

Vision

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Fifth Anniversary Issue

As it is five years since Vision began, it seems a good time to reflect on the journey thus far and the aims of the newsletter.

To have a newsletter for the Auckland School was close to the heart of the late Mrs Joan Payne, a founding member who loved language, literature and the arts in general. She passed away before the first issue was published in November 2000 but had played her part in not only encouraging the venture but suggesting the name "Vision", which was subsequently adopted. In many ways it was a happy choice, as "vision" conveys looking beyond the boundaries of the physical world and into the subtle realm – very appropriate for a philosophical publication.

The newsletter has from its beginnings set out to not only convey this subtle sense but also to serve as a vehicle for communication and information, and to enrich its readers in the process. To help serve the latter purpose, poetry and prose from fine writings which convey beauty and truth are published from time to time.

Over the last five years, Vision has covered a broad spectrum of activities within the School in Auckland and also our links with other Schools around the world, including visits to and from, so that members are kept in touch with the wider picture.



Events highlighted include annual Open Days, which have in the meantime been superseded by Cultural Days during which members present talks on varied topics of interest. A number of concerts have also featured, including a large event to mark the Auckland School's 41st Anniversary in December

2001 which many former members attended. A History of the School was also published at about that time. Regular updates on events and activities within Ficino School have prominently featured, as have essays and other writings contributed by students.

These contributions are the lifeblood of the newsletter and help to convey the character and spirit of the School in Auckland, so please keep them coming (see "An Invitation to Contribute" in this issue).

All in all, an enlivening five years.

What's in a word?

by Nicolette Farrelly

Word meanings are created over many decades throughout societies and are filtered to include sediments from our own lives and experiences, as well as prevailing societal views.

Sometimes it's worth revisiting meanings of words and phrases to broaden and refine definitions and see how these definitions relate to us and our lives. Misguided associations can influence generations into thinking that there is only one recognised definition for everything and the general notions of pleasant and unpleasant are the criteria for categorization.

It sounds strange to imagine that a definition of a much bandied word, when refined, could in fact change the way we view ourselves, our families, children, colleagues and generally everything around us. Often, bad associations attach themselves to so-called negative words and sentimentality coats the so called good words. Love is a rose; abuse is violent and generally nothing much enters in between.

Discipline

When we think of discipline, for example, there is often that historical picture of a school ma'am or the wound-up male science teacher, whose frustrations were taken out on unsuspecting school students. It's a word many of us shy away from using and feel uncomfortable discussing. What if we were to redefine discipline as a key to freedom and happiness; something that regulates our lives, as in self-discipline; that regulates our values and the way we act; that enables us to get to the end of something, or to keep our word? All these factors lead to freedom and ultimately to happiness or satisfaction.

We want to keep everything open and give everyone a chance to have a say in their

lives....which is valid....but does a two, three or four year old really have all the facilities to make the informed decisions that adults make? Do they have access to reason? Can they weigh up the pros and cons, or does it simply boil down to whether it means more of something potentially good, fun or yummy for ME?! Wouldn't it be easier to say, "You're having this one....or choose from two items, not twenty". Isn't the child happier in most cases when the adults guide it decisively?

Abuse

Abuse, again, is a touchy word and often its connotations are hard to imagine. Even this word has degrees of application. What if we were to define abuse as any kind of inattention or bad behaviour towards another? We all know when we're being "over the top", regretting the words coming out of our mouths, or the actions we're undertaking at a given time. Or simply not caring enough to give anyone any part of us. Do we consider this to be abuse on our part?

How much push is there in our lives? And how do we feel and act under pressure?

Evaluating where we place importance is a key to understanding the breakdown in our lives and relationships at work and at home. It would probably be a lot easier if we only had to worry about ourselves, but how many of us have no one else to consider? And from what premise do we act for much of the time? How I benefit, or how the other person benefits? Does it make a difference if we don't have ourselves as the starting point?

Love

Love also has so many shades of meaning, from something sexual to the greatest

unconditional force. When we do something, do we consider the effects on others or the hidden agendas within ourselves? If I do such and such....then they should return in kind. If you love me I'll love you. I could love you if you do things my way....and when love is frustrated, anger, jealousy, hatred arise. What does it mean to love, and do we love unconditionally?

Take children as a good example of unconditional love. They always love us, no matter how we've behaved. There is nothing in their programming set-up to quantify love. If we approach children or friends from that premise...with no strings, no judgements or expectations of any kind, do we not feel happy and free? Doesn't everything and everyone around us take on another sheen?

Words like love, abuse and discipline take on a much wider meaning if we see within them a key to freedom and happiness.

The Treadmill

Life is an effort. Harmony requires that we get off our treadmills and look beyond the end of our deadlines. We all know that no matter how much time we put in at home or the office there is always going to be more to do. A table is only clear for as long as it takes someone to put something on it. Workloads never decrease and it seems the more efficient we are the more we have to do. So the old argument that "when I get to the end of this job I'll be free" never applies...there's always another one waiting, and because we're so reliable we just keep doing them. So life ends up being a frantic race to get to the end of the road of infinity.

Isn't it worth it when we do make an effort to give time and attention to our children, to our spouses, friends, colleagues, in-laws.....and how real is the treadmill anyway?

From the Dictionary...

Discipline

"...instruction, schooling, training in action or conduct... mode of life in accordance with rules... to educate... to bring under control... to chastise..."

Love

"...strong affection or attachment... charity; an affection of the mind caused by that which delights... to regard with benevolence... (Latin, *libet*, *lubet* - it pleases)"

Abuse

"...deceit; injurious speech... use up... to betray (as confidence); to misrepresent... to maltreat, violate... wrong use..."

(Oxford Dictionary of English Etymology; Chambers 20th Century Dictionary)

...And by way of illustration...

"Aristocracy is that form of government in which education and discipline are qualifications for suffrage or office-holding". (*Aristotle: Rhetoric, 322 B.C.*)

"Love sought is good, but given unsought is better". (*Shakespeare: Twelfth Night*)

"There is nothing but through the malice of man may be abused." (*John Lyly, 1579*)

A Special Morning at Ficino School

A special Open Morning held at Ficino School for Philosophy students and parents of Ficino pupils in late August was a delightful experience for all who attended.

It had been felt for some time that despite the intimate association between the two Schools, many Philosophy students had not had the opportunity to meet Ficino School in action. So it was decided, as in the wording of the invitation, to “offer all students the chance to see and experience the reality behind the words”.

A large number of Philosophy students, Ficino parents, teachers, and Board members enjoyed a varied programme which included a welcome in the school hall, a concert, classroom visits, refreshments, and a lively panel discussion to end the morning.

The occasion was also used to launch the new Ficino School prospectus, crest and advertising. It was clear to all that the school has come a long way since its establishment in 1997.

The hall concert, performed by about half the children of Ficino School, was packed with a variety of items ranging from The Lord's Prayer (spoken by all) to open the programme, and recitals of passages from the Bible and Shakespeare, to a lively rendition



The Villa at Esplanade Rd

by Year 4 pupils of “The Jabberwocky” from Lewis Carroll’s “Through the Looking Glass, and What Alice Found There”.

In between we were treated to several musical items, including “Sea Fever” (set to the words of the poem by John Masefield), “When the Knight Won his Spurs” (a hymn),

“The Pilgrim’s Song” by John Bunyan, “Michael Finnigan”, “The Tree in the Wood”, and “The Birdcatcher’s Song” from Mozart’s opera “The Magic Flute”.

Sarah Platt (Year 8) gave a fine delivery of Katarina’s speech from “The Taming of the Shrew” (a bold undertaking in the

Age of Feminism!) and the concert ended with dance items by Years 3–4 pupils.

With so much on offer, the concert ran over time but we were still able to admire the very accomplished art work of Ficino pupils displayed everywhere, visit classrooms to speak with pupils and teachers, view workbooks, and meet “George” the resident skeleton in Room 6. As he looked a little fragile and rather forbidding, we kept our distance...



A group of Parthenons

After morning tea, it was time for the panel discussion. The panel itself consisted of the Headmaster, Mark Broadwith, Board member Barrie Preston, Ficino School teacher Margaret Brickland, Auckland University Emeritus Professor of Chemistry Charmian O'Connor, who is a Ficino grandparent, Gerard Flanagan, recently arrived from Brisbane to teach at the school, and the Head Boy, Michael Zink.



Craft Room Art Display

Questions were asked about the school curriculum and the possibility of opening a secondary school – the latter having long

been on the agenda and close to the hearts of parents who wish their children to be educated in the unique Ficino system at both primary and secondary level.

Professor O'Connor told us how impressed she was with the work done at the school. As an example, she spoke of the reliance many university students placed on calculators and how delighted she was to encounter children who actually knew their times tables!

Mr Flanagan, who has held senior teaching posts in a number of schools around the world, strongly encouraged parents to send their children to Ficino where they would be well served both spiritually and educationally. He also advocated not changing schools at the end of Year 6, as continuity was much better for the child. In line with this, he supported starting a secondary school.

To conclude, the headmaster indicated that there definitely would be more of these open mornings, with the next one possibly early next year.

A selection of the poems on display by Year 4 pupils

KINDNESS

by Hulita Kolai

Kindness is gorgeous gold
 It smells like homemade cookies
 It tastes like pure water
 It sounds like class four's laughter
 It feels like a babies skin
 It lives in the Self

INTELLIGENCE

by Payas Padia

Intelligence is bright yellow
 It smells like a garden of roses
 It tastes like juicy grapes
 It sounds like a confident voice
 It feels like fresh air.
 It lives in the mind.

MARRIAGE – What's it all about ?

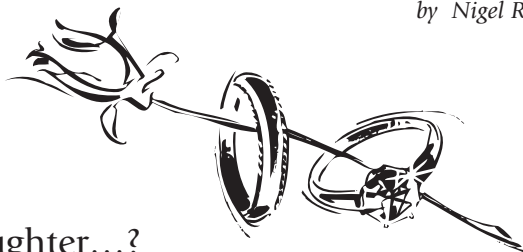
by Nigel Rankin

Getting married?

Thinking about it?

Giving it another try?

Worst of all, is your daughter...?



What do you know about it? Where do you go to find out? Any ideas?

Relax, help is at hand....in the Anglican Book of Common Prayer! Most people think the marriage service there is just a script for tying the knot, but it's much more than that, in fact it's a complete instruction manual for marriage itself. Everything you ever wanted to know is contained in this beautiful, concise and informative service, but a little study is needed to reveal the value within. Although first written in the 17th century, it is as fresh and pertinent today as ever. From the opening welcome and

statement to the final exquisite blessing, the service is brimful of wisdom and advice. The way in which marriage should be approached, the emotional ground on which it is built and the duties and responsibilities of both parties are all covered.

So, read on...

The service is divided into three parts.

Firstly, the opening statement points out that marriage is a holy estate, and that it shouldn't be embarked upon frivolously, irreverently or without careful consideration.

The service then goes on to lay out the three 'causes' (reasons) for marriage.

Surprisingly, the first cause is not about the interests of the people getting married. It's about having children, their interests and the way in which they should be brought up. The second deals with the proper place of sex in society and in marriage, and the last addresses the need we all have for a little help and comfort in life, both in good times and bad.

*"In a happy marriage
it is the wife
who provides the climate,
the husband the landscape."*

- Gerald Brenan (1894-1987)
British Writer

Interestingly, nowhere does it say that one partner should 'make the other happy', a c o m m o n misconception these

days. It wouldn't be reasonable to infer that the writer didn't wish the married couple to be happy, but rather that he knew that happiness is within, part of the essential nature of man, and should be brought to the marriage by both parties.

This first section ends with a pretty stiff warning from the priest about getting married 'unlawfully'.

Following on from here comes the second part, the most intimate and tender element of the service, where both man and woman are asked if they are prepared to live in their

marriage according to the rules. The rules are quite simple, and are about truth, love and loyalty. The questions asked of the man and woman are essentially the same, differing only where they take note of the differences in the male and female nature.

So, in the second part, the man and woman, having agreed on the basics, now actively take each other as either husband or wife respectively. They are asked if they are prepared to love, honour, comfort and be faithful to the other for the rest of their lives, no matter what life may bring them. If both answer 'yes', they then each 'take' the other, out loud in front of the congregation, as their husband or wife.

This section now ends with a short prayer, followed by two statements from the minister. In the first he points out that it is in fact God who joins people in matrimony, and that there is no provision for divorce. In the second, he pronounces the two to be joined as one, or in other words, he speaks the marriage into existence.

The last section is a short but beautiful

blessing, as follows:

God the father, God the Son, God the Holy Ghost, bless, preserve and keep you; the Lord mercifully with his favour look upon you; and so fill you with all spiritual benediction and grace, that ye may so live together in this life, that in the world to come ye may have life everlasting. Amen.

So, suddenly, at the end of the blessing, this brief ceremony is over and you find yourself in a different state of being. In the short space of twenty minutes or so, two individuals have become one and life will never be the same again!

And the point is?

Well, with so many marriages 'failing' these days, it's probably a good idea to invest some time before the ceremony gaining an understanding of what you're getting yourself into. Put another way, don't leave home without it!

Well worth the time if you're

An Invitation to Contribute ...and make suggestions

Once again, thanks are extended to members who provided items to help make this newsletter a generous fifth anniversary issue. Spontaneous contributions are welcome as they enhance the publication and enable it to continue.

If you would like to contribute to future issues or make suggestions, please contact the editor. What sort of content would you like to see manifest in Vision, bearing in mind the aims of the publication: that it be informative, enriching, and enjoyable to members, families and friends.

The "copy deadline" for articles is the end of week 6 each term.

Marilyn Marshall

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A Cultured Partnership of Peoples

by Digby Crompton

After Kupe and the arrival of the Polynesian canoes in New Zealand, but prior to its discovery by Europeans Tasman and Cook, Shakespeare began one of his famous sonnets with these words:

*'Let me not to the marriage of true minds
Admit impediments. Love is not love
Which alters when it alteration finds...'*

Marriage is a contract, which binds two people. The wise say, marriage is two people facing life together. A treaty is also a contract but it is never binding unless consideration is given by both parties. The word 'consideration' is interesting in that it means 'coming together' (con) and 'star' (sidus).

Shakespeare continued with his sonnet thus –

*'.....it is an ever-fixed mark,
That looks on tempests and is never shaken;
It is the star to every wand'ring bark...'*

The bonding power of love, consideration, one to another, contracts or draws together people or peoples into a unity.

Male and female, husband and wife are two obvious parties in a contract. Although individual, each together may act as one, be regarded as one in law.

The nature of the two individual parts of this unity is obviously different and distinct from being regarded as the same in marriage. The bodily geometry is different, the parts each play in breeding is different; the emotional ground for each markedly different and their strengths and weaknesses obviously variable.

In a treaty, a contract between peoples, the parties differ but they bond together, being

drawn together, to face life together as one.

Linguists have noticed over the centuries how the vowels represent the emotional ground and that the consonants delineate their fluidity to form the expression of speech. Some languages express more emotion through speech than others, which is easily exemplified in Italian and Spanish, as distinct from the Germanic languages, for example. In western terms, Maori operate with the same vowels but fewer consonants than English or European languages. Thought necessarily uses words and European speech tends to delineate reasoned thinking with greater precision, whereas Polynesian tongues are softer, with greater fluency of sound in song and rich oratory.

The treaty between Maori and Pakeha is an established contract with consideration from and for both parties. It could be viewed wisely as a marriage where the two parties face life together. After all, that which binds husband and wife is the same as that which binds Maori and Pakeha, and through intermarriage this has meant that today there is a vast intermingling of background and culture.

The natural harmony between love and reason in a partnership allows a strong bond in families to form a nation. The substance of this bond is what forms New Zealand and New Zealanders. The quality of this bond is observed as distinctly within New Zealanders and recognised by their speech, their vowel sounds, and their accent, and it is also displayed, for example, in the distinctive body language when sports men and women are seen representing New Zealand.

This qualitative substance is the basis for looking forward, not looking back, with the

exception that we all can and should acknowledge the heritage of our father/mother, Maori/Pakeha relationships. This provides a fresh and new outlook for the people of New Zealand and the catalyst for the forming of a real and substantial nation, undivided, which will play its part in humanity as a whole alongside other nations.

Perhaps then Maori and Pakeha in the spirit of unity could together admit:

*'.....this scept' red isle,
This earth of majesty, this seat of Mars,
This other Eden, demi paradise,
This fortress built by Nature for herself
Against infection and the hand of war,
This happy breed of men, this little world
This precious stone set in the silver sea
Which serves it in the office of a wall
Or as a moat defensive to a house
Against the envy of less happier lands;
This blessed plot; this earth; this realm;
this New Zealand!'*

– with apologies to the Bard

“The Sons of Sky and Earth”

Before there was any light there was only darkness, all was night. Before there was even darkness there was nothing. Of these things it is spoken in our karakia, those chants given down from ancient time that name all the ancestors of the Maori people. It is said in the karakia, at the beginning of time there stood Te Kore, the Nothingness. Then was Te Po, the Night, which was immensely long and immensely dark.....The first light that existed was no more than the glowing of a worm, and when sun and moon were made there were no eyes, there was none to see them, not even gods. The beginning was made from the nothing...

Then Rangi nui, the Sky, dwelt with Papa tu a nuku, the Earth, and was joined to her, and land was made. But the offspring of Rangi and Papa, who were very numerous, were not of the shape of men, and they lived in darkness, for their parents were not yet parted. The Sky still lay upon the Earth, no light had come between them. The heavens were ten in number, and the lowest layer, lying on the Earth, made her unfruitful. Her covering was creeping plants and rank low weed, and the sea was all dark water, dark as night. The time when these things were seemed without end, as it is stated in the tradition...

From “Maori Myths & Tribal Legends” retold by Antony Alpers (Pub: Longman Paul Limited, 1977)

And the Book of Genesis -

In the beginning God created the heaven and the earth.

2. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

3. And God said, Let there be light: and there was light.

4. And God saw the light, that it was good: and God divided the light from the darkness.

5. And God called the light Day, and the darkness he called Night. And the evening and the morning were the first day.

6. And God said, Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.

7. And God made the firmament, and divided the waters which were under the firmament from the waters which were above the firmament: and it was so.

8. And God called the firmament Heaven. And the evening and the morning were the second day...

(Genesis, Ch. 1)

Philosophy and Relationships

It was a wet and cold night, yet more than 80 students of Philosophy, family and friends attended a talk presented earlier this year by Brian Wilson on "Philosophy and Relationships - how to survive them".

Packed into Room B1, and spilling out onto the landing, those attending listened to the presentation which was largely based on a lecture from the Irish School's Summer Lecture Series available on CD from the Auckland School Bookshop.

The talk began with the question 'What is a relationship?' It suggested that it is a joining of two or more to form a unity. It can be a unity between a man and his dog, or between Man and the all, or the universe.

'Why do we seek relationships?' To realise this fullness, or unity, which we imagine we lack. The individual feels restricted, and separate or isolated. He or she enters relationships to enter a bigger, less limited world; to be rid of the feeling of separation; to enjoy freedom from limits; to be happy; to love and be loved.

So the normal understanding of relationships is a linking or joining of two objects or entities, like Man and Woman, or River and Ocean. A relationship joins together that which is partial, or incomplete in itself, but which loses some of its incompleteness and separateness in the relationship.

The talk canvassed the difficulties in relationships based on false ideas of who we believe ourselves to be, like putting on a mask which shows only what we want people to see, and of course the other person is doing the same. In this way, there is little chance for a real meeting, or a real relationship.

There are three possible bases for relationships.

If the basis of the relationship is love, we will seek unity with the other person, and our interest will be their happiness.

If the basis of the relationship is attachment, we will seek to share with the other person, and our interest will be 'my happiness', and 'their happiness'.

And if the basis of the relationship is possession, then we will seek ownership, or control, or domination, or exploitation of the other person and the interest will be 'my happiness' only.

Individuality is the difference between us. Commonality or essence is what is the same in us. What is individual keeps changing, and what is essential remains ever the same. All true relationships are an expression of love in a particular form. Love is the natural in-between. To fulfill the relationship, the emphasis is on the substance, not the form; the essence, not the individuality; the humanity, not the personality.

'What am I?' is the master question. Only when we know the answer do we know our true relationship. Then the life is a big life; of limitless opportunity; of limitless expression; of unity in our selves.

The talk, which lasted for about an hour, was followed by refreshments then all reassembled for questions, of which there were a good number, and answers.

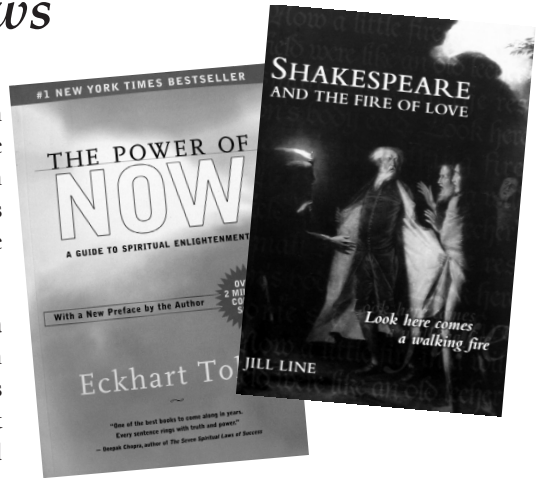
The evening was a tremendous success, and formed the model for similar 'Sunday Talks' to continue in following terms.



Bookshop News

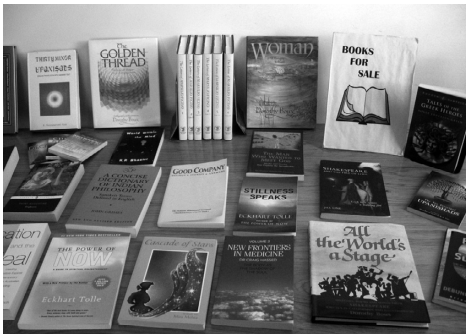
Every year there is a “best seller” in Bookshop – in 2005 it has been “The Power of Now”, by the German-born spiritual teacher Eckhart Tolle. Both this book and his second, “Stillness Speaks” are available for purchase.

At the age of 29, Tolle experienced a profound spiritual transformation which changed the course of his life. This is described in “The Power of Now”. His next few years were devoted to understanding and deepening that experience, and he has since travelled widely to speak of the power of the timeless moment Now, and the journey into the inner realm, which frees us from bondage and identification with form. Tolle is not aligned to any particular religion or tradition.



For lovers of Shakespeare, copies of “Shakespeare and the Fire of Love” by Jill Line (published by Shephard-Walwyn Publishers) are also available.

Another title of interest is “Farming and Subsidies – Debunking the Myths” by Brian Chamberlin, which includes a little ‘update’ booklet called “Five Years On”. By having the courage to abolish farming subsidies, New Zealand has shown the rest of the world how it can be done successfully. The book is essential reading for all who want to get out of the subsidy spiral but fear the repercussions, but is also of interest to New Zealanders who would like a down-to-earth record of the reform process.



Auckland School Cultural Groups

Wednesday	Vedic Chants	9.15am	Lilian Beanland	521-5054
	Plato Group	10.15am	“	“
Friday	Choir	7.15pm	Frances Gore	817 5060
Sunday	Vedic Dance	8.30am	Rosemary Auld	412-8782
	Art Group	1.00pm	Ngaire Bennett	445 3827
	Shakespeare Study Group	6.00pm	Hamish Hudson	638 9667

New members to these groups are welcome. For enquiries, please phone the group tutors listed.

Economics of Old Age

by Russell Allen

(The following is a condensed version of a lecture delivered by Russell Allen on the Cultural Day last March)

When we are young Old Age is a very distant thing that we presume has nothing to do with us, but as we grow older it can become a matter of considerable concern.

Partly there is the quiet fear that old age is a period of dependency; we will eventually depend on others for care and support. Can we make provision, such as saving, for it? This is what this lecture is about.

What sort of provisions, in truth, can people make? Are these private provisions consistent with righteous living?

The most important sort of provision we can make is to ensure that things are in good working order now. Physically that means we remain healthy. In practice that involves regular exercise; eating healthy food, and generally living in a measured way; avoiding unhealthy practices such as smoking, drugs, etc; ensuring we make and maintain good friendships, most especially family.

Economically means the same sort of thing, by ensuring we are well occupied - usually that means we have paid work; taking steps to improve our effectiveness, i.e. getting a good job, which means gaining qualifications and good experience; avoiding unnecessary debt, gambling to enhance our income rather than making genuine contributions to the community, getting involved in unfair or deceitful practices, particularly in the work place; establishing good relationships with community institutions.

All these things make the issue of providing for old age relatively easy, so this is where we must start. We need to ensure our house (in every sense of the word) is in 'good order' while we are strong and able so that when

our strength fails we are better able to cope.

Pensions and Savings

Having established these two principles - house in good order now; righteous action - we will start to consider the issue of pensions and savings which lie at the heart of the economic issue of making provision for old age.

It is frequently argued that in truth you cannot save for the future. You cannot take an apple and put it aside for 20 years to eat it then. It will be totally rotten. Those who save, do so on the basis that in 20 years time they will be able to enjoy the fruits of men's labour at that time, i.e. eat fresh apples grown and picked by other people at the time.

Although in a sense true, what it really reflects is the economic notion that we all depend on others all the time, now and in the future. This is especially true in the sort of sophisticated economic society in which we now live. Who could produce a single item of clothing by him/herself, say a sock? Even if you could knit, could you produce the yarn unaided?

Capital

The idea we use to resolve this conundrum is the notion of "capital"

All production is divided into consumption and capital. Consumption is where the end product of work is for immediate use in terms of satisfying men's desires. A chef produces a meal, the waiter serves it, and satisfaction is derived from eating it. This last stage of eating it is not considered to be work but consumption.

On the other hand, other people work to produce knives and many other tools that the chef requires to prepare the meal, while others work to make the table and chairs etc. for the customer to sit on to eat the meal.

These items are called “capital”. It is where the product of the production process is set aside to help in future production.

This division of production for capital and consumption is fluid, because ultimately everything we produce is to satisfy man’s desires; nonetheless, the division is useful in our thinking. “Capital” has a much longer life than consumption. If the meal is not eaten tonight it will be of very little value tomorrow, but not so the knives and tables.

Likewise there are different timescales for different sorts of production. If you wish to build a house, which is a capital asset, the builders will need to invest considerable time building it. During that time they will expect to be fed and clothed just like everyone else, although their product will not be available for exchange for some time. This is where the role of credit enters into the equation.

The bank issues the credit. It can only do so if other people have deposited savings with the bank. This is actually what happens, and it perfectly reflects the fact that in order for the builders to enjoy consumption of food and clothing, others have to forgo some of what they might otherwise have consumed immediately.

This really is rather subtle because it is not an equality, in the sense that you can only credit one person with the amount that has been saved by someone else. In fact generally speaking banks lend between 5 to 10 times the level of savings.

This is not easy to explain, but ultimately it is because money passes from person to person, and this stimulates the economy. And this also is mirrored in what happens in practice.

Let us consider what we have established:

- There is a division of the product of labour into capital and consumption.
- To create capital requires savings. Capital is not equal to savings, far from it. In fact the wealth set aside as savings represents only

a small proportion of the wealth generated when capital is brought into being. But none-the-less there needs to be some savings to, as it were, stimulate the process into action.

The primary institutions, in a modern society, which governs all this, are banks, insurance companies and the stock market. The medium that allows these institutions to work is money.

What sort of provision?

So now we have a very sketchy picture of how the interplay between individuals and the large financial institutions of society works, we can move back to the question of what sort of provision should we make for old age, with particular consideration of the righteousness of our actions? Should we be setting aside savings or put our faith in God to provide, or trust to the largesse of family or society at large?

As an individual, savings are a “good”. Restraint in all things is the mark of a civilized being. Saving is a form of restraint. It means drawing back from the full indulgence of the moment. Clearly, if there are other real needs one does not save, but in general it is a “good” and therefore satisfying. It also, almost always, means one is better prepared for any other calamities of life. Society in general benefits because it stimulates the economy, i.e. provides work and allows for developments in improvements for all.

Are there better ways for providing for old age, i.e. should we leave it to the state to make provision?

Taxation

From the individual point of view this means additional tax. You might say “What is the difference between a tax and savings?” There is a great deal of difference. Savings is an internal voluntary restraint which is consistent with the teachings of all religions

Cont’d on page 14

Wine & Wisdom

By popular demand another successful Wine and Wisdom evening was held in the villa at Esplanade Road during the last term break.

About 40 students, together with family and friends (which was great, considering the short notice of the event) enjoyed the night, providing food, wine, poems, stories, and favourite readings to share. Several spoke of how beneficial in daily life they had found the courses to be.

The enthusiasm was such that tutors were hard-pressed to bring the evening to a close. The Head of Level for early groups, Bob Sutherland, noted that this also extended to a

willingness on everyone's part to help "clean up", so that the Villa was left in order for the next Ficino School day.

As an added bonus, expressions of interest in the Introductory Philosophy Course which arose on the night resulted in four enrolments at the start of the September term. Total enrolments for the course of day and evening classes were 55, with an additional 6 joining in the second week.

There will be another Wine and Wisdom evening during the summer break, which will be open to all students. Members of the Hamilton branch have also shown interest and everyone will be notified of the date and time.

Economics.....cont'd

and moral ethics; taxes are an external constraint which has no spiritual benefit and tends to provide opportunities for corruption.

At the level of society, taxes lead to what the economists call "dead weight loss" in the economy. It is the exact opposite of the stimulation that savings provides.

What about people who cannot save or who choose not to save?

One suspects there are no easy answers. Some provision must be made, and this involves taxes. However, we should be certain that, as Locke says, this provision is less than would otherwise be the case, but sufficient to provide for a dignified existence.

Provision of charity is beneficial to those who provide it, and should be encouraged, but charity is something that those who are well and able and who have lived properly and sensibly should not have to rely on.

This lecture is not about providing answers. Where answers seem to have been given, it is just to keep the story moving. The purpose of the lecture is to show that there are questions which need to be considered, and although there are no given answers there are ways and means of looking at things that can be used to help understand the situation more clearly.

These means are accessible to you now without having to study for five years before it will make any sense. But nor can you assume your thoughts on the matter are as good as anyone else's, as many politicians and news agencies assume. It is no good taking a poll of people's opinions and using this as a basis for policy.

We need to talk around this subject when occasion permits. Above all, we need to think about making provision for the future by living well now. Living well now means living righteously.



Three Poems *by Carmel Hare*



GOLDEN SYMPHONY

Frilly, dilly, daffodils,
Blazing bright on windowsills,
Golden Garden glade's delight,
Bold tall trumpets, pulsing light.
Cosy clumps in country field,
Beauty's bounty bright revealed
Waving welcomes on the breeze,
Nodding nuggets tall, by trees.
Beck'ning, beaming beauteous blooms,
Spilling armfuls warming rooms,
Warmth for heart, and spirit's cheer,
Promising that spring is here;
Banishment of winter chills,
Smiling sunshine curing ills.

Glorious, golden symphony,
Overtures of hope decree,
Hope's bright head in golden frills,
Blessed, brilliant daffodils.


THE SACRED CROSS

(A Rondeau)

You formed the Cross of Christ, giant Elder tree,
Your healing spirit ever flowing free,
Infirmities swift vanish through your power,
The Goddess Freya dwelleth in your bower,
Folklore respects your magic quality.

Protected well by Venus bright you be,
Your flowers and buds well used medicinally,
The gardener's friend, historic, packed with power
You formed the Cross of Christ.

Sweet waters from your flowers all maidens see,
As softening, smoothing skin and healing free
The ravages of sunburn, nerves gone sour;
While whistles from your boughs Pan-pipe the hour.
Beloved, revered, oh sacred Elder tree
You formed the Cross of Christ.



JOYFUL GARLAND


Daisies decked in glorious gold,
Brightly beaming gems of old,
Marigolds smiling wide,
Pulsing perfume, bees inside
Picking pollen at the source,
Buzzing busy on their course.
Sun's own plant with Leo's might,
Healing herb, quick warming, bright,
Sovereign virtues, giving ease
Juice from flowers and downy leaves,
Bruising, bleeding this allays,
Herbally used throughout the days,
Comforter of head and heart,
Wellness springs from every part.
Strong pot herb in soups and stew,
Garnish gold for salads too,
Yellow dye bold colouring
Cheeses, biscuits, brightening.
Special plant you tell the hours
Nine a.m. hails opening flowers,
Sharp at three your petals fold,
Chronicled by Bards of old.
Rays of Glory emanate,
Virgin's Crown you radiate,
Mary's special flower of old,
Joyful garland, glorious gold.

*"Poetry is vocal
painting, as painting
is silent poetry."*

*- Ascribed to Simonides of Ceos,
(556-468 B.C.)*

*"Poetry takes its origin
from emotion recollected
in tranquillity."*

*- William Wordsworth: Lyrical
Ballads, 1798*



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"Be like water; formless yet resolute...
soft, yet relentless...
clear and still...
seeking the lowest to achieve the highest.
In doing so, you will find the Tao."

- Lao Tzu (6th C. BC)

Chinese philosopher, reputedly the founder of Taoism.