

The American Way of Life

by

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with

An Introduction by

FULTON OURSLER

Editor of *Liberty*

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OUTLINES OF UNIVERSAL HISTORY

TINDER BOX OF ASIA

LABOR FIGHTS FOR POWER

WE JEWS

LABOR CRISIS IN THE UNITED STATES

THE AMERICAN WAY OF LIFE

PREFACE

When Fulton Oursler, editor of *Liberty*, commissioned me to do the series of articles which have become this book, he did not realize two things: first, that I have wanted to write this series for two or three years and never could get anyone quite to understand that it could be done; secondly, that I had been trying to interest *Liberty* but somehow, we generally missed each other. Then, quite unexpectedly, Mr. Oursler came to me.

Let us be clear about a few things. I have been and will be called a propagandist. I have never denied that. Rather, I am proud to be a soldier in the battle for the retention of the private enterprise economy in the United States. Upon this economy, often called the capitalist system, depends the continuance of democracy in our country.

Where private enterprise has disappeared, democracy has disappeared. In Soviet Russia, Germany, Italy, Japan, and a great many other countries, government ownership or government control of the means of production and distribution have replaced an economy of private enterprise. In those countries, democracy, in whatever form, has been replaced by the oppressive expansion of government despotism.

In those countries, the mass of the people suffer not only from government suppression of the spiritual qualities of man, from the abolition of every human right which has become sacred to free men and women, but they have so stabilized consumption that human beings live on a physical basis which we do not recognize in this country as fitting for human beings.

I, too, have sought other than capitalistic solutions to the problems of a better distribution of the world's goods. Once it seemed to me, as it does to so many nowadays, that we are too slow in bringing up those who lag behind in the march to an ever-better living. I thought that perhaps a socialization of the processes of production and distribution might achieve those desirable ends towards which private enterprise strives but which it does not attain as speedily as we wish. I hoped that technological improvements might make every man a king, every woman a queen.

But during the many years that I lived outside the United States, in Europe, in Russia, in China, in Japan, it came to me with ever-increasing vividness that here, in freedom, under democratic institutions, utilizing every technique of private enterprise, individual initiative, we have achieved the most comfortable, the most convenient, the freest life known to man.

Why change over from a way of life that we

know and that has served us to procedures which are experimental, dubious, and which have produced for their people neither a high standard of living nor a free society. More and more, I became conscious of the futility of bureaucratic effort. The "great" minds that assemble in government through politics do not compare in social utility with the free play of competing intellects in a free society. The fact that with us anyone might found a business, might invent a commodity or develop a service, might advertise it and create a market for it, contrasts favorably with the monopolistic organizations of production and distribution in Russia, Germany and Italy.

I looked upon a simple woman in Chicago who somehow created the Lady Esther products, or a relative of my own who worked out a way of utilizing a plastic for the improvement of dentistry—and started a business, as examples of thousands of minds daily concentrated upon the task of improving and beautifying the lives of the American people. They work without let or hindrance. They need no government permits or licenses. They need not fear failure. They are not killed for sabotage if their ideas fail or their plans go awry. Every day, they work, hoping for success, seeking to improve their economic and social status, and incidentally making life more livable for millions of us. Such a way of life is good.

Are this how
Should
American
act?

And so this series. It is frankly propaganda for the American way of life. It emphasizes advertising only because Mr. Oursler wanted a reply to his daughter. But in essence, it is the story of the American procedure for improving life; it is the story of the American way of life.

It is not written as a defense of capitalism. Rather does it take the offensive. We are fighting on all fronts; fighting to maintain our way of life, our system of private enterprise. In this war, there can be no snide compromise, no tricky appeasement, no easy truce. We must everlastingly be vigilant that the termites who are undermining our system do not make any inroads at all.

That means that where we are weak, we must become strong. Where we have made mistakes, we must correct them. Where crooks and swindlers take advantage of our way of life, we must have laws to punish them. We must never whitewash our own evildoers. Only by the most rigid adherence to decent standards can we protect ourselves from the enemy. I am convinced that that is the attitude of American business and, as evidence, I offer the Code of Ethics for Industry passed by the National Association of Manufacturers:

"1. Treat every customer fairly and equitably, on a basis profitable to both the seller and buyer.

"2. Treat every supplier fairly, extending the same consideration to him as we wish to receive from our own customers.

"3. Co-operate with competitors, within legal limits, on a basis that will assist each unit in the industry to operate under high business standards and enable the industry as a whole to serve the public effectively and economically.

"4. Maintain a sound and well defined labor policy suitable to the problems of our company, community and industry, providing free interchange of ideas between management and employees on all matters of mutual interest, adequate opportunity for consideration and adjustment of all complaints, maintenance of good working conditions, and fair wages for work performed.

"5. Recognize that the property of this enterprise represents investments and risks of the stockholders, and that the business, therefore, should be conducted so as to render sound service, protect the principal, and produce a fair average profit, with consideration at all times for the human factors involved, and for the public interest.

"6. Preserve our credit standing and goodwill by fair and equitable treatment of creditors.

"7. Demonstrate that the business is a desir-

American
Dream
Attitude