

CHRISTMAS ISSUE

THE NEW TIMES

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"Ye shall know the truth and the truth shall make you free"

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THE SEARCH FOR TRUTH

"It appears to us to be axiomatic that . . . religion, in the sense of a binding back to reality, is of primary importance. Until you have some kind of reliable chart, you are a mere waif on the ocean. Clearly religion in this sense is seven days a week matter, and requires being distinguished carefully from 'good conduct'. It ought to result in good conduct, and in fact is the only test of good conduct, but that is something else again."—C. H. Douglas.

"What is truth?" asked the jesting Pilate. But he did not wait for an answer to the question, which is as old as man. The existence of man has always depended upon how this question is answered, and acted upon. Pilate washed his hands of the affair of Christ, rather than wait to hear what Christ might have to say on this all-important question. The world of today, as always, is full of Pilates: people either not interested in truth, or afraid to face it. But it is clear that a world based upon lies is doomed to one convulsion after another until there is a collapse into yet another Dark Age. And so those who wish to play some role in averting threatened disaster must return to that age-old question: "What is truth?"

Christ's claim was to have revealed the truth about reality. And He also said that truth would make man free. Freedom therefore stems from truth in the same way that figs are produced by fig trees, not by thistles, as Christ put it. But truth of itself cannot make events happen in the world of human beings. It must, of course, first be discovered it must be revealed. By placing something called a lever over something called a fulcrum, one individual can lift weights, which dozens of men could not lift. This truth, which has existed from the beginning of time, is termed the mechanical advantage. It is one of the fundamental truths upon which the industrial arts were developed. But it has had to be correctly applied. The harnessing of solar energy to serve man's production system, is striking evidence that the truth can make man free. The truths underlying the miracles of modern technology have placed man in the position where he has potential freedom such as he has never known before in history. But truth cannot be divided and placed in different compartments. Unless complete truth is sought and applied, the very potential of freedom now beckoning man to an era of spiritual activity such as never before thought possible, can be perverted to dehumanise man by turning him into a technical barbarian serving purely materialistic purposes.

Truth Into Reality

Christ said to render under Caesar that which rightfully belonged to Caesar, but also to render unto God the things, which belong to God. Our Christian forebears did not content themselves with observing, "Now that is a very interesting statement." They translated this truth into reality. Yes, Caesar—Government—was necessary if men were to live as social beings, but it was wrong of the individual to surrender so much to the demands of Caesar that he had nothing left with which to serve God. There was a Divine Law, which even Caesar must respect. This was the truth insisted upon at Runnymede when the great churchman Stephen Langton insisted that King John could not act without reference to those laws and customs which were rooted in the Christian philosophy of freedom. Most of Stephen Langton's successors today no longer seek to curb Caesar; they urge the individual to surrender to him. Truth is repudiated, evil is advanced. There is spiritual wickedness in high places.

All the best of Christian civilisation is the fruit of the endeavours of those who have consciously and unconsciously sought to have truth reflected in man's institutions as well as in his day-to-day behaviour. But where is the reflection of truth in financial rules, which present man with a debt because he has increased his real assets? Is truth served when, because the true purpose of his

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CHRISTMAS GREETINGS

We take this opportunity of wishing all our readers a Happy and Joyous Christmas. 1969 was a year in which the fight for right against wrong was carried forward with great dedication by that small minority which holds in its hands the future of Civilization. We trust that all readers will face 1970 refreshed in body and spirit to carry forward the battle.

GEMS FROM DOUGLAS

"There is sufficient evidence available to make it certain that an international group exists which is completely indifferent to any national interest. I believe most of the reptiles that compose this group would poison their own mothers if their schemes were thereby advanced. To them, nations, people and races are pieces on a chess board, and the Hitlers, Mussolinis, Baldwins and Chamberlains are normally regarded as agencies by means of which, either in part or whole, the pawns are made to obey the will of the pawnbrokers." (1938)

"There is really only one major issue at stake in the world today. All others are derivatives. That issue is whether, or no, it is possible to impose a Utopia from above, a proposition, which involves a standardised human being whom it would be incorrect to call an individual. The opposite conception is that each human being is to some extent unique, and that the common interest is best served by assisting him to work out his own Utopia, and to discourage him from imposing it on his neighbour." (1943)

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It is not necessary to invoke the authority of Christian philosophy (although that is unequivocal on the point) to realise that the relationship of the individual to the group is not arguable. The group exists for the benefit of the individual, in the same sense that the field exists for the benefit of the flower, or the tree for the fruit. Groups of any kind, whether called nations, business systems, or any other associate label, inevitable decay and disappear if they fail to foster a sufficient number of excellent individuals . . ." (1943)

* * *

"There is plenty of competent ability in the British Empire; it has the major physical assets of the earth; and such disadvantages, if they were disadvantages, as were involved by geography, have been minimised by modern transport. If we are to see its disappearance in a cruder and untried organisation, we are witnessing the most amazing triumph of unarmed forces that the world (so far as know) has ever seen." (1946)

* * *

"There are as many definitions of 'democracy' as there are men; yet, in fact as has been admirably expressed in an Australian broadcast, the key to democracy is to reduce a problem to the limits of interest and understanding of those concerned. That is to say, democracy is not so much a question of the mechanism of voting (although that is not of negligible importance); but rather a rigorous exclusion of matters for which the franchise is too wide: and at present the number of persons who think they understand everyone's business, but cannot manage their own, would suggest very simple electoral issues." (1946)

* * *

"... I have never been able to identify any concrete embodiment of Socialism which, in a fog of fine words, did not resolve itself into centralised control of policy." (1946)

"It is most important that we should not have one track minds. If you have a one track mind it will mean that you are subject to the manipulation of powers, organisations, and interests whose business it is to sway one track minds so that they carry out, not the things that are good for themselves, but those things which are good for the manipulating organisations." (1934)

* * *

". . . all Government . . . is a conspiracy against the individual—not one kind of Government, but all Government, per se . . . So far as human intelligence carries us. Government appears to be only tolerable when it is Trinitarian, and embodies **in itself**, and not merely, or importantly, in the method of its creation, certain fundamental checks and balances which are independent of its forms of procedure and in fact transform its nature. 'All power tends to corrupt; absolute power corrupts absolutely.' An appreciation of this irreconcilable antagonism between trinitarianism and monopoly is the first step to an understanding of our necessities." (1950)

* * *

"We all know what happens if you put copper wires into a wrong relationship with a powerful electric current, and there is ample evidence to show that our ignorance or disdain of anything but materialism is causing a spiritual 'short circuit'." (1947)

* * *

"There are three economic systems. The first is genuine Capitalism; the second genuine Socialism; the third Monopoly. In the first, the producer meets the wishes of the consumer or goes out of business; in the second, the producer takes his orders from an omnipotent bureaucracy, and the customer takes what is allowed to him; in the third, the producer serves the policy of a small omnipotent clique. All three are still in operation; but the third is for the moment eliminating the other two." (1950)

* * *

"I have no hesitation whatever in saying that the most important work, the hardest work, and the most work per man in the world is done by men who have no fear whatever of poverty and no human likelihood of ever being poor. Conversely, these sections of society which are constantly faced with the fear of poverty tend automatically to become incapable of anything but the lowest grade of work, and ultimately do even this work less efficiently than better-paid and socially better-placed individuals." (1930)

". . . the prime objective of Socialism and Capitalism is to batten on the technological advance to which it has contributed nothing, and to prevent this advance from achieving, as unrestricted it would have achieved, the emancipation of the human race from bondage. The more completely centralised in political organisations such countries as Germany and Russia have become, the more obviously technological advance has, firstly failed to benefit the general public, next, shown clear signs of itself coming under the law of diminishing returns, and finally, like a powerful drug misused, has plunged the world into convulsions of war and revolution." (1944)
* * *

"It is not work, or even the proceeds of work with which the planners of the Servile State are concerned. It is that everyone shall work **under direction**." (1944)

THE CONFUSION BETWEEN MEANS AND ENDS

By JEREMY LEE

"Progress" is a term used indiscriminately by all sorts of contenders in society to justify a particular course of action. Some misguided sense pre-supposes that any change, which is "progressive", is meritorious. One notices particularly that policies, which are currently driving farmers from the land in increasing numbers, are twisted to appear beneficial to those who are suffering most. "Ah, well, that's progress." has become a platitude which means nothing, but which can be used with perfect safety on all occasions. It is the first resort of most politicians, and to the aspiring backbencher it has become a passport to ministerial rank.

But progressive assurance fades to vague mumblings when faced with the question "Progress towards what?" Herein lies the root of the confusion, which abounds everywhere. Not one in a hundred has the least idea of the end towards which we are reaching. The nearest one can get to any sort of coherence is the suggestion "so that things get better". Confusion, the seedbed of tyranny, is always confusion over ends rather than means, and the two are mistaken for each other. How well this is captured in Orwell's *Animal Farm*: "Sometimes the older ones among them racked their dim memories and tried to determine whether . . . things had been better or worse than now. They could not remember. There was nothing with which they could compare their present lives; they had nothing to go on except Squealer's (the pig's) list of figures, which invariably demonstrated that everything was getting better and better." Squealer would have made a very good Minister for Primary Industry!

The Few

Except for a few. There have always been a few individuals who know where they are going; and it is always an incredibly small few. Today, history lies in the hands of a few, and the stage is set for battle between two groups which, in contrast to the general confusion;

have a star to which they have hitched their wagon. One of these groups in December of each year pays homage to the birth of its leader, Christ Jesus of Nazareth. For this is the purpose of Christmas.

In a rough stable was He born, unnoticed save by three wise men and a few shepherds. Within a comparatively short life He set out with incomparable and unanswerable clarity the pattern of means necessary to achieve a definite end; self-development and life more abundant. He died, despised and rejected, leaving twelve active followers to carry on the task. A reading of the gospels will reveal with what care Christ described and portrayed both means and ends to those he had chosen, and the full realisation of all that He meant did not dawn on them until the impact of the Crucifixion had been realised. The multitude neither knew Him, nor understood His purpose. Yet the potential of His revelation is irresistible, and His few have changed and will win the world.

A Signpost

This Christmas we stand at a signpost. One way reads, "These things shall be." The other "All things are possible." The way we turn is crucial, for the two appear to contradict each other. Only by the most disciplined clarification of means and ends may we know which road to take. It is by no means certain, but is possible, that both roads lead to, the same destination. Only active faith can ensure that they do, for the popular belief that we may not prevail upon the future is, in realistic terms, abject surrender. No sanctimony can alter this fact. "These things shall be" becomes an escape from reality, rather than faith in success.

On the other hand "All things are possible", without discipline and dedication, becomes instead impossible idealism. How un-Christ like to suppose that we cannot achieve His purpose, but that it will happen anyway.

How, then, are we to begin? There can be no better way than that of the Babe in the Bethlehem stable. For one brief night did the heavens ring with the target for us all: Peace, Goodwill. There is room for us all alongside the shepherds and the three wise men, for if anyone saw clearly the New Times, it was that few on the first Christmas Eve.

PLEASE GIVE A REAL CHRISTMAS GIFT

The League of Rights 1970 \$25,000 Fund is lagging badly. The need was never greater. The work for freedom must be intensified, not reduced. Why not send your donation and/or pledge to The Australian League of Rights, Box 1052J, G.P.O., Melbourne, 3001. Northern New South Wales and Queensland supporters are requested to send their donations to Mr. Don Martin, P.O. Box 3, Paddington. Brisbane, Queensland, 4064.

MORALITY AND POLITICAL ECONOMY

By D. WATTS

This is the age of the Great Financiers. They reign, not amid the splendour and pomp of emperors, but bathed in a subdued luminosity, which emanates from themselves as the high priests of mathematical mumbo jumbo. They preside over the Money Mysteries, and possess strange powers. They have secret knowledge, unsurpassable shrewdness and the authority to say "Let it be done." Kings and presidents are honoured to be their friends. Politicians practically knock themselves senseless performing the humble kow-tow before them. Ordinary people believe that they can work miracles.

How is it that these extraordinarily clever and powerful men, who hold the fate of mortgaged nations in their hands, do their job so badly? They create depressions in flourishing lands, make to Governments great gifts of money that impoverish the countries and since there is not enough food in the world to feed the poor, advise doing away with large numbers of farms to keep up (instead of bring down) prices. Even within their own special province they are continually having crises and saving their monetary system by the skin of their teeth.

Back in the 'thirties when Australia was feeling the first icy winds of the Great Depression a financier. Sir Otto Niemeyer came to this country to tell us how to run our affairs in time of economic peril. It was said by some businessmen that though Australia was affected by the overseas slump, she was not doing too badly, and had she continued to follow the line being taken she would have avoided much of the subsequent disaster, but that as soon as the Government took the notable financier's advice, her economy fell so fast and hard that it dented rock bottom. When he was in this country Sir Otto Niemeyer boasted that he and a colleague of his had taken the economy of a bankrupt Austria in hand and had organised it on sound lines. Yet, at that very time, we read in our papers of how in Vienna starving men and women would come out at night to rat the garbage tins, and that better-off people of a kindly disposition would always wrap up a parcel of left-overs to put out for the scavengers. Charity in a garbage tin! That was happening in the country whose economy had been put on its feet by able financiers.

Acts Governed By Thinking

A way of acting is determined by a way of thinking. It is a fault in ways of thinking that has produced the faults in our economic and financial systems. Until that intellectual error is traced down and corrected men can go on tinkering with an ill-designed machine till it falls to pieces, but they will never make it work satisfactorily. Of course the philosophy of Materialism is the gremlin; but it is of no use to wring our hands over the materialism of this age unless we have something with which to replace it. To find that means inflicting upon ourselves a severe, and to many an unaccustomed, mental discipline, for most even of those who condemn materialism have all their lives been thinking as materialists have taught them.

One thing taught and believed is that if we stick to facts we cannot go wrong. We can. We must first ask ourselves what are facts. They are not concrete, though they may be about concrete things. They may be material in the sense of being important to what is under consideration, but they are not material things. A fact is the abstract truth, which is in a concrete thing. To illustrate: a boy is not a fact. That there is a boy can be a fact; but "that there is a boy" is not the boy. The fact is an abstraction of truth from a reality; and truth is, like it or not, metaphysical.

Those realists who have been trying to dodge the metaphysical by relying on facts have, in fact, been making use of metaphysical things. All that is not so far from economic considerations as may seem. A further analysis of fact shows that. Though, as they say, facts speak for themselves, a fact actually speaks for itself alone. It is only when the relation between facts is discovered that they have significance beyond themselves. It may be a fact that people in the land are starving. It may also be a fact that there is plenty in the land. Each fact, by itself, says no more than what it says, but when they are related they signify ineptitude or villainy or accident of some kind.

Relations are metaphysical. Though when dealing with facts and the relations between them we are using metaphysical things, they are the complements of concrete physical or psychological things. Without the metaphysical complement, physical things are meaningless and psychological things fantasy. It is because the metaphysical nature of facts and relations has not been widely recognised that it is so easy to misrelate facts to deceive. The mind is on the concrete things and since their reality is not in question, that is sufficient for most of the unanalytical.

Values A Part Of Reality

Materialists have persuaded economists and politicians and nearly everyone else that the metaphysical is unreal, so that, since it is impossible to think about anything without relating it to some metaphysical reality, even learned and highly intelligent men have fooled themselves into believing that facts and relations are concrete that thus they may accept their reality; but they still hold that other metaphysical things such as moral and spiritual and emotional values can and should be discarded by realists, as these are not physical things. The picture of the present economical and financial systems can be discerned in that.

If men are honest enough thinkers to admit that facts and relations are metaphysical and necessary by reason of their reality, they will revise the ideas about the necessity of other metaphysical things, such as moral and emotional values, to all human organisations including applied economic and financial theory. An economic system should be shaped to satisfy moral and emotional as well as physical needs. It is immoral to deprive a man of the farm he loves or of the occupation that gives meaning to his life simply because these are mathematically awkward or unnecessary in some fabricated system of pluses and minuses which has taken the place of reality to those who have ignored the metaphysical aspect of reality.

When moral and emotional considerations are excluded from planning and arranging, human considerations are excluded. That, precisely, is done in the present inhuman economic systems of both Western and Communist countries. The exclusion is thought to be scientific. There the demon, Materialism, is to be seen grinning over another victory.

The material reality is of a mathematical nature. In mathematical calculations emotion does not enter, though morality does. The mathematician seeks, not the result he desires, but the true result; or if, as do many offering spurious statistical "proofs", he does work to produce a desired instead of a true result, he is mathematically dishonest and mentally immoral. However, a man may be mathematically honest yet mentally immoral. He is that when he treats things that are non-mathematical as though they were mathematical or, when dealing with that which has non-mathematical as well as mathematical elements, he ignores the non-mathematical.

A Serious Divorcement

Psychical things—thoughts, emotions, perceptions, impressions, etc.—have no dimensions or quantities, so no mathematically describable content. Men are psychophysical entities, and the two aspects of their being are equally important. A fundamental materialist proposition was that psychical action is merely a by-product of physical action. From that was derived the theory: take care of the physical and the physical will take care of the psychical. That sloppy thinking is at the bottom of much of the sociological and educational theory and practice, which is bearing diseased fruit today; and it is the acceptance of that idea of human beings which has covered from sight the gross immorality of divorcing economic and financial considerations from human psychical necessities.

Having, under the aegis of materialistic science and idealistic materialism, separated economics from men's psychical being, thus reducing human beings to mere mathematical units, the Great Financiers took another wicked step down the road that leads to destruction. They broke the relation between the symbol of worth—that is, money—and the worth of the goods and services. This separation of the value of the symbol from the value of

the real thing makes possible the artificial inflations and deflations which bring prosperity to depend, not upon the production and possession of goods, but upon money manipulations. It is of immense assistance in the creation of monopolies. It allows those speculations in money that menace economies which, left to themselves, would be sound enough. It is why men like Sir Otto Niemeyer can think that so long as the figures balance in the ledgers it does not matter how ill finance serves real economy.

This partial dissociation of money from the true value of goods is so unrealistic as to be absurd. Yet men have lived with this ridiculous fault so long that they take it as a matter of course. An example of this is in a speech given by Mr. Brand, the Premier of Western Australia, in November 1968, and is worth discussing because it is a beautiful sample of the present habit-formed thought of men of affairs. He evidently wishes to give the impression that he is a federalist, not a centralist, and tries to define the areas that should be controlled by the Federal and State Governments respectively.

Mr. Brand remarks that local production and services are best administered locally, but he continues: ". . . it will be readily recognised that all economic activity is bound up with the financial structure of the country. And finance—like the ocean—cannot be put into separate containers." Mr. Brand's conclusion is that the main-springs of economic activity are local and therefore better stimulated at a local (State) level; but the financial results of economic activity are National and so better regulated at a National (Federal) level. That is, production is classified as a State interest, but the money it needs and earns as a National interest. Such a political division between finance and economy would result in complete financial control of economies by a central Government. That is a pattern of world economy towards which financiers have worked, and the shaping of Australian economy to the same pattern indicates to

VALE KEITH MCGARVIE AND Mrs. C. CERUTTY

We sadly pay tribute to the recent passing of Mr. Keith McGarvie, Pomborneit, Victoria, and Mrs. C. Cerutti of Melbourne.

Mr. McGarvie died shortly after attending this year's Annual Dinner of "The New Times". A former Member of the Victorian Parliament, Mr. McGarvie was widely respected throughout the Western District of Victoria. He was a most generous supporter of the movements backed by "The New Times".

Like her husband, the late Mr. C. Cerutti, Mrs. Cerutti took a keen interest in the Social Credit movement, and was for many years a member of the Victorian Douglas Social Credit Women's Group.

what extent Australia is, economically, the possession of the World Financiers.

Between the State and Federal Governments there should be, as Mr. Brand says, a division of power and responsibility. Certainly, as he points out, defence should be entirely, and foreign policy largely, a Federal responsibility, for they are really national, not local, affairs. The economies of the States are related in the whole national economy. From that it should be clear that the division of powers is not properly a division between the production of real goods and the symbols of their worth. That is an unnatural and therefore immoral division. It would mean that there would be a strong tendency to revert to the natural relation, but that this reversion would be a centralised, or socialist, unity of taken values and real values.

Improved Moral Standards A Basic Necessity

Only as mathematical abstractions can financial and economic systems exist without moral values; for it is through the moral values that the systems are correctly related in a practical way to human beings. This is because abstract things—meanings and values—are related to both mathematical and non-mathematical things, so

that in meanings and values the mathematical physical and the non-mathematical psychical are related and united.

Under the influence of philosophical Materialism, men have been trying to eliminate most moral values from social behaviour, but have succeeded only in establishing an inferior morality in place of the more highly developed one. When social morality is inferior, so will be political, economic and artistic morality. That is something with which we are living. Certainly, in the Western world this is an age of selective humanitarianism. The tenderness is reflected into social action and, with the selectiveness emphasised, into political organisation. A person may be without moral principles yet, at the same time, fond of children and upon occasions generous. A man or a society needs the disciplined virtues as well as the emotional virtues, and it is the contempt for the former that is softening our society. We will not improve a financial or economic or political or social system unless we, at the same time, improve moral standards.

The present state of society in every country should convince all but the obstinately blind that Rational Materialism and our sciences of the physical manifestation are no efficient substitute for ethics.

SUCCESSFUL ASSOCIATIONS MUST REFLECT TRUTH

The complexities of modern communities tend to obscure the fact that fundamental principles are involved. The following extract from Mr. Eric Butler's lecture notes on "Social Dynamics" will repay careful study at the present time.

All organisation has to do with the association of individuals. Just as certain principles govern the associations necessary for bridge building, so do principles govern associations necessary to achieve political, economic, financial or other objectives. The principles governing bridge building have been discovered and tested over a long period of time. Each new generation of engineers inherits knowledge from the past. They know that to build successful bridges they must adhere rigidly to principles, which cannot in the nature of things be altered. Those who insist that there are unchanging absolutes, which can only be ignored at great danger, are often charged with being "extremists". The original dictionary meaning of extremism is the taking of painstaking care. All those who travel in aeroplanes feel much more at ease when they realise that "extremists" have built their planes; men who have carefully built the planes in accordance with the natural laws governing the flying of planes, including the use of materials in the correct association which will withstand stresses and strains. If planes were built by men in accordance with theories, which they thought **ought** to be satisfactory, merely because they had thought them up, there would be plenty of disasters.

The principles governing human associations have been tested and observed over many thousands of years. Tradition is, in part, the accumulated wisdom of the past. The attack on tradition tends to cut man off from a know-

ledge of those fundamental truths essential for an understanding of principles of human association essential for satisfactory results. The major constant in human history has been human nature, which contrary to the theories of the various schools of idealists, has changed very little, if at all. A study of the collapse of the Roman Civilisation reveals many disturbing similarities to what is happening today, including heavy taxation and monetary inflation. The many theories of the "scientifically" planned State could only have a chance of working if human beings were less than human—perhaps like ants. The fundamental nature of humans being what it is, it can be predicted with certainty what will happen under given conditions. The individual reacts very much differently in a big crowd, stimulated by the spectacle of a thrilling game, or the oratory of a demagogue, than he does in a small group. The bigger and more concentrated a group becomes, the more it becomes a mob in which the individual loses control of himself. The more the individual is organised into big, centralised groups, the further down the scale of existence he is driven, losing his most divine attribute, creative initiative. The Communists and other totalitarians are experts in the art of creating and using mobs for revolutionary purposes.

The lessons of history teach that the concentration of power into few hands invariably tends to produce corruption. The bigger and more highly centralised any human

association becomes, the fiercer becomes the struggle for place and power, the greatest intensity being near the top. The worst, not the best, features of man are manifest. No sophisticated theorising can alter this truth. The realist faces the truth about man and seeks to ensure that human associations are based on principles which when applied produce the most satisfactory results in terms of human satisfaction.

Why do individuals associate? Because they desire to gain benefits which would be impossible or very difficult for them to attain if they worked for them separately. The conviction, the faith, that by association they can gain the results they desire, brings individuals together as a group, co-operating to a pre-determined end. The starting point for association is the belief that the individuals can obtain benefits from association; that there is an increment of association, a profit. To the degree that the individuals forming an association are convinced that they are attaining the benefits for which they are associating, the association will function vigorously. It will be successful. But if individuals find that their associations are not producing desired results, they lose their faith and the association starts to disintegrate. Successful organisation cannot be a haphazard affair. A study of the principles of organisation is therefore absolutely essential for the social engineer. Organisation for playing games provides an example of the principles of successful human association.

A group of people decides that they would like to play golf. The first necessity is the formation of a golf club. The creation of the club is not for the purpose of having a club, but to enable the individual to achieve in the correct association what would be impossible on his own. After agreeing to form the club, the next step is to make rules for the club. These rules are a constitution, laying down in advance such matters as members' rights, how the committee shall be elected, how the committee shall be controlled, and similar matters. The committee is elected by the members for the general task of ensuring that the policy of the members is carried into effect. **The committee is the servant of the club's members.** It ensures that the appropriate experts are engaged to ensure that adequate facilities are provided for the playing of golf and for the social amenities such as a clubhouse. The money required for these activities is voted by the members of the club. Within the framework of the club organisation and its rules, including of course the rules governing the actual playing of golf, the individual members are free to act in accordance with their inclinations. There is no compulsion that all individuals must play so many hours every day. The businessman can treat golf as a form of relaxation and a means of obtaining exercise. The women members can treat it as a form of social activity. Those who are really keen on improving their golf, either for self-satisfaction or for competitive reasons, can apply themselves

to practising much more diligently than others. So long as the committee ensures that the club is running smoothly, individual members spend little time concerning themselves about the committee. It is important to stress that associations like a golf club are not only governed by rules, including the rules for the actual golf playing, but by an ethic. The well-known British statement: "Play the game", is a manifestation of an ethical concept; that trying to take an unfair advantage of an opponent is "unsporting". Successful associations therefore require something more than rules; they require that individual members treat one another as persons entitled to respect and dignity.

The major feature of a successful organisation is the correct relationship between the individual members and their committee representatives. Imagine what would happen if upon arriving to play golf one day, members were informed by the committee that they, by virtue of their superior wisdom, had come to the conclusion that all members would obtain much more benefit from playing baseball, and that they were going to insist upon this! The members could do one of two things: they could either make use of the club's constitutional provisions to call a special meeting of members to vote the committee out, or, presuming that this was too difficult, they could contract out of the club, automatically bringing it to an end. **The right of the individual is to contract-out out of an association, which no longer serves his requirements, is the most effective means available to the individual to protect himself against power-lusters seeking to use his associations against him.**

Associations, like systems, exist to serve individuals. Most attacks on the individual are camouflaged by appeals to the "national good" the supremacy of the State,



We regret that through an oversight we did not list the names of those guests in the above photo published in our Dinner issue. From the left they are: W. J. Carruthers, Mrs. Lucille Quinlan, Mrs. Hewlett Edwards from the U.K. and Mr. R. H. Weller.

or similar abstractions. The "national good" is only a reality when the **individual** is obtaining satisfaction through that complex form of association termed society. Demands that the individual sacrifice for "the good of the State" usually means that the individual surrenders more control over his own life to the all-powerful officials who are in reality the State, as the victims of Communist governments are so painfully aware.

The Basis Of Real Freedom

The growth of a civilisation is the development of many different forms of human associations through which the individual has been able to do things, which were impossible for his forefathers. It is true that man does not live by bread alone, but self-development by man is only possible when he has freed himself from the necessity of spending nearly all his time and energy on obtaining the bread of life. It is unrealistic to talk about cultural and spiritual development unless the individual has sufficient free time from the necessity of obtaining the food, clothing and shelter to sustain life. The basic essential of real freedom is economic freedom. Primitive natives have little real freedom because nearly all their energies are applied to obtaining sufficient food to keeping themselves alive. Early in man's history he was generally a nomad. His first associations were into tribes, but they had to continue moving their flocks and herds to where the food supplies were growing naturally. The development of civilisation really dates from the time when man found that a secure supply of food was possible in one area by the growing of crops. The whole basis of man's development changed dramatically. The growth of stable societies, increasing the time available to individuals to devote to reflection and culture in its many forms, resulted in the development of social institutions necessary in the changing circumstances. Increasing free time resulted in man improving the simple tools he was evolving, and in discovering new sources of energy other than his own and that of his domesticated animals. By applying the correct principles of association, wind could be used either to drive windmills to grind corn or to move ships across the seas. Running water could also be used to drive simple machinery. But although man was steadily increasing his productive capacity, he was still limited by the energy at his disposal. He could not use it at will. When the wind died down, his sails drooped motionless and his mills stopped turning. When the water stopped running, his water wheels stopped turning.

It was just over two centuries ago, in 1765 that man took a momentous step forward in harnessing energy to his use, and revolutionised the whole basis of his civilisation, when James Watt devised a means of making practical use of the steam engine. The latent energy in coal, originally derived from the supply of energy provided by the sun, was now harnessed at will by man, and the

Industrial Revolution developed. The greatly improved methods of using solar energy through highly sophisticated machinery have dramatically changed the whole basis of social life. But they have not changed the fundamental principles governing human association. However, they have created a world in which there is desperate need for an understanding of the application of the principles of successful association if civilisation is to avoid a major disaster. The fact that man has at his disposal unlimited sources of energy compared with his forebears in previous civilisations, does not mean that this will of itself enable him to avert the disasters which the historians state have overtaken some 20 civilisations. The misuse of enormous energy through incorrect principles of association can only result in greater disasters than any experienced in the past.

(It is anticipated that Mr. Butler's notes on Social Dynamics will be finalised shortly for publication early in the New Year.)

AN INTERESTING COMPARISON

"We can fairly claim that we in Rhodesia have done rather more and better than the founders of America or the pioneers of Canada, to set aside reservations where the indigenous people could continue to enjoy their traditional style of living until such time as they were ready to play their full part in a modern economy." — Rhodesian Minister for Lands, Mr. Philip van Heerden, introducing Land Tenure Bill in Rhodesian Parliament.

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economic system has been perverted, man is polluting and destroying his own environment? These and similar questions are the ones which those who call themselves Christians should be thinking about, particularly during the Christmas season.

Civilisation is today foundering in a stormy sea of confusion and chaos. But a reliable chart is available. It has been well tested in the past by those who sought truth, discovered it and applied it. Those who would go forward with confidence must look back and understand how they reached their present position. Possessed of this truth, they will be like the ship's captain who, in the darkest night and wildest storm, has no doubt whatever that he will safely reach his port. His faith is based upon his compass and the construction of his ship, which he believes reflect truth. Let us all go forward together into 1970 constantly searching for and applying truth.

REMEMBER PRE-CHRISTMAS PARTY

Saturday, December 13, at home of Mr. and Mrs. Eric Butler. Donation \$1.00 All readers welcome.