

Australianism, New Way of
Life Through Cooperation

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AUSTRALIANISM

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A revolutionary document showing that all human activity throughout history is subject to simple natural laws which can be applied by all in reforming human society.

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FOREWORD

Capitalism, Communism, and "Socialization" policies stand condemned for their blind faith in "competition" and the "profit-motive". "Australianism" emphasizes the mystery of human wisdom, its importance as the source and aim of progress, and also the fact that all human activity takes place in order to satisfy, ultimately, the needs of the individual.

The author's background and education are urban and industrial, and for a number of years he has worked at many vocations, patiently observing humanity, and seeking a philosopher's insight in the daily problems of human nature.

He has lived the life of the practical worker, inventor, adventurer, creative artist, and suburban commuter, and has detected a deep spiritual frustration throughout the community. Its suggested cure is twofold. A spiritual remedy can liberate the individual from an enslaving materialistic conception of human happiness, while an economic cure shows the correct utilisation of the soil to be the key to social reform. The reader is advised against hastily condemning the author for a rural bias, for he has drunk deeper than most the many joys of living in a scientific age, and desires merely to bring these joys more completely within the compass of everyday life.

THE THEORY OF REVOLUTION

Since earliest times, human understanding has been widened by the discovery of natural laws. Intellectually alert people, irrespective of their material circumstances, have discovered simple truths that come ever closer to fundamentals; truths that have produced, throughout history, revolutions for good or bad, according to their accuracy.

These laws have not been revealed uniformly across the broad field of human endeavor, co-ordinating in a well-balanced religion or philosophy, but have appeared at random, causing frequent deflections from the path of fastest progress.

At any time in history, the beliefs held, and the social motives acting, are the result of this random evolution, and are transmitted by the moulding of successive generations into whatever degree of confusion and ignorance exists at that time.

This is no less true of the present day, and the unprejudiced observer must be prepared to see each and every idol of popular worship demolished if necessary.

Consider the human race in a thousand years' time. If modern barbarism does not destroy the world within a few years, it can be expected that the human way of life will have developed into, by that far off date, something wonderful and enchanting beyond belief, taking into account the present rate of progress. Historians in those times will no doubt see the change over the whole millenium as the result of a single, simple, cause.

As the human vision widens into a larger perspective, the basic nature of all existence becomes clearer and easier to understand. The unbiassed student must, therefore, search always for simpler and wider laws in striving to understand all things.

In understanding the deepest problems, there should be no such thing as over-simplification, therefore, but only inaccuracy. The supreme maxim of scientific philosophising is, according to Russell, "wherever possible logical constructions are to be substituted for inferred entities," which suggests the same point.

People who say that things change very slowly are merely revealing their lack of imagination. The cause of human progress through the ages must be unchanging and, as seen by God, simple in the extreme. This notion is, in essence, the single source of all great human inspiration. Atheists, and some impatient scientists, challenge the believer to produce God for inspection, like a rabbit out of a hat, suggesting unconsciously that a rabbit could have created the universe.

In the realm of philosophy, it is possible to "prove" any argument whatsoever. The impatient demand for the immediate

solution of all problems, however, is based upon the false assumption that the human mind is an absolute observer, rather than an instrument that is obviously evolving. This should not discourage the search for the absolute, for its pursuit is the only way to acquire an improving perspective of all existence. This improving perspective is the simple meaning of spiritual development and the immediate cause of human progress.

In these pages, "mind," "happiness," "soul," "spirit," "personality," "wisdom," etc., are used broadly to denote the stronger creative link with the infinite which distinguishes man from the beasts. The tendency of professional philosophers to expend their reforming energies in debating the meaning of words has always resulted in a large proportion of the world's peoples remaining at a low cultural level.

Three simple laws will be given which, together with several simple suggestions for facilitating clear thinking, will enable every individual to understand himself, his fellows, and society in general, and to initiate a world-wide transformation into a new co-operative society and free way of life such as mankind has never before experienced.

LAW No. 1: THE LAW OF HUMAN NATURE

This law describes a quality of the human personality and the source of happiness.

It seems likely that the human mind must grow continually, to become illimitable in time, space, energy, and matter, through an understanding of their origin, and that such growth is the source of happiness. This means simply that the perfectly happy person has a broad outlook on all things, and that while he strives always to understand life's secrets, he refuses ever to believe he has mastered them. He thereby retains always the freedom for further mental expansion, which is the vital condition for an unshakeable happiness.

The history of human thought is littered with countless futile excursions into idolatry, which are equivalent to varying degrees of narrowmindedness, or the failure to see the human mind in its eternal context.

Western civilisation is the result of a forwardness of the intellectual minority in understanding the immediate physical environment, to the exclusion of real human nature. It's God in mechanism, rather than the creator of the constructors of mechanism. Almost all Western people devote their lives to the "means of exchange," buying and selling, "competition," publicity, sex-worship, mass production, etc., rather than the enlightened pursuit of an immortal happiness, the cultivation of humanity for humanity's sake, and the diligent questioning after their Creator's plan.

PRACTICAL REVOLUTION

In order to bring about the desired re-organisation of human affairs, the supreme need is for every individual to picture in his mind the kind of leisured life he would like to lead in a beautiful home setting. Nearly all the heaped constructions of capitalism are unnecessary to real human progress and are an insult to the thwarted aspirations of creative beings. The individual must fill his mind with positive, constructive plans for the original things he would like to do in a new world. The joys of creation can only be experienced individually, and are never bestowed by the possession of a sum of money. Spending a lifetime accumulating money removes the joy from most of it.

No person has ever given up a project for want of brains, but only through lack of patience, money, materials, equipment, or time. Brain power is restricted only by restricted creative facilities. Capitalist society is not organised for progress, but only for circulating money, and individual ingenuity is repressed to serve the restricting needs of investment-security and long-established commercial follies. The dominant picture in the minds of all people should be of a spacious life lived in a home of beauty, with ample access to all creative requirements, such as community workshops, libraries, playing-fields and natural resources. By filling his mind with all that which is splendid, the ordinary citizen can strengthen his own intellect and self-confidence.

Skilful people can easily grow more than half their food under existing social conditions, and this self-sufficiency should be extended on an individual and co-operative basis. Money speaks all languages only in a primitive world, but "know-how" is the wealth of a scientific society. Skills are best transmitted and developed upon the basis of a constructive and stimulating home-life which offers absolute creative freedom together with access to the highest authorities in every branch of learning. A tragic effect of the separation of man from the source of his livelihood is the hungry wanderings of the unemployed homeless, in time of depression, when a full stomach is so easily assured with so little effort in a civilised home. Human ignorance has caused drinking, gambling and commuting to usurp the little time that is needed to maintain a home-garden.

It is important for all to realise fully the extent of the psychological confusion existing throughout the world to-day. The needs of the civilised individual, as set out in Table 3, PP. 17, are all that is needed to guarantee absolute material security from the cradle to the grave, plus the kind of creative stimulus that nurtures the world's greatest adventurers. If people grew up in such an environment, they would inherit a

masterly outlook on the world and the enlightened desire to fulfil their natural destinies. Mankind would then be, in fact, the "lord of the earth."

A self-disciplined relaxation of all the primitive tensions which possess men's minds to-day must occur, for they are the result of the inhuman capitalist craving for money. Intelligent people, by merely recognising the negative, restricting nature of the conditioning process imposed upon their minds by civilisation can, in one stroke of self-enlightenment, replace it by a natural and serene wisdom. Through conscious resolution alone can men achieve the self-control which will permit them to understand themselves and their fellows, and to master their environment

The unnatural craving for money throughout civilisation leads to the degradation of all that is worthy in human relationships, and strenghtens primitive passions. When it is suggested that, in the realm of economic activity, people should ignore money and merely secure directly all their personal requirements, the first reaction is one of incredulity, because all social relationships are poisoned by the primitive falsehoods upon which civilisation is constructed. Brought up in an environment of material abundance and intellectual ferment, people would not be dominated by greed but would naturally pursue the myriad non-oppressive tasks that challenge the creative instincts. When all men value each other as fellow-crusaders in the conquest of human destiny, they will search instead for all that is noble in human nature, in order that they themselves may derive maximum benefit from it. The intellectual qualities fostered by a loyalty to eternal values inspire all that is admirable in human endeavour.

Undue complexity besets reformers whenever social problems are approached from the economic standpoint, because the leisured, secure, constructive and spontaneous way of life is itself the final goal; it must not be sold for money but simply enjoyed. The new way of life can never be rewarded by money, for real happiness is a purely spiritual attainment. The economic approach in all matters of working hours, holidays, social services, subsidies, etc., accepts the falsehoods upon which industrial civilisation is constructed, accepts the stupidity of allowing money to stand between the community and the environment it must utilise. It prevents men from seeing their lives as a single enriching pilgrimage on the road to eternity, and shatters the community into conflicting and frustrated pressure-groups.

The masterful individual must become the key symbol in all social thinking. The individual is fundamental throughout history and all other institutions should be designed, modified, or rejected, to serve his requirements.

Retailers are applauded for seeking more "freedom" by attaching themselves for longer periods to the distributing system. Education inflicts upon most people the ambition to manipulate, which becomes the measure of human achievement. A slight effort of self-control will permit all people to co-operate in bringing the ideal economic system into being, and all activity should be viewed with the discrimination suggested by Table 1, PP. 7. Proprietors should consult one another in order to avoid duplication, and keep ever before them the vision of a secure society grouped about the soil, with the stimulating adventures of an expanding horizon a daily experience, not a dream of the remote future. Human ingenuity might invest every occupation, however humble, with a glamor equalling that of the Barber of Seville. The revolution will be entirely a masterpiece of the human imagination.

Most of the vocations of civilisation are an unnecessary degradation of human nobility, although throughout them all, are individuals who are aware of their frustrations, their undeveloped faculties and talents, and of the exquisite works they might produce if they were allowed to nourish their minds as nature intended. Throughout society are fine skills awaiting more worthy outlet, further cultivation, and application in healing the spiritually-stunted prisoners of civilisation. Real individual enrichment can never be promoted by monetary lures, but only the pursuit of happiness, which is its own priceless reward.

Having convinced himself of the importance of his three daily meals in achieving security, the intelligent man, wherever he lives, will direct his attention to the cultivation of the soil for the purpose of producing as many of his own needs as is possible, in co-operation with his friends. Many adaptable and simple machines have been devised to meet the requirements of intelligent people, but can only be used to best advantage in an enlightened community. If a respect of natural law existed throughout society, then at every level of activity the desired movements would automatically occur, along the lines suggested in Table 2, PP. 13.

Nobody would be harmed if all capitalist activities ceased excepting medical and essential services, and the food industries, in which a state of emergency should be recognised, for no reasonable society should permit their involvement in gambling and exploitation. All should then co-operate in the reconstruction of industry on an efficient basis, producing scientifically to completely meet civilised needs. The community should unite in a friendly, stimulating interchange of ideas in bringing about

the common ideal of a society fashioned to meet the needs of the individual. All skilled persons will find their skills automatically used to best advantage to themselves and to mankind without greater demands being made upon them than their own will to serve a great ideal. The order, reason, and beauty of all society will reflect the order, reason and beauty reigning in its inhabitants' minds.

Society to-day is designed about the conception of man as a robot made for chasing money, and is not fashioned to serve his needs as a spiritual being. Cities should be humanised into spacious places free from squalor, where human souls may find peace, stimulus, leisure, and a life that is zestful without being overpowering, adventurous without being exhausting, a place where, in a word, man is master.

The instruments of production are at a higher stage of development to-day than ever before, making the "means of exchange" question obsolete. Every enlightened society should produce goods in order to completely meet the civilised needs of every individual. Production-for-use would vastly reduce the necessary amount of work, allowing a greatly increased indulgence in the various creative and adventurous activities demanded by the intelligent individual.

The following sets out, in order of importance, the main causes of inefficiency in the capitalist economy:

- (1) Present-day activity is not grouped about the soil, and since food is by far the main item of individual consumption, an enormous waste of effort occurs in its distribution. The rural distribution of a co-operative community would permit the simple securing of most housing and furniture requirements by all, and the remaining needs of the individual should be produced by productive units established along the lines suggested in Table 2, PP. 13.
- (2) Capitalist cities should be spread out into independent communities, to abolish the time and labour-wasting criss-crossing of suburban travel and transport. All people can co-operate intelligently in adjusting the localities of their employment and homes so that more time can be spent in fashioning the confident and complete home-life which might permit more holidays, more adventure, and the cultivation of skills and versatility.
- (3) Unnecessary economic duplication should be eliminated.

- (4) All salesmen, banking, insurance and most paper-work is unnecessary.

Many countries have benefited from the fine culture of old Europe, though there have been some filthy importations. One very unfortunate event has been the diffusion of a philosophy which places all human qualities and motives in the same category as sticks and stones, and which advocates the pillaging of men by each other in the attempt to set up a privileged, unproductive ruling class. The dependence of the working classes to-day upon trade unions and politicians hinders the efficient and leisured society that will emerge when they co-operate their efforts and skills about the soil.

A tendency of all materialistic socialist thinking is to emphasise authoritarian legislation and the administrative mechanisms it demands. Such emphasis is directed at the wrong end of human activity, and should be placed instead upon the intelligent individual and the logical community co-operation which follows the recognition of true fundamental principles. The administrative and technical skills which run industry, as distinct from the purely financial string-pullers, are perfectly capable of shaping industry to meet the best needs of the individual and of humanity, and all other practical workers can appreciate the quality and integrity of their work, for they share with them the artist's pursuit of excellence for its own sake. Aspirants to political power, exploiters and oppressors, are frequently diverted in irrelevant argument, while practical thinkers who understand the purpose and direction of human activity are not deceived by politicians and their parasitic impositions upon the real workers of society. Reformers should advocate a full, joyous, and creative life for all, rather than poison people with the craze for money and the degrading, trivial perversions that go with it.

All politicians, trade unions, and spokesmen of the other traditional, unproductive capitalist excesses are opposed to the adoption of ideals which will make the ordinary citizen more completely the master of his own life, and so must encourage the sub-human worship of money. Since skill will be the new currency, the individual's wealth will be seen in the beauty of his home, and in the variety and excellence of its surroundings and facilities. A moron can possess money, but only a civilised intellect can fashion a noble way of life out of the natural environment. In the new society, the status of the individual will depend upon either his practical skill, his understanding of the best social ends to pursue, or upon his ability to show his fellows how to live the good life.

It is therefore completely futile waiting for political action, for the rise of the intelligent individual means the fall of all parasitic institutions, which are not likely to commit suicide. Political institutions are already being replaced by organisations for the co-ordination and dissemination of knowledge, which alone are essential to the continuance of human progress. They should not be supported, however, by taxation imposts, but should be grouped, like all other special institutions, about the soil, taking their needs from the abundance of the community, and giving in return their best services, immune from the influence of any sectional interest.

These suggestions must be followed with courage and decision, for they herald the most world-shaking reformation in all history. War causes the instinct for bodily survival to unite large numbers of people in a common cause. The aspirations of the whole human race to immortality will unite it in a crusade for human betterment unsurpassed in human experience. Opponents to the crusade will be as ants resisting the tide, whereas imaginative workers have merely to touch the pebble which will release the avalanche.

THE NEW WORLD

The superb administrative and organising skills found throughout society are essential for the building of the new world. A comprehensive community concept covering all aspects of human activity must be the basis of all planning. The warm sympathies and lofty ideals that are misdirected in serving the manipulative excesses of capitalism will have an enormously enhanced value in shaping the new society.

Upon the basis of these suggestions, all parasitic institutions will automatically decline, and those of value to the intelligent individual will develop spontaneously to serve more usefully his true needs. Though institutions may come and go through the ages, the individual is the permanent master whom they serve. The Arts will discard their commercial vulgarity, to enrich social relationships and beautify the minds of the common people; the human professions will cease being instruments of exploitation, to take their rightful place in the high esteem of an intelligent community; and academic cloisters, instead of inflicting senility, will stimulate adventure amidst the graceful living of a new golden age.

People in different jobs in various parts of the world often regard others as being fortunate in enjoying a more romantic existence than is their own lot. Thoughtful folk, and those who have worked at many different jobs, however, know that "romance" is a glowing aura with which the human imagination can invest any activity whatsoever. A versatile mind sees eternity

reflected in every facet of life, and can inspire others to survey for themselves the horizons of the human spirit revealed on the peaks of inspiration. No capitalist way of life provides a worthwhile future, an environment in which men can rise to their full stature as sons of heaven.

Many people remark at the adventure to be found in exploring the mysteries of capitalist cities. Since civilised cities swarm with hordes of ignorant, bustling slaves, however, it can be expected that a society which cultivated instead the intellectual qualities of its inhabitants would boast a landscape entirely adventurous, magical, and haunting beyond the wildest flights of fantasy; a cultured landscape, in fact, that reflected the virile nature of the beings who fashioned it.

This thesis suggests that all society should be distributed in a more reasonable manner about the soil, and that the conception of all economic activity as a transformation from soil to individual is fundamental to progress at every point in the economy. It is in the interests of human progress and of every individual that his own and his neighbor's skill and imagination be cultivated through a more reasonable social organisation.

The surface of the Australian continent is hardly scratched as yet and the easiest way to hasten its all-round development is to give more Australians a stake in their own country by encouraging them from the cities to the country. Properly balanced development of the continent would then occur, as its true owners united in the great adventure of fashioning it to meet the needs of a civilised and virile people, a people devoted not to passing money from hand to hand, but to unfolding the human soul to the measureless grandeur of the heavens.

Intelligence makes possible the successful co-operation of many groups of worthy people in the world to-day. One excellent example of non-profiteering community enterprise is to be seen in the work of the famed Australian surf life-saving clubs. These are spontaneous organisations of adventurous individuals who require no "democracy" inflicted by parasitic authority from above, but who organise freely from below, who are always alert and co-operative, and who welcome suggestions from the public. Traditional theories about obedient armies of trade unionists appear to be inapplicable to co-operative groups, nor does the general public demand a "democratic" say in their operation, for the pursuit of lofty and humane ideals alone inspires public confidence and it is these alone that are needed to transform the world. If the proper ideals were recognised throughout industry and society an ideal social structure would arise spontaneously and all unproductive economic excesses would disappear within a generation.

The co-operation existing already amongst many groups must be extended to include all those matters involving human welfare. When the fashion for serving high ideals, instead of money, is widely popularised, community effort will be automatically and freely united in fashioning a worthy, just, and splendid way of life, and unprecedented wonders of individual and group initiative will ignite the landscape.

Australia alone of all the nations of the world offers the best starting point for a world reformation. It enjoys the greatest freedom from old world follies at a period of the fastest progress in human history. Countless people attached to "civilised" economies are denied the opportunity of embarking upon the original personal projects needed for enjoyable living; are denied the freedom to fashion, with their friends, a secure and beautiful home life in a cultivated community. The challenge faces every individual to build his own best desires into a new world, upon all that is worthy in the old.

The primitive individual relationships of capitalism must give way to a community of sympathetic, adventurous beings, a community conception of abundance for all, which should eliminate rigid holiday periods, harassing fears, and endless clamorings for handouts from the all-powerful, destructive State. The individual is faced with the option of remaining a mere automaton, which is the choice subtly imposed on most Westerners from the cradle onwards, or of cultivating an immortal happiness in creative activity at the feet of mankind's various sages. On the creative basis of enlightened self-interest, man might devote himself to beautifying life instead of selling it in small fragments over a counter, might enjoy sufficient leisure to achieve technical solutions delightful in their simplicity, might have time to hear the lapping of timeless waters on unknown shores.

The human mind is the greatest and least understood force on the earth. To-day most people fail to achieve an expanding happiness, are thwarted and disillusioned, and lack the perspective needed to focus their minds into a satisfying completeness. Even men of goodwill generally fail to fit an expansive personal horizon into a progressive social order. It is a law of nature that man should achieve security and progress, each in its proper realm, but to neglect this law can obstruct both. When the infinite forces in the individual are liberated the face of the planet will be rejuvenated.

The New World should provide the environment in which human genius might flower spontaneously as nature intended, to help all in acquiring the spiritual qualities which mark the more complete personality. Neither the office worker nor

factory worker enjoys a mastery of his destiny, but the peasant can be both of these and also expand his mind in fashioning a respected mastery and timeless wisdom in the university of life.

Instead of treating man as a senseless appendage to a primitive economic machine, reformers should emphasise the creative potentialities of the happy, expanding personality, and advocate the fashioning of a more challenging way of life embracing the present advantages of city and country, where the rising generation might be moulded naturally into the rapturous illumination of truly civilised living. Amidst intelligent activity about the village green, symphony orchestra, library, playhouse, television, helicopters, the community workshop, etc., it should be possible for the human imagination to fashion a new, positive way of life that should unite, inspire, and electrify the whole world.

The lords of the earth must assert their mastery over their own primitive passions and environment, to serve better their own greatest good. They must strengthen all that is admirable in the old world and build it into a new Utopia, not on the sterile worship of vain human puppetry, but in the tireless search for an expanding vision of eternity. Every mortal shares a spark of the eternal, in some it is a flame. Together they would make a bonfire whose flames, by purging the excesses of ignorance, might soar to immortal heights.

Instead of leaving a heritage of confusion and barbarism to his children, instead of living an insecure life in a spirit of wistful longing for the day when his "ship comes in," the ordinary citizen might here and now live the whole of his life in an atmosphere of festive joy, adventurous conquest, and challenging discovery, an atmosphere in which the sons and daughters of creation should acquire a spiritual excellence worthy of their immortal destiny.

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