



Progress

First published May 1904

No. 979

DECEMBER 1991/JANUARY 1992

PRICE \$1 SUBSCRIPTION

Registered by Australia Post Pub. No. VBH 1433
ISSN 1035-1396

Editors: G. A. Forster, B.A., B.Sc.;
H. B. Every, Dip. E.E.; E. M. Best

POSTED WITHIN AUSTRALIA
(For overseas rates see

OUR PHILOSOPHY

We believe that the Earth is the birthright of ALL MANKIND.

We recognise that for most purposes it is essential for individuals to have exclusive possession and security of tenure of land.

We believe that those who have exclusive possession of land should COMPENSATE SOCIETY for being excluded therefrom.

We believe that such compensation paid annually would meet the costs of Government and permit Society to abolish all taxes on LABOUR and on goods produced by labour.

THE FRUIT AND THE TREE

by Shirley-Ann Hardy

Two people from their own differing internal standpoints are surveying today's social scene.

One, observing that the work ethic is not what it should be – that large numbers of people have become so corrupted by a work-shy mentality that they are happier to live on the dole, or by any other means, rather than engage in honest work – viewing the scene from his particular internal standpoint, and feeling that such a social feature is alien to him and is a disgrace, becomes highly critical and judgemental of these "lazy" ones, declaiming against them with indignation.

The other, viewing the scene from a different internal standpoint, sees that the thing, within its own framework, is in every feature exactly as it should be.

Wasting no energies upon indignation at these trivia, he recognizes the scene as only a beautiful confirmation of one of the great teachings of all the masters. As expressed in the Bible, in Matthew ch. 7:

"... Every good tree bringeth forth good fruit, but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit... Wherefore by their fruits ye shall know them."

Relating these words to the scene, he is now for the first time struck too, by the last eight words quoted. He realizes that they are no mere observation, but contain a hidden injunction. They warn us not to linger among the trivia of the scene that is presented to our gaze, but

to allow these to lead us deeper, to the structure upon which they rest.

Now, too, he was for the first time struck by a further "warning", woven into the above words practically wherever they appear. To quote from Luke this time (ch.3):

"And now also the axe is laid unto the root of the tree: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire."

Unless we manage to wrest our gaze from absorption in the trivia of a situation, we will not see if the moment comes when the whole is cracking up around us from its innate rottenness. Like the proverbial attendant on the deck of the Titanic, we will remain busily rearranging the deck-chairs while the waters are closing over our heads.

In the socio-economic scene, we have just witnessed the colossal fall of one rotten "tree" over the major part of what is called Eastern Europe, and the attendant pains and anguishes that must follow from the sudden collapse of a whole social order. Are we sure that the "tree" of socio-economic order in the West is really so much more secure than that of the East has proved?

Let us look at the West's situation in the light of the succinct saying, "Where some people get something for nothing, others get nothing for something."

The major part of any enterprise in the West, whether it be house-building, the setting up of a business, creation of

sports facilities, or whatever human activity may be involved, is the obtaining of the necessary land upon which to establish it.

In a society where land is treated as man's capital, money must be paid to acquire it.

Now what did the land cost to produce? Nothing.

It is clear that the socio-economic structure of the West contains, then, in huge measure, this inbuilt flaw of "some getting something for nothing", and hence also its inseparable obverse of "others getting nothing for something", one working without getting a full return for their labours – (for labour is at the root of all human production).

Whilst the features of this robbery may not be clearly seen, nor its mechanism identified, a subterranean sense of its presence inevitably pervades the whole of society, corrupting those on the advantaged, as those on the disadvantaged, side of things.

The disadvantaged, the great mass of the people, who must pay for access to land and have nothing to pay with but

INSIDE:

- Land profits to fund cities
- Land Tax Philosophy lives on
- Dates for your Diaries

(See Back Page)

the wages from their labours, know well that somewhere they are being robbed.

Could anything be more calculated to create what may euphemistically be described as, (on both sides), a "work-shy" mentality?

"Some people get something for nothing, and others get nothing for something." Could anything more simply summarize the essence of an unjust society which contains the fatal seeds of its destruction within itself?

Can the West, then, still hope to escape the kind of upheaval that the East has seen? Can enough people awaken in enough time from their fixation with the details of the scene to join in the push for real, fundamental change? Why do so many remain so obsessed with particulars, and resist examination of the whole?

It seems that the painfulness of the outcome of such overlooking is one of the pathways of learning for mankind ... as the invincible Law of Love finally, in its own time, moves to remove root and branch which has become fruitless for society.

Can there be sufficient awakening, in sufficient time, from the obsession with particulars, to cease resisting examination of THE WHOLE? An ancient Greek has a proverb which enables you to say very neatly: I have not noticed that I have overlooked . . . something very important!