of all European nations.
- (4) The exploitation of China, first as a source of raw materials and second as a giant market for Japanese export of manufactured goods.
- (5) Japanese experts agree that the national unity of China is not in the best interest of Japanese Imperial policy.
- (6) That Russia must be kept at all costs as far from the sea as possible.

The Japanese do not intend that Russia should ever become a great Eastern Maritime Power. Japan is prepared for a two year war, if necessary, for the complete destruction of China's military power. She has carefully considered the means necessary to finance the tremendous cost of the war. Her policy may be summed up as:

Collective National Action In Speeding Up Mass Production

By means of intense propaganda and appeals to national patriotism, work will be speeded up for the next two years to an unprecedented pitch

throughout Japan. More goods will be manufactured at lower costs to sell abroad to buy more arms, munitions and raw materials. Western products will be placed on the forbidden list unless convertible into war materials.

The physical standards for army recruiting will be lowered. Child labor will be extensively utilized in factories. Still heavier burdens will be laid on the already deeply submerged farming class. The already low standard of living for Nipponese in general, will be further lowered to the absolute limit of human endurance.

In China, Japan will follow this policy of conservation even in her war. She will endeavor to win without using her best troops in the early stages. She does not intend to make the same mistake that Germany did by getting the cream of her army killed off in the early stages of the war.

This terrible ordeal would mean revolution or financial collapse in nearly any other country in the world. Should the Western nations apply economic sanctions in full severity, it will certainly cause financial ruin.

However, in such a case, the Japanese people would go berserk. They will prefer national suicide to "losing face." They will unhesitatingly face any and all antagonists without flinching.

Japan's views were expressed in a nutshell to a Western interviewer by a distinguished Japanese diplomat a short time ago. "You see," said the courteous little brown man, "China is a beautiful girl; and Japan is a strong young man who intends to marry her—you understand—he intends to marry her!"

A short explanation of China's position in the present Sino-Japanese conflict and her struggle to attain national and economic independence may be of interest.

China's Present Position and National Aims

The fundamental causes of Sino-Japanese hostility had their beginning upon the break-up of the ancient Chinese Empire in 1915 at the commencement of the Chinese Revolution.

Unwilling that China should attain national unity and become a powerful and invincible neighbor, the Japanese military caste exploited the revolution to their own ends. They financed revolutions and subsidized war lords to cast off the weak authority of the new Republic. Their efforts to create discord were only too successful.

However, recently under Generalissimo Chiang-Kai-Shek there seemed a very good chance of China achieving real unity under the leadership of the Nanking Government.

The Nanking Government had been successful in improving communications, extending government services and enforcing respect for the central authority in distant provinces. It had increased trade, reformed the currency and achieved a respectable measure of financial stability. In many cases payment had been resumed on foreign loans. It was plain to the Japanese that the unification of China was being rapidly accomplished.

Generalissimo Chiang-Kai-Shek probably gave the final fillip to Japanese

action when, a short time ago, he said publicly that in another two years China would achieve military equality with Japan. Though this boast of the great Chinese leader was a little over-optimistic in the opinion of foreign observers, there was enough truth in it to alarm the Japanese military staff.

Another fact was very disturbing to the Japanese. The Chinese Communist Army, unbeaten in the field, had ceased military operations against the Nanking Government, abandoned extreme communist propaganda and were negotiating with Chiang-Kai-Shek. As their leader said with sound try to spread our propaganda if we have no country left to spread it in!" They agreed to throw their forces against the Japanese rather than their own countrymen, if attacked.

The Japanese decided to strike before the Chinese were fully ready.

China did not want war. She wished to proceed with her work of spiritual regeneration and national reconstruction. She was willing to forget the Japanese conquest of Manchuria for the time being. But for the first time in centuries a fierce and universal spirit of resistance burned throughout all sections and classes of China. They were willing to die rather than be forced to cede another foot of Chinese soil to the Japanese.

On account of necessity, China's war time effort will tend to strengthen her leaning towards a form of government resembling totalitarian state. For successful resistance the central authority must be strengthened. But the government's anxiety to secure the maximum war-time effort from the common people in their war against the Japanese will lead them to make many promises of popular reforms after the war is over.

Should China successfully resist Japan, many of these promises will actually be carried out. In the event of victory the war will have the greatest possible effect in unifying and modernizing China.

The Chinese do not welcome Japanese help in driving out Communism. They remember their wise old proverb: "It is unwise to bring a tiger into the house to drive out a dog."

A short examination of the present position of Soviet Russia may help us to get a clearer picture of the Eastern Situation.

Soviet Russia's Present Position and Future Aims

Fascists claim that as communism is a religion of violence, there is no argument against it except force. Democracies, which like neither, realize that when either one of these doctrines gets really lodged in a country, there can be no peace until both are suppressed, or one destroys the other.

There are many things, however, which make one question the advisability of such a bond to suppress Communism as the Anti-Communist Pact between Italy, Germany and Japan.

Direct action to suppress ordinary revolutions is sometimes successful. But foreign intervention to suppress a national movement which is also a

fanatical mental belief, is dangerous business.

We have the example of the French Revolution in which the European countries invaded France to stop the heretical doctrine of the equality of man. In that case, a nation of 25,000,000 people in a frenzied burst of revolutionary fervour and outraged patriotism chased the invaders from their borders and carried their arms to the furthest corners of Europe.

In the writer's opinion it is unwise to wake a sleeping giant, or if one objects to the adjective, one which shows signs of wishing to rest and is beginning to yawn.

The deep dissatisfaction displayed by the fiery exile, Leon Trotsky, with the present policy of the Stalin government in his book, "The Revolution Betrayed," is most illuminating. There are many other things to indicate that the present Russian government has begun to realize the enormous task it is to make theories operate in a country which covers one-sixth of the area of the land surface of the globe. They are beginning to realize, competent observers feel, that the development of their own vast territory will occupy all their energies for many years.

Stalin is a sick man. His acknowledged successor, Voronovski, is a man cast in a kindlier mould, a good fellow, vastly popular with the common people. It is extremely probable that under him, Soviet Russia, if left alone, will move still closer to the democratic states and further away from the idea of World Revolution.

Without pleading the cause of Communism and making no excuse for its horrible excesses, which must horrify all true lovers of democracy, the writer gravely questions whether the efforts of the Anti-Communist Pact can do anything but produce trouble on a gigantic scale, which might never occur were it not for its ill-judged efforts. We might quote the saying of Napoleon when asked if he conquered India, would he attack China, he said, "There is a giant asleep there. Let him sleep!"

It remains only to consider a matter which has a most direct interest for Canada and the United States. The matter in question is the possible extension of Fascist doctrines to the Latin Republics of South America. This question gains interest from the recent dictatorship Coup in Brazil under President Vargas.

Let us examine this question briefly. The Future of the South American Republics and Their Forms of Government

The only four true republics in South America are Chile, Brazil, Argentina and Uruguay. The other republics, are in reality virtual military dictatorships. In all of these backward countries a backward Indian population has been kept in subjection by a Spanish minority whom they view with sullen dislike.

Chile has been, from her first foundation, a constitutional republic, fortunate in a fine Indian population and a northern Spanish stock, principally Basque.

It is the other three republics, Brazil, (Continued on Page Three)

HOW TO WIN FRIENDS AND INFLUENCE PEOPLE BY Dale Carnegie

1. What are the six ways of making people like you? See pages 83 to 145.
2. What are the twelve ways of winning people to your way of thinking? See pages 149 to 261.
3. What are the nine ways to change people without giving offense or arousing resentment? See pages 265 to 283.

BECOME GENUINELY INTERESTED IN PEOPLE

① "If you would make friends, be friendly. Forget your own interests. Think of other people's interests."

② "You can make more friends in two months by showing that you are interested in other people than you can in two years by trying to force other people to become interested in you."

③ "Ask yourself this question:—'Why should people be interested in me unless I am first interested in them?'"

④ "If you merely try to impress people and get people interested in you, you will never have many true, sincere friends. Friends, real friends, are not made that way."

⑤ "People are not interested in you—or in me. They are interested in themselves—first, last and all the time."

⑥ "When you see a group photograph that you are in, whose face do you look for first?"

⑦ "But you can win the attention and time and cooperation of even the busiest, most sought after people by becoming genuinely interested in them."

⑧ "So if you want to make friends, put yourself out to do things for other people."

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