

East Presses . . .

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It is the proper function of the church to serve as a guide, and as the teacher, of the community, and to give it moral support and unity of purpose in the proper ordering of all the aspects of its life, and to act as the centre of all social activities in the community. This can only be accomplished by a strong authoritative church, which is established by the community, in authority over schools, and over "information" media, press, drama, films, etc., to serve, not directly the "people" or any section of the community (the mere immediate serving of the peoples' pleasure may as easily be served while promoting falsehood as truth; by representing, in dramatic form, the most unlikely or most abnormal circumstances and treating them as if they were entirely normal, it is possible to glorify any evil, to ridicule any nobility, to distort any set of values and to promote any philosophy), rather it is to serve God by obeying his laws above all. In other words, to promote in all things that which is the best, the most perfect and the most beautiful; "seek ye first the Kingdom of God and then the rest" (food, raiment, happiness, etc.) "shall be added unto you".

Beauty has been defined as "the best to be expected under the best of conditions". If we are unable in a job to measure up to this standard of beauty, if we can or will not produce the very finest that might be expected under the best of conditions, we should not be undertaking that job, rather we should leave it to those who are better able to do a proper job as should only be done -- to the greatest possible glory of God. If circumstances are such that it is impossible for us to build according to such a standard then we should direct our energies to obtain those circumstances which can provide "the best of conditions". We should not undertake a task without the best tools for that task, whether these be mental or physical, whether they be music, intellect, courage, skill, sufficient capital knowledge, etc. If it cannot be said of anything that we build or do that "it is to the glory of God", then that thing is not as good as it should have been. This means that no longer will we consider, as symbolic of progress, large, ugly and impersonal factories crowded into huge overgrown cities where row upon row of identical machines operated by workers carrying out identical operations, endlessly multiply identical processes under a monstrous single roof, instead of individual units or groups of units being distributed among smaller villages or among individual households where the worker might find a personal sense of satisfaction in his own enterprise and the whole family could co-operate with him and share in his interest. All this means also that we shall no longer consider "fast growing towns" as healthy towns. The happiest and best built communities can only be designed for one size of population not for an ever changing one. In these respects the Mediaeval landlord who planned whole parishes with fields and commons and roads, with church, castle, cottages and mill, of brick, timber, and stone, builded far better than we in our pecuniary society of today, nor will we any longer consider mere "production" as commendable no matter of what useless, false or wasteful thing.

But the modern church does not serve the purposes of its existence as a mere ornamental monument (or several "monuments") in the community, divided into a hundred sects (as exemplified especially in the myriad "dissenting" (non-apostolic) sects of the Protestant church) and shorn of its schools and of all its influence over the practical secular affairs of the community. This condition of the modern church is the result of false concepts regarding the "progress" of enlightenment, and of freedom arising out of the Renaissance and the Reformation periods. It is the greatest mistake to believe that the progress of freedom is served by the separation of the schools, and other information media, from the church. Under the modern system of secular schools it is impossible for the child to be taught in the principles of the church and the monstrous "national" or international institutions which control a large part of the output of the press and of the output of films from Hollywood, etc., are, as expressed by Dorothy Sayers, anything but a forum of the free expression of any opinion which is not sponsored by the owners of the institutions. These institutions exist not so much to express opinion as to manufacture it (see Dorothy L. Sayers: "Unpopular Opinions" . . . a new publication).

And just as there is but one right which is above all else (but one God) so there is one concept only of political organization which can achieve the highest aims of society. Today there are many men who have deserted the standards of their fathers to howl with the pack (honor thy father and thy mother that the days may be long). Young men with political appeal find it difficult to stand up for "reactionary" principles where there is so little to give them moral support. We are told it is old-fashioned to vote for a principle "just because our fathers did". Educated men daily deny their own better knowledge rather than avow under duress principles which are not only the fundamental justification for the existence of the church but the only justification for political rightism. (It is only these elements in the population which have the highest intellectual capacity who can ever achieve the proper qualifications for, and therefore have the right to aspire to, the leadership of society.

There is no greater tragedy than that which results, not only to the individuals concerned but to the society, from the attempt to place little men in high places -- entirely aside from the most serious consequences of incompetent rule.

Gone is the sense of satisfaction from good work, which comes only to the man who doing the type of work for which he is most eminently fitted by his natural characteristics (whether that be mechanic,

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ber has been reported as dancing a jig in the House of Commons, and the Member was inclined to think that jiggling in the House would cost her whatever dignity she had. She thus presented herself as a political figure trembling on the precipice of ruin -- all because she either jiggled or did not jig in the Commons. I thought the whole affair only slightly less funny than the joke about Gaitskell's cousin, and the Member and the newspaper were as boring as only we can be when we lose our sense of humor.

What these things represent to me I dare not say. Perhaps a little more hot water for the frog?

farmer, fighter, president, clergyman or king). Discontent, disorder, and crime, are the natural results of such false organizations. Serious crime and gangstering as has been characteristic of American cities resulted inevitable from the admission of large numbers of immigrants, beginning near the end of the last century, of a type with inferior mental capacities who have been made to feel that they had every right to compete with the natives on the same level for the same honors ("any man can be President", etc.) Few proverbs better represent a fundamental lesson than this one which, in describing the histories of great civilizations and states: a nation RISES by its right hand, RIDES on its back, and is RUINED by its left hand. To be ruled by its "right hand" is the only way that a nation ever achieves harmony, stable prosperity, and success. For followers of more leftist trend to believe that they can achieve greater happiness and prosperity for a particular class society) by securing control of the leadership in the hands of that class is mere delusion. Though they might achieve a greater proportional share of the total financial returns, that total will be so diminished in value that there will only be a resultant loss. The rewards which accrue from the expenditure of our energies do not and never will depend simply upon the amount of our efforts. They depend rather upon how effectively our labours are organized and directed. That society that has the best rulers will, other factors remaining constant, be the happiest and the most prosperous society. And just as superior strains of grain or herds of livestock for breeding purposes are obtained by careful selection and the preservation of family trees and by special provisions for their welfare, so only in exactly the same manner can a reserve of men of superior capabilities for leadership material be secured.

And is an essential law of life, and no less of human life, that there is always the tendency of any population to multiply by geometric progression (or compound interest) until checked by lack of living space, starvation, disease, etc. And this law applies agricultural mechanization, or the atom notwithstanding; though by some method we might succeed in doubling, quadrupling, or even further increasing the present annual production of food in the world, even if food were the only limiting factor no such progress could for long outstrip the law of compound interest, at high rates, by means of which breeding humanity could quickly take up the slack between available food supply and mouths to feed.

It is essential that there be some check upon the ever pressing tendency in a society for the population to multiply beyond its living space if that society is to be preserved from the consequences of overcrowding and progressively declining living standards for the whole population. And such a check must operate (in the absence of selfcontrol over procreation which, unfortunately, is least likely just among those classes with the lowest mental potential where it is most necessary) ultimately through starvation, vice, and disease, etc. It was the statement of this principle by Thomas Malthus (born in England, 1776) which led Darwin to propound his theory of "survival of the fittest". But the Malthusian principle then, as even today (from popular press, Hollywood, etc.) aroused such a protracted storm of calumny, as did not greet Darwin. Malthus was a clergyman and a devoted servant of God. His aim, as expressed by himself was to promote the happiness of mankind by discovering the causes which have in the past hindered the progress of this happiness; which aim could better be accomplished by pointing out the real possibilities of progress than by including in vague dreams of perfectibility apart from the actual facts which condition human life.

Any system which aims to promote the welfare of society by preventing the incomes of any of its members from falling below a fixed level of subsistence ("Baby Bonuses", milk bottles at every door", etc.) rather than by seeking to raise the average efficiency of the society as a whole, is based upon error which must necessarily defeat its very aim of increasing the welfare of the masses of the population. In deciding what constitutes true progress or true humanitarianism, it is necessary, as in a game of chess, to look beyond the immediate consequences of our moves.

D. B. MacFean

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