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**SCIENCE**

*and*

**CIVILISATION**

*or*

**REALISM**

*versus*

**ESCAPISM**

Price 4d.

By I. A. AKEROYD

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*Miss V. Peterson*

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*with compliments from  
Joy A. Akeroyd*



*“Truth needs no defender—  
only an investigator.”*

*“In nature there are no rewards and no punishments—  
just consequences.”*

# SCIENCE and CIVILISATION

OR

## REALISM versus ESCAPISM.

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When G. B. Shaw was asked, "What do you think of the civilisation of mankind?" he replied, "I'm in favour of it!"

Though generally, the term "civilisation" has more than one meaning, in this paper it is used in its widest sense, i.e., human association with its dependent arts and refinements—in other words, the body social or society.

Although there is at least subconscious cognizance that the body social is a living organism, there is as yet no popular concept of its normal functions and true life.

So far as the individual is concerned, we have the right idea of the term "life." Speaking of normal persons—persons possessing the qualities of vivacity, joyousness, intelligence and morality—we say, "How beautiful! How truly ALIVE!" But concerning society, we tend to mistake the morbid for the normal.

Having experienced war and witnessed squalor, misery and degradation, we say, "I know life—I've seen it in the raw!" But these anti-social evils are not life; they are opposed to life—they are manifestations of disease and impending death.

So long as we confuse the normal with the morbid and life with a moribund existence, intelligent discussion is impossible. Since no one would even attempt to prepare a meal if the sugar were mixed with the salt, surely a mental "tidy up" is a necessary precedent to the betterment of our highly complex civilisation.

Let us commence with a brief look **at** society, which should convince the realist of the necessity for a long look **into** society.

### *Looking AT Society.*

The unprecedented devastation and atrocity of the second World War were accompanied by an unparalleled acceleration of technical science, culminating in the release of atomic energy.

Had science been devoted entirely to the preservation and general benefit of mankind, there would be occasion to rejoice; but since invention has been perverted to purposes of destruction, there is reason for grave misgiving.

Only the stupid remained complacent when the news of atomic destruction was voiced round the globe.

Yet the incident which rocked the world with terror was of comparatively short duration—the blinding flash : the shattering concussions : heat and flames of such intensity and immensity that it seemed a portion of the sun had been hurled to the earth : the shafts of light—vividly colourful and terrifying—streaming miles upward into the stratosphere : the immense cloud

of smoke arising from acres of devastation and obscuring scenes of unspeakable horror and confusion—black smoke, spreading like a pall over the maimed and tormented, the dead and the dying. Yet these frightful phenomena soon dispersed and have ceased to be.

But the MORBID OBSTRUCTIONS which perverted science to destructive purposes have NOT CEASED TO BE. These obstructions which throughout the ages have wrought conflict in mankind are still in our midst, potent as ever, daily impeding progress and menacing the future.

Only the escapist seeks refuge in international treaties concerning the control of chemical warfare. There is absolutely no foundation for faith in mere agreements to outlaw the use of any particular invention in times of war. Attempts to keep secret the details of lethal weapons are useless, since all human history indicates the futility of such measures.

Discussions concerning the degrees of cruelty and immorality connected with various methods of battle lead nowhere, for bayoneting and bombing are equally sadistic. The fact is, WE MUST GET RID OF WAR.

Of all disorders which afflict society, war is physically, mentally and morally the deadliest. It is not an inevitable condition due to racial or national differences : it occurs between people of the same race and nationality—between people speaking the same language, and in many respects cherishing similar ideals; in fact, few countries have escaped internecine warfare.

Although so repugnant to mankind, war is by many deemed natural because of its frequent recurrence. Yet, since all the benefits of civilisation are the result of co-operation, surely all danger is in conflict. How can war—the worst DIS-order—have any place in the ORDER of the universe ?

H. Simmons writes : “Since the law of Perfection is the law of the Universe, all imperfections must come to an end—imperfect states of mind, of society, commerce and conduct : all must end, and order take their place.”

Such lofty ideals have inspired the noblest of every age, but THE ONLY PRACTICAL APPROACH to the IDEAL, IS THROUGH the REAL. Let us be REALISTS; we cannot alter the laws of the universe, but we can—and technically we do—study these laws, and so far as we work in harmony with them, there is true progress. All man’s production, from the humble turnip to the greatest mechanical triumphs, are the result of applied knowledge of natural laws. Since practical and good results are obtained by the application of biology and mechanics, surely the SCIENCE of HUMAN ASSOCIATION should not be ignored.

### *Looking INTO Society.*

Let us look into the REAL, LIVING SOCIAL ORGANISM of which we are members. For, as surely as living cells, functioning as heart, lungs, brain, etc., comprise the physical body, so also millions of human beings functioning in various capacities, form the social body. Therefore, by social organism we do not mean the state—we mean that spontaneous Human Association which always precedes and transcends the state.

The social organism—which **exists for the benefit of the individual**—surpasses all other forms of life of which we have any material evidence,

and within it the powers of the individual are immeasurably extended; thus, by the powers of association the comparatively weak human voice is broadcast—in a few seconds—for thousands of miles, and man's comparatively limited vision is so intensified and extended that he is able to classify the micro-organisms, and, looking millions of miles beyond the earth, he reads the story of the stars.

Frequently we say, "I wish I had the strength of a giant!" "I wish I had a dozen pairs of hands!" or "I wish I could be in a hundred places at once!" Yet, to lift the girders of the bridges which span our harbours, or to carry the millions of tons of water stored in our reservoirs, we would require more than a giant's strength. To build the home, to grow the food, to weave the fabrics and to fashion the innumerable objects we use in the course of a day, we would require far more than a dozen pairs of hands! To assemble in convenient time all we find, even in the humblest home, e.g., cotton from Louisiana, knives from Sheffield, tea from India and coffee from Brazil, etc., we would need to be in thousands of places at once. Yet because of A MILLION EXCHANGES, despite actual limitations, **virtually** we are giants with hundreds of hands—operating simultaneously over the entire earth.

### *The Origin and Growth of Civilisation.*

The origin and growth of civilisation are psychological—part of the unchanging order of the universe, and, probably the clearest manifestation of that Wisdom which infinitely surpasses human wisdom—the Wisdom "that takes a buried acorn and whispers forests out of it to tower against the sun . . . the Wisdom that takes a wisp of sun-flame and shapes it to a planet and rolls it round the skies—with cities and seaports and little shining windows and hedge-rows and gardens and loving human eyes."

This reference to human association, signifying the apex of terrestrial creation—the body social—is a fitting conclusion to the poet's theme.

Yet the benefits we enjoy in society, as it is, are but a foretaste of the conditions of society as it is meant to be and ultimately shall be. The body social is not yet functioning normally, for within it are morbid obstructions which produce conditions wherein monopolies flourish and invention is turned a dread agency of destruction.

Yet, how are these obstructions to be identified and eliminated? Surely, first we should investigate and learn how society is meant to function—learn to distinguish the normal from the morbid.

Since we would not undertake mechanical repairs without knowledge of the required mechanical parts and their intended purpose, nor attempt to render first aid to the sick and injured unless we had at least elementary knowledge of physiology and anatomy, should we, without knowledge of the social structure and its intended functioning, essay social repairs?

Human beings naturally associate, otherwise there would be no civilisation. Evidently human nature is the origin of society, so with human nature our investigation should commence.

The ESCAPIST blames human nature for social ills and hopes to escape responsibility; the IDEALIST hopes to reform human nature, but the REALIST studies human nature as it is, was, and ever shall be!

Basically, to study human nature we need to look beneath the racial and cultural superficialities in which men differ, to the general, invariable and unalterable characteristics by which, in every age, men have been and are naturally, mutually and spontaneously drawn into association.

These general characteristics are seen in two distinct categories, viz., the ECONOMIC and MORAL.

Although economic characteristics are seen to operate in all voluntary effort, for scientific reasons we limit our observations to these qualities as seen in the process of earning a living—the invariable characteristics manifest in all industrial, commercial and professional activities. Such transactions are the essence of civilisation.

The MORAL qualities are natural concepts of inalienable individual rights and responsibilities, and of right behaviour.

Such concepts are reflected in moral codes and, to some extent, in our legislature.

Although economics and morals are separate divisions of the SCIENCE of ASSOCIATED HUMANITY (or SOCIAL SCIENCE), they are never in conflict. Since all truly economic activities are never unethical or anti-social, and all strictly moral activities are never anti-social or uneconomic. Hence all that is anti-social has no place in Economics or Morals, no place in normal society—therefore NO PLACE in SOCIAL SCIENCE.

### *Economic Qualities of Human Nature.*

The economic characteristics are :—

- (a) **The Expectation of Reward for Effort.** Whether in working for an employer or in self-employment, effort is expended in expectation of reward.

(Alms-giving, etc., although altruistic, and necessary under morbid conditions, has no place in economics.)

**Effort**, of course, means **effective effort**; there is no reward for misadventure.

Economically, reward is united with effort; therefore, all violence, theft, exploitation, and also legislation which in any degree severs this natural unity, have no place in **normal association**.

**Reward** and **effort** are natural social balances and **real** as all other balances of nature, which are by no means limited to botany and zoology, but extend through the entire ORDER of the universe.

In the natural order there is NO REWARD for INDOLENCE, NO UNEARNED WEALTH, and NO UNDESERVED POVERTY.

- (b) **Acquisitiveness.** To acquire by effort is normal; to acquire at the expense of others is morbid. **Man is acquisitive**, and his desires—particularly his mental desires—are illimitable. This natural discontent is linked with another dominant quality, viz. :
- (c) **The Power of Improvement.** This power has its origin in reason, i.e., ability to relate cause and effect. While the swallow's nest is through the centuries, constructed on the same plan, **human** habitations evolve

from the primitive hut to structures of ever-increasing utility and beauty, and, from humble beginnings, transport is developed on **wheels, keels and wings**.

- (d) **Economy of Effort.** Man economises in the expenditure of effort; he avoids (to the best of his ability) the waste of time and toil. The more he associates the greater is the economy.

Economy of effort is not limited to human endeavour—it permeates the universe. Even plants do not waste effort in seeking nutriment and growing toward the light; but man, and **MAN ONLY**, economises through **EXCHANGE**. Man is the **TRADER**.

The result of these inherent human qualities is the production of an **INCREASING ABUNDANCE** and **VARIETY** of **WEALTH** with **DECREASING EFFORT**—a decreasing amount of toil, but an increasing efficiency.

Trade is the exchange of good things for other good things—another natural economic balance.

Tariff barriers and other measures designed to restrict trade are un-economic. Though vigilance is necessary to prevent rats and plagues, etc., from infecting our shores, why should we prevent the influx of good things ?

Since imports are purchased by exports, obviously the greater the volume of imports the greater the volume of exports—necessarily produced by labour. Hence the greater opportunities for employment in a **normal** economy.

Man's marketable production (termed wealth) is the **SOCIAL BLOOD STREAM**, and to the extent that its circulation is restricted there is disorder. When this circulation actually stops, the social organism ceases to exist. The strong rhythmic pulsation of the market is the heart-beat of normal society; but the febrile pulse of the wartime market, the intermittent pulse of a market subject to interference, and the lethargic pulse of the depressed market are indications of disease.

The **REALIST** is not afraid of commerce; for trade promotes more than material benefits—it bears the light of knowledge, elevates the arts and animates good will, which is the essence of brotherhood.

Trade opens the resources of the world to the world, and is the natural process by which, ultimately, the myriad peoples of the earth will evolve to one harmonious society. For **TRADE** is the “**DIFFUSER** of **KNOWLEDGE**, the **ERADICATOR** of **PREJUDICE**, the **EXTINGUISHER** of **WAR**.”

### *Access to Natural Resources.*

One of the facts of life is that access to natural resources is essential to life; hence the anti-social effect of land grants (and other means of conferring or acquiring a monopoly of natural resources), which permit the descendants of some families to exact tribute in perpetuity from the descendants of other families. From such measures we trace the division of society into tribute receivers and tribute payers—classes which, to a varying extent, receive wealth without obligation to serve, and classes which, to a corresponding extent, are compelled to serve without due reward.

Here is the essence of conflict which has blighted every civilisation. Even in Sanscrit we read : “To whom the soil at any time belongs, to him

belong the fruits of it. White parasols and elephants mad with pride are the flowers of a grant of land."

The inequity and the anti-economic results of private monopoly of natural resources are obvious. The absurdity of such monopoly is illustrated in the following incident :

Hodge, an English farmer, at the ripe old age of eighty, had never seen the sea until, acting on advice to bathe his chronically tired feet in hot sea water, he stayed a few days at "Diddle-by-the-Sea." He marvelled at the sight of "thousands of acres of water," and inquired of the local estate agent, "Be 'ee in charge of the sea ?"

"Yes," replied the agent. "What can I do you for ?—I mean, what can I do for you ?"

"Would 'ee mind selling me a bucket-full of t' water ?"

"I'll be happy to oblige—if you provide a bucket and carry it yourself. The price is only one shilling per bucket."

Hodge was delighted with the bargain, and on the following day he returned for more; but on this occasion the tide was out, and, where the water had been, Hodge gazed at a broad expanse of bare sand. "Goodness," he exclaimed, "thou'st sold a lot—I bet thee did well !"

We smile at the simplicity of Hodge who, from a fellow man, purchased a portion of Nature (sea water) at the price of one shilling per bucket. Yet, since we from our fellow men, purchase PORTIONS of NATURE (including business and home sites) at prices varying from one to thousands of pounds PER FOOT, are not we somewhat naive ?

From a humorous point of view, private monopoly of land is the greatest joke in history; economically and morally it is the greatest tragedy.

Although as civilisation advances, we expect to pay for the right of exclusive possession of the land we use, yet to whom should such payment be made ?

At this juncture we should examine the needs of society.

### *Government.*

The need for government arises with the development of society. Citizens by mutual consent, formulate laws for the protection of life, property and morals; with further development the necessity for highways, transport, reservoirs, etc., is recognised. With the growing social elaboration, administration becomes more complex, and public utilities are essentially more diversified and extensive.

Hence the NECESSITY for A CONTINUOUSLY INCREASING SOCIAL FUND to meet the CONTINUOUSLY INCREASING SOCIAL NEED.

Here is the most momentous question of social science, a question that has been the subject of endless debate, honest research and deepest intrigue. How shall revenue be raised and constantly augmented ?

While through the centuries tyrants mercilessly imposed increasing burdens of taxation, men of purer purpose investigated a source of revenue which, while increasing with social needs, could be drawn upon (without involving oppression or corruption) by a measure which would allot to society, all that is socially necessary and leave to the individual all that equitably is his.



So, while scientific discoveries were suppressed or ignored, history records the operation of corrupt and complicated schemes of taxation, which have been (and still are) sinister in nature and predatory in effect.

Yet while complications become more complicated and confusion "worse confounded," the fact that THE SOCIAL ORGANISM GENERATES REVENUE is overlooked.

The vital fact of social life—of which realists are not afraid—is that LAND RENT is SOCIETY'S REVENUE.

Land rent is payment for the exclusive right of land tenure. **This right is essential to economic production and to family life.** Land rent does not include payment for the use of buildings or other improvements.

Although land is the free gift of Nature, land rent is equitable and necessary because of the **varying advantages which attach to special sites and areas.** Naturally land rent is highest where advantages, especially social advantages—proximity to business centres, transport, etc.—are greatest. Land rent is the measure of such advantages.

Since (for a given result) less effort is required in production on superior land than on sites where advantages are poor, we trace the origin of land rent to the human urge to ECONOMISE EFFORT. Also, the fact that the price of land increases as population increases and public utilities are extended, indicates the natural and proportionate secretion of revenue. Land rent is inseparable from society. While crops, buildings, etc., are the result of co-operative individual enterprise, Land Rent is the PRODUCT of ASSOCIATION. Where there is no association, however industrious the land owner may be, there is no Land Rent. Where there is association, however indolent the land owner may be, there is Land Rent.

Obviously the NORMAL and INTENDED SOCIAL ORDER will function when **taxation and other obstacles to trade are abolished** and land rent—the CONTINUOUSLY INCREASING SOCIAL FUND—meets the CONTINUOUSLY INCREASING SOCIAL NEED FOR PUBLIC REVENUE.

This natural balance—SOCIAL FUND and SOCIAL NEEDS—is so delicately and beautifully adjusted that, in addition to the equilibrium between revenue and social development, there is a balance between social payments **made** and social benefits **received**.

High land rent is the price of great advantage, and low land rent is the compensation for lack of advantage. Truly LAND RENT is the EQUALISER of OPPORTUNITY.

The reader should note that Land Rent is not an additional levy; it is a levy we are already paying.

### *The Average Property Owner.*

The conversion of natural revenue to its intended purpose would remove the obstacles which hinder the natural functioning of society, and would involve no injustice to individuals. In the absence of taxation each would receive in goods and services, per medium of money, the full reward for efficient effort. Property owners would retain all that is due for the use of premises, while (except in cases of speculation and monopoly) the elimination of taxation would more than compensate for the personal loss of land rent.

## *The Price of Failure.*

The failure to use the NATURAL REVENUE for its NATURAL PURPOSE is the cause of the following obstructions to peace and progress :

- (1) **Taxation**, which increases the price of commodities, bears most heavily on those with many dependents and punishes the industrious.
- (2) **Land Monopoly**, which, with unceasing malignancy, absorbs—through the medium speculative of land rent—all the benefits of progress, but which yields no benefits in return.
- (3) **Land Speculation**, which “corners” land in advance of population, forces the price of land far beyond the normal, and thus produces inflated land rent. This inflation of land rent, privately appropriated, with a corresponding de-flation of wages, accelerates the process by which cancerous monopoly flourishes, while genuine industry languishes. Monopolies, knowing no domestic limit, extend through the agency of foreign investment, to other lands. They control, and seek further to control, the richest resources of the earth. Governments under their sway are instruments of oppression, and, when the monopolies of some countries desire to exterminate their rivals in other countries, then—under national banners and in the name of Freedom—they wage WAR. Where land which men desire to use is idle, men also are idle. Inflated land rent, plus taxes, causes poverty and periodical depression. In countries where monopoly of natural resources is most firmly established, the expropriation of the masses from the land of their own country gives rise to the pseudo theory of over-population and the supposed need for territorial expansion. In such circumstances, little compulsion is needed to induce men to join the standing armies. A regular income and a smart uniform are more attractive and dignified than hunger and rags. Thus men who normally should be producing wealth, become a burden on production and a menace to peace.

## *Tariffs.*

Tariffs (except revenue tariffs, which are unnecessary) are plausible instruments of privilege. Though masquerading under the beneficent name of “Protection,” they are instituted and maintained solely for the protection and augmentation of monopolies. They obstruct trade—which is the essence of civilisation—and foster prejudice and conflict. Realists will face this fact : “If goods do not cross the frontiers, it is only a matter of time before soldiers (or lethal projectiles) will.”

So, periodically, as the REVENUE DESIGNED by NATURE for SOCIAL GROWTH is absorbed by ANTI-SOCIAL GROWTH (monopoly), the stage is set for WAR. The policy of “guns before butter” becomes popular; the invention and manufacture of implements of death are regarded as the greatest national achievements, and the PERVERSION of SCIENCE to a momentous AGENCY of DESTRUCTION is inevitable.

Whether individually and socially we shall ENJOY LIFE or ENDURE a MORBID EXISTENCE depends upon our choice between SOCIALISED

## NORMAL LAND RENT MINUS TAXES or PRIVATELY APPROPRIATED AND INFLATED LAND RENT PLUS TAXES.

### *Moral Qualities of Human Nature.*

Moral concepts are natural, and moral codes are inseparable from civilisation. In this paper we are concerned mainly with laws which guard man's equal and inalienable rights to life, liberty and property.

Since access to natural resources is essential to life, all legal restrictions and accepted customs by which in any degree, men are denied **equal** means of access to these resources, are a negation of the law "Thou shalt not kill."

Since true liberty is equal liberty in all moral activities, all inequities are degrees of slavery.

"Thou shalt not steal" concerns the right of property, but—what is property? Does the term include the rivers, atmosphere, oceans or other natural resources?

Obviously only the products of human labour are morally and logically subject to ownership; e.g., to gather wild blackberries by the roadside is not theft, but forcefully or stealthily to appropriate berries which others have gathered, is theft.

Hence taxation, which deprives workers of a portion of their wages, and the private appropriation of land rent, which deprives society of its revenue, are theft.

Morally, we are bound to seek and defend the rights of others as diligently as we seek and defend our own—a concept which should induce equity rather than alms-giving.

### *The Source of Morbid Conditions.*

Evidently the causes of morbid obstructions which disrupt society are :

- (1) Lack of knowledge of the economic principles arising from human nature and of the intended natural functioning of the social organism.
- (2) Failure to honour the moral code.

Briefly, morbid obstructions are the result of ignorance and immorality. Evidently the remedy is KNOWLEDGE and MORALITY.

Where there is knowledge but no sense of moral obligation, such knowledge is used solely in the acquisition of wealth and power, with the sinister and inevitable consequences—exploitation, monopoly and war.

Where there is a lofty concept of moral responsibility but complete absence of economic knowledge, well intended activities ultimately are ineffectual and sometimes disastrous.

The morally wise but economically ignorant, resemble the very good woman who detected a peculiar odour. She thought that gas was escaping, so she struck a match to see if it was gas, and—it was gas!

In the normal social order and in normal individuals there is a perfectly adjusted balance between social knowledge (economics) and social responsibility (morals).

Unfortunately, we are far from the normal order, and perfectly balanced personalities are few and far between.

Yet if the marvellous inventions of to-day and the presumably even more marvellous inventions of to-morrow, are to be devoted entirely to beneficent purposes, obviously SOCIAL SCIENCE (which includes economic and moral principles) must keep pace with our TECHNICAL ADVANCE.

### *Immediate Consideration.*

To increase and accelerate technical science without similar attention to social science, is as impracticable as an attempt to drive a giant high-speed locomotive on a frail and uneven track.

The twin divisions of social science, ECONOMICS and MORALS, are as essential to sustained progress as are the two rails which bear the speeding train. A locomotive designed for two rails cannot run on one.

Also, as the load overhead becomes heavier and the velocity is increased, the track needs to be strengthened, better balanced and generally improved.

So far as railways are concerned, insecure rails are not tolerated; yet, with regard to social progress, through technical science is daily augmented and accelerated, the twin dangers to society—IGNORANCE and IMMORALITY—which periodically incur wreckage and carnage of increasing magnitude, are tolerated BECAUSE THEY ARE NOT DETECTED.

These pages are written with the object of directing attention to the urgent need for immediate consideration of social science, and with the hope that further investigation will be made.

To acquire and diffuse knowledge of this subject, which involves the life—or death—of civilisation, is never "waste of time"; actually we waste time if we fail in this respect. Realists will admit this high responsibility and inescapable obligation.

At the conclusion of World War I., Sir Oliver Lodge, discussing atomic energy and the possibility of releasing it, said: "Whether man will ever learn the secret of these forces I know not, but I pray that the secret will not be learnt until our minds and morals are far other than they are to-day."

Had the science of human association received the same attention as other sciences, the war criminals who faced trial at Nuremberg could never have gained power.

Only enlightened and moral communities may elect enlightened and moral leaders—"Strong men, sun crowned, who live above the fog in public duty and in private thinking."

Responsibility regarding human association is great or small according to circumstance. While much is expected of those in high places, we should not underestimate the obligations of the lowly.

Comparatively few have the opportunity to awaken interest in this vital subject in the college, from the public platform, or by means of the radio or the press. Mostly our activities are limited to a circle of friends and the home, but the home influence is by no means the least.

Who may observe children and their grace and joyousness, without the hope that they shall never be the victims of violence and that their songs shall not be silenced by the cacophony of war ?

In the course of a few years they will have civic responsibilities, and these matters of happiness or misery and life or death will be in their hands. Are they prepared to meet their obligations ?

We do not hesitate (in the individual and physical sense) to enlighten the adolescent concerning the facts of life; yet, are not the FACTS of SOCIAL LIFE at least equally important ?

In the absence of social knowledge, how shall the rising generations protect themselves against exploitation and war ?

Whether this subject, which involves the fate of our civilisation, is considered or ignored, treated seriously or facetiously, scientifically or fanatically, depends to an immeasurable extent, on the home influence. The escapist regrets that children are born for "cannon fodder" ! The true realist rejoices that children are born to renew the social organism and carry civilisation forward.

Whenever subjects of social significance are discussed, we usually express our ideas. Remembering that all we say is a contribution to peace—or to war, to order—or to chaos, to life—or to death, surely it is just and necessary that we shall be called to account for every idle word.

The natural social order operates with economy and equity, but to the extent that man's enactments transgress this immutable order, co-operation and construction are displaced by conflict and destruction. From this FACT of LIFE, however deeply the escapist may bury his head, there is NO ESCAPE.

### *Enlightenment.*

In all English-speaking countries—and to some extent in other lands—education, on the lines suggested in this paper, is in progress. Schools of Social Science, cherishing the ideal of beating swords into plowshares, visualising the joyous generations of the "loftier race . . . which yet shall rise, with flame of freedom in their souls and light of knowledge in their eyes," knowing that ultimately—

"Nation with nation, man with man,

Unarmed shall live as comrades free;

In every heart and brain shall throb

The pulse of one fraternity"—

these schools indicate the path of REALISM by which this IDEALISM is to be attained.

Yet, since "where there is no vision the people perish," realism alone is not enough. Idealism is a natural and necessary incentive to every worthy endeavour. Realism and idealism are natural mental balances, and equally essential to material and moral progression.

Voluntary association is the spirit of progress. Every extension of association decreases drudgery (mentally and physically), increases abun-



dance, and promotes further opportunities for "a wider, fuller and more varied life."

Association, linked with conditions of equity, is TRUE CIVILISATION. Such association, while opening the vast resources of the earth to the multitudes of men, would eliminate prejudice, suspicion, fear and war.

Only when time and effort cease to be wasted in conflict shall we fully comprehend the infinite and varied talents with which mankind is so richly endowed.

As science—in providing taxless, cheaper, speedier and more comfortable means of transport—virtually annihilates distance, even the humblest could find opportunity to travel and enjoy the varied scenes and customs of other lands and races.

In view of the fact that, despite man-made obstructions, association even now increases wealth, decreases toil, and immeasurably extends our mental and physical powers, we may, without exaggeration, indicate that the normal tendency of CIVILISATION is to confirm the inborn concept of brotherhood, place Aladdin's Lamp in our hands and spread the Magic Carpet at our feet.

And THIS is LIFE.

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*"There is in human affairs one order which is the best. That order is not always the one which exists; but it is the order which should exist for greatest good of humanity . . . . man's duty is to discover and establish it."*

*—Emile de Laveleye.*

*"We are engaged in a race between education and catastrophe."*

*—H. G. Wells.*