

Perhaps the building up of a body of statutory law and of custom and a code of behavior for the motorist is as good an example as can be found of the manner in which we try to meet our difficulties. In the absence of the statutory control and of the road-users' code of behavior we should find ourselves hopelessly frustrated and far less free than we are when we motor along country roads or city streets. We have enhanced our freedom by co-operative action and have created rules which are in a true sense self-imposed, but the freedom which we seek is clearly something quite different from the right to do as we like. We are wisely extending the spirit of the mediaeval doctrine of monk demesne to spheres other than the use of land.

Clearly, we are far from the unregulated individualism of the nineteenth century. Never, perhaps, in the world's history has there been so large and widespread a fund of human goodwill among men and women all over the world anxious to serve their generation, and never have men and women felt more keenly the exasperating frustration which renders their own intentions and desires nugatory and unavailing. Our ideal is a nation, and a world of free men and women disciplined and with a social conscience, and if we are to go forward towards our ideal we must feel that we have a comprehensive map or plan consciously in mind to guide all our steps and willingly accepting the duty and obligation of framing and keeping rules of the road, compulsorily where compulsion is needed to protect ourselves against the road hog, but voluntarily in the sense that they are imposed and observed by our conscious volition and co-operative action.

This country has always been inclined to pride itself on muddling through. It has had a perfectly valid sense of the futility of grandiose paper plans which break down at the first attempt to put them into practice, and has had an obscure feeling that it is better to take the next practical step in one particular field without worrying very much about what is to be done next, and even without worrying about the parallel steps in other parts of the field which are necessary to make what it is doing really effective or even worth doing. There is, however, all the difference in the world between planning Utopia and consciously and deliberately thinking out a plan of national reconstruction in all its inter-relations with time and progress, designed to keep advances in each part of the field in step with the general advance along the whole line.

Moreover, what is practicable within the next decade, or half decade, must depend upon the feasibility of carrying practical men and women along with you, and on the successful application of the technique of persuasion to a somewhat stubborn mass of public opinion. Notwithstanding, there is great value in having a comprehensive vision of the whole field as we should like to see it, as it were a picture and long term objective for a period of ten years ahead, or fifteen years ahead, or twenty years ahead, against which we can measure what we have to produce. If we had a comprehensive view of the whole and a clear picture even if we never produce fully up to it, we would be in possession as we have never been before, of the precise value and priority of any particular measure of reform and to make sure that none were out of place or acting out of step with the comprehensive plan for which they were working.

First and foremost then in planning national reconstruction, I put the necessity for comprehensive insight and a firm grasp of the inter-relationships between various aspects of our political, economic and social life. The Cabinet Room at 10, Downing Street ought to have up in a prominent place a motto, "The Altogetherness of Everything". How many of our troubles are due to our insistence on thinking and acting piecemeal, and as a natural corollary which happens much more often than we know, debating and acting on two or more inconsistent policies simultaneously.