

METATHINKING TOP-ECONOMY

Booklet Six

**Two-Way Multi-Metacentral
Government and Britain's
Metathinking Leading Role**



*the state of the people's heart is
the condition of the heart of the state*

Eugene Halliday and Fred Freeman

The Emblem of Metathinking Top-economy

The meaning of the emblem on the front cover is briefly described at the end of this booklet. A fuller explanation is in Booklet One: *An Introduction to Metathinking Top-economy*.

Metathinking Top-economy

Metathinking is thinking which is directed to the true holistic and individual development of all humanity; *top-economy* is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit. The aim is whole-group good. Not until *metathinking top-economy* is accepted and made operative by the majority of the electorate will all the propositions contained in these booklets on the subject prove their viability, but a suitable start forthwith can be made.

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This charity, which is also known as *Ishval*, was formed in 1966 by the late Eugene Halliday with the following purpose:

the promotion and propagation of the principles of Truth in all religions, in order to achieve unity in the interpretation of sacred writings between all denominations. And mutual understanding and practice of the principles of Truth in a true spirit of ecumenism.

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and Britain's Metathinking Leading Role

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The State of the People's Heart

The state of the people's heart is the condition of the heart of the state.

The state of the people's heart, reflecting the feelings, desires and volitions of the totality of the nation's separate but functionally interrelated private individuals, is the most vital factor presented to government for its consideration. It preconditions the evolutionary responses immediately possible within the separate localities within the nation, and within the nation as a whole.

Preface

The booklets on metathinking top-economy, listed on the inside back cover, consist mainly of extracts from a book, *Top-economy - or whole-group good*¹, which was written as a result of meetings with my enlightened friend the late Eugene Halliday. The meetings took place during the late 1960's but, in accordance with Eugene's wishes and because unsought publicity could have interrupted his other work, no action was taken during his lifetime to publish his wider teachings on metathinking top-economy.

With a few small exceptions, everything in these booklets either was spoken by Eugene (mainly in reply to questions) and the answers written down by me, or was written by me and edited by Eugene.

Although it has been my great privilege as co-author to ask questions and to arrange the sequence and context in which the answers (or discourses) appear, the wisdom herein is from Eugene Halliday. Normally one would say "the words were his", but Eugene would never allow that statement to be made. Truth uttered, he would say, does not belong to a "person". Truth is greater than any person. At best, a person may serve as an instrument of Universal Truth.

The original aim of the meetings with Eugene was to formulate a socio-governmental justification for the development of a national charity-bank movement, which could be of service to the whole of the United Kingdom's voluntary sector. This was envisaged in a book I was then writing on why and how to form a Society of United Voluntary Organisations within Community ("SU-VOC"). This was in due course published as *The SUVOC Application*. The SUVOC idea is but one viable application of metathinking top-economy.

One of the major justifications for Eugene's teachings on metathinking top-economy was the likelihood of an eventual third world war which could have a cataclysmic effect on human consciousness. In the wake of such a calamity, there would be a

¹ The books "*Top-economy - or whole-group good*", by Eugene Halliday and Fred Freeman, and "*The SU-VOC Application*", by Freeman (edited by Halliday) are available either to borrow or purchase from the United Trusts office. Alternatively, they may be purchased, under 'related works' at www.ishval.org.uk. For further information see inside back cover.

demand for new institutions and new ways of looking at the socio-governmental order. Therefore, Eugene considered early preparation for such an eventuality would be prudent.

Even if the world is fortunate enough to escape Armageddon, the intensity of evolutionary movements will demand vast changes in social ethics. The growing and at present unchecked threat to the world environment is a typical example of this threat.

Eugene used *metawords* because, in a society which is increasingly knowledge based and participative, the determinative elements of that society require more facts and, either more precise definition and general understanding of those emotive words and phrases in common usage, which often are passively accepted in terms of the ill-defined concepts of bygone ages, or the replacement of those emotive words and phrases with new terms which will help modern man in society to create new understanding around the realities of the present, not conditioned by the myths of the past.

I am most grateful to my friend, the late David Mahlowe, who was Eugene Halliday's literary executor, for his valuable and constructive suggestions.

Two-Way Multi-Metacentral Government

gravity-centres and hilarity-centres

At man's present stage of evolution, and for the foreseeable future, man's process of self-development will require him to interfere with the lives of other human beings, who naturally will react to such interference.

To protect the members of human social groups against the excessive actions of their fellows, some form of government is inevitable. But no government can expect any intelligent man to obey it, unless first it can satisfy that man that it would be in his best interests to follow its directions. No matter how a government may be constituted, it is a fact that the governments of human beings are human and, as human beings evolve, so must those human beings who constitute government also evolve.

Thus the evolution of a government, and the definition of its political authority, coincide with the evolution of the human social group within which that government claims authority. The natural

definition bounding governmental authority depends upon the centres of political interest within the group concerned. These centres of interest may function both as gravity-centres, and as hilarity-centres formed within gravity-centres. If for gravity we say bread, and for hilarity we say circus, we may observe that politically this pair of polar concepts have ruled every civilisation that has ever been. The Romans, who are said to have reached the point of putting their fingers down their throats to make themselves vomit to make room for more self-indulgence, fell off their thrones, and still do.

Historically the centralisation of political interest which gives rise to the concept of government, and which holds any human social group together, is the product of some problem of survival or development presented to them. Towns have come into being as centres of barter for the exchange of commodities and services, such exchange being necessitated by the fact of the only partial viability of any given isolated group.

The “serious” is also said to be the “grave”, and the “gravity” of a situation is the “seriousness” of it. It is therefore possible to talk about the gravity-centre of a group. A gravity-centre of a number of individuals is a centre of group activity brought into being by the necessity to solve some grave or serious problem, such as the need for food, physical protection, etc. Because the serious life problem presented to them can be solved only by their co-operative gathering together, that nuclear serious problem holds the group together. A gravity-centre is a problem solvable only by group co-operation.

The socially-functioning-profit or top-economy of any given group is the product of its gravity-centre-activity, being the solution to the problem that its members have come together to solve. Thus the serious problem of what to do with the sabre-toothed tiger or the cave bear, threatening our tree-dwelling or cave-dwelling ancestors, became the gravity-centre of their co-operative group activity when they all gathered together to hurl stones at the terrifying beast. The socially-functioning-profit was the freedom to walk and sleep safely. Similarly, the food problem of primitive man became a gravity-centre and, when he formed a group to stone the mammoth to death, this activity yielded the socially-functioning-profit of group food supply.

The solution of a serious problem produces an outburst of joy. Dialectically, once formed, and the serious business of life's

problems having been solved, the gravity-centre tends to invert into a hilarity-centre for the creation of types of happiness unattainable by individuals in isolation. The hilarity comes out of the recognition of the resolution of the grave problems.

Covent Garden opera and Covent Garden market were not accidentally next to each other, nor are taverns and churches accidentally adjacent. The only reason we associate hilarity with a community centre, especially with a metropolis, is because of the memory of the successful solution to the serious group problems there produced.

Hilarity disperses energy hyper-tensions whilst gravity concentrates them. Dynamically we know that, as all forms of life pulsate in response to universal forces, both the merry release of energy and the serious concentration of energy are essential tension responses to particular challenge situations.

It follows that gravity and hilarity, work and play, tension and relaxation, responsibility and freedom, irresponsibility and restraint are all, dynamically speaking, pairs of opposites which are necessary for the maintenance of the political health of any locality-relevant human social group. By definition therefore, no intelligent larger centre of government would seek unnecessarily to relieve its smaller centres of government of individual responsibility for handling serious life problems. The larger centre would be aware that constant stimulation is equivalent to no stimulation, and that in due course the health of any definable human social group will deteriorate if faced with a surfeit of stimulating hilarious activities, with no direct responsibility as a group for facing serious life problems.

Healthy hilarity-centre associations depend upon memories of past successful solutions to grave problems. Where only hilarity exists in a group, there is exposure to corruptive tendencies. Unless therefore also functioning as a gravity-centre, a hilarity-centre logically could not provide itself with the internal dynamic stimulus necessary for its own health. If recognition of such deficiency did not provoke the group into some communal action against the state, a lack of direct responsibility for important decisions regarding its internal or external affairs would lower the healthy tension tone within that group, and thus lead to complacency and to insular passive stability.

the ground of the metacentre concept

The manifestation of the type of top-economy we term good or high morale is created by awareness of the need to solve a grave problem and to celebrate its successful solution. The creation of this morale requires power to find adequate solutions to serious life problems, in addition to the opportunity to find amusement and needed relaxation.

Because group health suffers if both gravity and hilarity are not present in group activities, intelligent government recognises that it has a duty to provide both. It therefore allows local intelligences to solve local problems where the solution produced conduces to whole-group good and thus to top-economy.

Social group response-ability cannot be restricted to a defined geographical area. The interests of each individual in society are not confined only to his own physical body and personal material possessions. All centres interact. It therefore follows that, in spite of his illusions, prejudices, limited knowledge and other human failings, a man's influence may directly or indirectly penetrate and act upon the centre of political influence of any gravity-centre.

A man may be physically a member of a particular locality-relevant human social group, here termed *a direct member*, and this applies whether or not he consciously activates himself as a member of that group. But, even if he is not a direct member, if he is interested in the general or particular situation of that group non-actively, and feels himself as potentially able to influence the political decisions within that group, that man may be said through his conscious awareness and interest to have constituted himself *an indirect member* of the group. All such indirect-members, and all interested direct-members who are consciously aware of their potential political influence within that zone of power, may be said by gravitational definition to have constituted themselves body political members, or members of the body politic of the particular gravity-centre concerned.

With many men the only important gravity-centres are either national or more immediately locality-relevant centres of decision, but this is by no means a general rule, for increasingly man is learning to think in global terms. Recognition of these wider viewpoints on gravity and hilarity centres - and of the potentially world-wide range of man's effective influence - is the ground of what we term the "metacentre concept".

At any moment in time, the laws operative within a human group are a manifestation of the general state of political, social and personal evolution within that group. Individuals and groups of individuals evidence their evolution to higher levels of political maturity with suitably realistic demands for increased self-determination.

Once we accept that human beings are what they are because of their inherent Logos, that is their true reason, then every human being is potentially a metathinking centre of true reason for himself.

The metacentre function is the exact opposite of any attempt to make a super monocentrally controlled state, and so to destroy the natural authority within the individual. The governing concept of the metacentre is that the human being as an individual is already a centre, and that the state exists for man, not man for the state.

Therefore, because every individual human being is valid in his own right, then any group of human beings is valid, and no minority group, in the name of a state, shall deprive either metathinking groups or metathinking individuals of the authority for their own actions.

might rests on mass, right on discretion

The development of a metacentre depends on the awareness of individuals, within each locality-relevant centre, that they must become strong enough within themselves to demand that they be given the direction of their own affairs. In the absence of that conviction, they do not deserve and will not receive metacentre status.

The word "right" is one of the most abused words in the world, as, for example, in the expression "X has a right to be governed properly, or to be treated kindly", where "right" here means nothing stronger than "hope". The real meaning of right is the effective power to differentiate or to discriminate the elements of real power. *Right* is not to be confused with *might*, which simply means undifferentiated physical force or indiscriminate mass energy. It is thus false to define might as right, and it is right for meta-individuals to refute the equation. Might rests on mass; Right on discretion. The ultimate overthrow of might by right is assured.

A viable metacentre, adequately discriminating itself from and in relation to other centres, thus demonstrates its right to be and to

function self-determinately. A monocentral state, indiscriminately attempting to apply force to its constituent bodies, demonstrates might, not right. And this might must itself be confronted by the rights of constituent metacentres. Non-discrimination and mass inertia presuppose each other. In the presence of might, or undifferentiated mass energy, no matter how great this may be, the presence of right minded men is the guarantee in due course of the overthrow and the disintegration of that might.

three types of metacentre

As we have observed in an earlier booklet, there are three types of metacentre: a general concept held in the human mind; a substantial reality in the minds and actions of a group of men, but not yet functioning as a governmental system; a functional governmental system.

As a general concept, the metacentre is the conscious political idea of post-monocentral self-government, which is applicable on a two-way basis to all socio-governmental systems large and small within the whole-world-situation. If progressively adopted by politically mature nations, this dynamic seed-concept of government will give rise to a more intelligently healthy system of government. Under such a system, each individual centre of influence within the body politic will be able on its own initiative to adapt freely as necessary to meet changing situations. This meta-individual constitutes the basic metacentre unit, the aggregation of whom constitute the larger group metacentre units of all dimensions.

In the second type of metacentre, though not yet a governmental system, the substantial manifestation of the metacentre concept is made functionally operative in a particular locality-relevant situation, where it is generally recognised that a metacentre is the logical centre of self-government for any mature human social group. Because this idea is effectively operative in the minds and actions of the men concerned, the metacentre concept determines their socio-governmental responses both over particular matters of locality-relevant importance, and over the effect of the locality's action on other centres. Metacentres are constituted by groups of human beings who are conscious of the development of human government to the phase of assumption of response-ability for the efficient handling of

locality-relevant problems, in the light of the effect of these problems and possible solutions of them on other centres.

The third type of metacentre is the functional governmental system which will arise to co-ordinate relationships between metacentres, after the old monolithic phase of monocentral government has gone to its term. We term the whole emergent governmental system "two-way multi-metacentral government", because the metacentre concept is based on reciprocal recognition of each metacentre's rights and obligations. It is the mature governmental system of self-governing centres whose members are aware that it is necessary for survival and development to create fruitful two-way relations with other similarly self-governing groups. Basically, two-way multi-metacentral government is concerned with willing acceptance of response-ability as opposed to passive imposed responsibility.

metacentre boundaries

Metacentres, as we have observed, are the product of mature political consideration made operative in a particular locus. As such they are centres of metathinking of whatever size, from the smallest (an individual) to the largest (a pan-terrestrial). It follows therefore, unlike the politically defined boundaries of pre-metacentre concepts, the geographical boundaries of metacentres cannot be regarded as necessarily static, rigid or insular. Depending upon the extent of the gravity-centre of interest, metacentre boundaries of differing size may be superimposed one on another for various reasons and purposes by each particular group of metathinking individuals concerned.

In principle, any self-defined human group should have the freedom to function on a reciprocal two-way basis as a dynamic self-governing metacentre. In practice, it is probable there will be a tendency, due to gravitational definition, group loyalties and looked-for top-economical benefits, for the effective boundaries of metacentres to be identical in respect of many different socio-political considerations. Thus precise geographical areas, relating to villages, towns, regions, etc., may come to be regarded as the territorial equivalents of metacentres.

It is however emphasised that the metacentre concept is of humanly objectified centres of interest, not of imposed geographical boundaries, and that, by definition, all metacentres are mutually interpenetrating.

the function and justification of the metastate

Although in principle the metacentre concept also applies to national, international and world systems of government, in practice the use of the distinguishing term "state" more clearly draws attention to the greater stabilisation value of the co-ordination function of these larger bodies; but "state" here can never signify any immobilised condition, which within the very nature of the universe and of the dynamism of man, is inconceivable. Wherever there is an apparently static situation, this can be existent only as a result of a merely temporary opposition of approximately equal forces.

The totality of concepts applicable to an intelligent two-way multi-metacentral government constitutes *the metastate*. The metastate is the self-stabilising large group which is thoroughly conscious that locality-relevant problems of sub-groups, within it, can be solved most effectively by the intelligences resident within those sub-groups.

A system of two-way multi-metacentral government tends to develop recognition that, just as the general health of a larger containing centre is necessary for the health of its many smaller centres, so the general health of the many smaller places and centres is necessary for the health of the larger containing centre. This necessitates the responsible performance of the clearing-house-function of supply and distribution of taxation-money and socio-governmental information, on a need-determined, locality-relevant, socio-governmental parity basis. The efficient operation of this clearing-house-service is vitally necessary for the mature development of an intelligent metastate.

Metastates may be: big metastates, termed *macro-metastates*, referring to large scale centres of self-government; little metastates termed, *micro-metastates*, referring to small scale centres of self-government; or, international metastates, termed *multi-metastates*, referring to the metastates in an area viewed together as one large international group of interrelated centres of self-government.

Because man's generally improved standards of education now enable him more intelligently to assimilate and use available information, monostates naturally must evolve into metastates. This superior *metastate-aspect of government* is one of the healthy fruits of computerisation, and a positive step towards greater personal freedom.

An intelligent metastate, by definition, will make no attempt to tyrannise over top-economically healthy metacentres which are able to

accumulate energy and use it for the general good. Instead, the prime role of a metastate will be the co-ordination of the relationships of the metacentres within its territories, and it must ensure there is no regression to the pre-monostate phase of petty-groups with chaotic relations. It will battle for the freedom of the individual against any tyrannical act or abuse by a would-be regressive metacentre - in the same way as the metacentre will represent the individual against metastate abuses or regressive tendencies. Thus the central national government of the metastate has a real function and a valid justification.

Every metacentre therefore will be required to make itself cognisant of the effects of its activities upon other metacentres, so that arbitrary action cannot be taken in one metacentre without due consideration being given to the probable effects of that action within other metacentres.

As human beings evolve towards more personal integration they require more response-ability as individuals, and this personal response-ability must be exercised by them for, when it comes to assessing locality-relevant data, no machine can compete with the human brain.

Two-way multi-metacentral government would not disintegrate humanity into a vast number of insular-centres, consisting of small groups of isolated individuals governing only themselves, because such regressive change would be a denial of evolved human insight. A developed integrated person is aware of the necessity for active co-ordination with other developed persons. Thus a policy of two-way multi-metacentral government means a will to the co-ordination of the locality-relevant data from all localities.

evolution into a multi-metastate

The function therefore of the national macro-metastate would be to ensure that there would be a-whole-country assessment of the effect of any act by any metacentre upon every other metacentre. Thus by furthering the two-way development of metacentres, and so of micro-metastates, the macro-metastate itself would evolve into a multi-metastate - a whole freely-willed international society of interrelated metacentres.

In principle every metacentre and metastate is concerned with the needs of every other just as, within the physical organism, every cell is

concerned with the needs of every other cell. The specialisation of cells, in the liver, the kidneys, and the spleen and so on, is based on the original identity of all cells. Their specialised contribution to the good of the whole being is a purposive contribution. It follows that, just as other cells react against an organ which becomes diseased and a threat to the well-being of its constituent and interrelated cells, so other centres will react against a threat to the well-being of the smaller constituent groups and individuals within it. Similarly, metacentres will react against non-progressive metastates, and metastates against a non-progressive mega-state.

In its fully developed sense the *mega-metastate* is the conceived form of pan-terrestrial government which ultimately will represent the whole world body politic, and will exercise some measure of socio-governmental control over all members of the world human social group.

However, just as a man may consider that temporarily he is encapsulated in human protoplasm, but that there are stretches of universal consciousness and power about which terrestrial protoplasm yet knows nothing - even though these forces nevertheless may influence man - so it will continue to be necessary for the leaders of the finite terrestrial mega-metastate also to reflect that many invisible interrelated sentient powers must exist about which finite man as yet knows nothing. Awareness of the whole hierarchy of these latter powers, elsewhere referred to, is termed true cosmopolitanism.

With the true realisation on a world-wide scale of the mega-metastate, we should have an end to the monostate which has been described by Nietzsche as "the coldest of all monsters"², and in its place we should see the free life towards which man progressively evolves.

² pg. 111 Nietzsche F. W. *Thus Spake Zarathustra*. Pages 41-3 'Of The New Idol'. 1960 edition. Everyman's Library.

Britain's Metathinking Leading Role

non-participation in the next war

There is no sensible reason why a mature nation should adopt a policy of waiting for the big bang of World War III before making desirable intelligent policy changes in its structure of government.

Even if other more newly established monostates still need presently to undergo further violent historical experiences, a politically developed group of nations like the United Kingdom already has the historical experience required for the deliberate adoption of socio-governmental parity, with its implied top-economical policy of two-way multi-metacentral government.

If the world as a whole had sufficient viable metacentres there would be no World War III.

Whilst unilateral action by Britain could hardly stop World War III, the successful establishment of two-way multi-metacentral government, within Britain alone, could enable Britain to extricate itself from that war.

Britain can refuse to participate in the next war. It can say to any nations who would have us participate: "Long range ballistic missiles have made it quite uneconomic for any power to occupy our island as a base to shell another power with missiles. We are therefore having nothing to do with your warlike activities. We have already started a movement of metacentre creation, like the movements for independence of Scotland and Wales and Ireland. All these movements are indicators of metacentre concepts at work. We have no intention whatever of indulging in an unintelligent wide scale destruction, or of serving as a base for anybody else with those atavistic ideas. We refuse to be regressive. We know that we would be destroyed if we joined you. And therefore, if we are going to be destroyed, it is not going to be with our co-operation."

This is Britain's real role in face of World War III, and there is a very reasonable chance we shall succeed in this determined purpose.

World War III need not be Britain's war. The only reason why Britain is preparing for a nuclear and bacterial war is for purely defensive purposes. The inbuilding at fairly sensible depths in various parts of the country of shelters is not because we intend to participate in an aggressive World War III, but because we may be in danger from accidental drifts of atomic cloud dust and similar perils.

There is, of course, a remote possibility that there is a sufficient dislike of us for someone to come and drop the odd bomb on us. It is however far more likely in terms of economy that those bombs will be dropped elsewhere.

Basically economy of energy expenditure determines all human activity. Bombs not only cost money to make and to transport, but the subsequent cost of reconstruction is expensive. Even a task like the disposal of waste cars is a problem; the disposal of destroyed nations is a bigger problem, as is the repopulating of such places.

Furthermore it may be recognised that for Britain to remain free from involvement in a World War III could be very valuable to all participants in such a war. In an airborne society the British Isles are a natural hub to the land mass of the world, and thus in the next war Britain would be well sited geographically, as well as well qualified historically, to serve when required as a mediator between the two or more sides.

Britain's role in world's needs

In consideration of world needs for the development of a metacentre system of pan-terrestrial government, we cannot ignore the fact that many nations are not yet ready for the development of such a governing concept. Only the most politically mature nations can give positive leadership in this direction. And initially the most politically mature nation in the world must take the first practical steps towards its ultimate fulfilment. There is an old Chinese proverb "A journey of a thousand miles starts with its first step". This first step now is Britain's role in world needs, for Britain rightly may claim to be the most politically mature nation in the world.

There is no necessity for any initial changes to exceed the bounds of practical and desirable political feasibility. Nor is it here recommended that the state should initiate the reduction of its own existing monocentral powers. A mature healthy society as it develops will tend to demand that element of responsibility which is most appropriate to its own progressive development. An intelligent government will not unreasonably obstruct healthy political proposals for a suitable system of two-way multi-metacentral government or its equivalent.

An analogy may be seen between those who today cannot see the effects of computerisation, and those who could not see the effects of

the Western industrial revolution which broke out first on English ground. The result of this revolution, as Toynbee points out, "was hidden from the eyes of optimists and pessimist alike a century ago. On the one hand, child labour has been abolished, women's labour has been tempered to women's strength, hours of labour have been shortened, and the conditions of life and work in home and factory have improved out of all recognition. But a world gorged with wealth ground out by the magic industrial machine is at the same time overshadowed by the spectre of unemployment. Every time the urban proletariat draws his 'dole' he is reminded that he is *in* a society but not *of it*"³.

Nobody can predict with certainty the effects which computerisation will bring even fifty years from now. And it would not be surprising if mankind were to be faced in this twenty first century with a totally new and unprecedented problem stemming from our new technological discoveries, which today is hidden from the eyes of optimists and pessimists alike.

Whilst we may reasonably assume that the new technological age we are entering will contain many surprising discoveries, which may necessitate dramatic modifications to the plans we make, this does not mean that we should not prepare for the approaching changes as best we can. As the devil quickly finds work for idle hands, so men, without dignified and intelligent outlets for their knowledge, interests and energies, quickly become bored, frustrated and generally dissatisfied. Such men are a potential threat to the peace of any society, and this danger will greatly be increased if mankind is self-condemned by its own technological developments to a life of enforced idleness. However this condition need not occur unless man wills it upon himself.

Subject to natural modifications imposed by the actions and reactions of others, as a fundamentally self-governing being every man in principle always has been perfectly free to contribute his energies, in the widest conceivable sense that his energies can be directed, either towards or away from the apparent personal and general development of truth, beauty and goodness within mankind's world-relevant environment. The fact that in practice man's

³ Toynbee, Arnold J. *A Study of History*. Abridgement by D.C. Somervelle, in one volume. Page 397. Oxford University Press, London. 1962.

individual powers in this direction are strictly limited does not invalidate the principle; it merely affirms that the co-ordinated efforts of groups of men have greater power than the uncoordinated efforts of a number of individuals.

A nation which has sincerely adopted a policy of peace, as opposed to war, has no realistic alternative open to it but to develop socially-functioning-profitable uses for its energies.

Britain's moment of destiny in world evolution

History gives many illustrations of the benefits derived by nations which were alert and quick to grasp the significance of change; Britain provides an excellent example. Our necessary health policy is clear. Once more we must be quick to recognise and affirm the pragmatic benefits in the changes ahead, working more consciously towards our countrymen's salvation from the threats of nuclear destruction, and towards our moment of destiny in world evolution.

There is a world-wide need for the freeing effects of technology and computerisation to be demonstrated, heralding a new type of society in which human values will come out from under the shadow of mere material means, into the light of a true ethical and spiritual goal. As the first nation to enter the industrial revolution, which inevitably led into the technological revolution, Britain's future role as a new world-unifying force lies in the further dynamic embodiment of its heritage and traditions of freedom. It is however important to remember that national evolution cannot be attained in isolation.

Elaborate high-speed trial-and-error systems are being developed by sophisticated computer problem-solving techniques. These new programming systems, with their capacity to interrelate data with no apparent common points of reference, are bringing us a new awareness of the far reaching effects seemingly inconsequential decisions in one country have upon the subsequent actions of other countries. No intelligent government aware of these advanced researches can fail to realise that the quality and significance of the decisions it makes moment by moment increases or decreases, to a far greater extent than ever before realised, the dangers of World War III.

Our country stands at the fulcrum point of world-wide influence,

and it is certain that we have the capacity and opportunity to fulfil a peace-bearing role which will be of far greater world significance than any other of our historical contributions to human progress. Our evolution has inevitably led us to this key position at this momentous time in world history.

Britain is both *the greatest of the small nations and the smallest of the great*. May it not be Britain's destiny at this moment of history to prove ourselves to be the greatest of all national forces for world peace?

It is not without significance that we have gathered into our little island representative numbers of the various peoples of our original empire. We may be the first nation in the world to integrate a society in which race, creed and colour are concretely, instead of merely theoretically, transcended and sublimated in a world-significant manner.

With wholehearted and enlightened support for metathinking top-economy, Britain may take a deliberate and significant decision at a critical time to initiate within her own country the beginnings of a new expression of government, knowing that it may serve to develop a new sociological stabilising developmental force in the world.

Britain, further ahead in national integration than any other political organisation on earth, from its long traditions and most forward position has an inevitable leading role to play in world evolution.

Britain has in her long experience gained deepest insight into the multitudinous purposes, strategies, and expediency tactics of the human race. Equipped with this historically derived and now substantialised knowledge, Britain is in a position where she can make available to the world the multilateral aspects of any national or world problem which may present itself.

Each life form must go through certain determinate experiences in order to fulfil its destiny, but in order to fulfil its destiny it must not be fixated at any developmental level. In the particular case of Britain, the determination of its destiny involved the building of a great material empire involving the use of material means. The establishment of this empire, and the assimilation of its significance in the world, indicated the next step to be taken by the British spirit; a step vectored beyond the material plain of earth's establishment into

the realm of higher spiritual reality.

In this realm the temporarily useful concept of the earthly national state is to be transcended, and in its place will stand the concrete reality of human intelligences, gathered together in conscious self-evolutionary intent for the fulfilment of the highest purposes of their creative will. This will arise through the self-conscious realisation of human personality as the determinant force in world evolution.

Human personal intelligence is the arrow head of the evolving spirit within this solar system, as manifested within the finest intelligences of the human race.

Already before the invention of the aeroplane sensitive intelligent minds had felt the necessity of a true cosmopolitanism, for they had seen that no human intelligence can grow to its full stature if tied down by the concepts of any particular finite society. They had seen that the true cosmopolitan is a member of that great city which is the Logos Universe itself. Only the true cosmopolitan can possibly become the full and rounded human being that every man in his heart desires to become.

To be less than a citizen of the whole universe will in the future mean to be less than man, as his creator intended him, as the only true incarnate existential evaluators of Total Reality.

Great empires of the past have collapsed because they were merely materially based, and lacked the necessary flexibility and powers of adjustment necessary for the further evolutionary development of the human race.

The world of Spiritual Principle, having through the historical process raised human intelligence to the level where it can appreciate its own origin, looks always for new instruments of its purpose. Who shall say that it will not find itself a voice in Britain?

“When Britain first, at Heaven’s command,
Arose from out the azure main,
This was the charter of her land,
And guardian angels sang this strain -
Rule Britannia! Britannia rules the waves;
Britons never, never, never will be slaves”⁴.

⁴ James Thomson. Published in 1740.

Emblem of Metathinking Top-economy

(A fuller explanation is in Booklet One: An Introduction)

the emblem: illustrated on the front cover, is a radiant heart in a white hexagon with a triple border of gold mounted on a blue shield;

the heart (blood red): the individual citizen, whose good stands as the *raison d'être* for the existence of the state and the community, is represented by a heart. The state of the people's heart, reflecting the feelings, desires and volitions of the totality of the nation's separate but functionally interrelated private individuals, is the most vital factor presented to government for its consideration.

the hexagon (white): the hexagon represents the six-sided governmental complex inherent within the very nature of the body politic ⁵. The hexagon is white to symbolise purity of intention and the equilibrated state of mind generally desirable in those responsible for government.

the triple border (gold): the three-fold human aspects of feeling, thinking and willing are represented by the triple border of the hexagon.

the shield (celestial blue): the surrounding blue on the shield represents the presence of environing forces, temporal and spiritual, beyond the natural limits of any temporal government's authority. A deep celestial blue is used in recognition of our conscious and intuitive awareness that some of those forces are of spiritual origin.

the radiance (gold): the radiance of the heart is a universally recognised symbol of expressed love and charity, for it symbolises the response from the inner feeling centre of man's essential vitality, the vehicle of which is the blood, that most mysterious delicately balanced fluid which responds in its metabolism to every impulse of our thoughts, feelings, desires and volitions.

⁵ *The state triad of functions formulates, administers and interprets the letter of the law; the community triad ratifies, services and upholds the spirit of the law, together they function as a six-sided governmental complex. Ref Booklet Two: The Human Needs of the Community and Charity.*

Glossary - Booklet One contains a larger glossary

metacentre: the logical centre of self-government for any mature human social group to develop, and in which there is consciousness of the necessity for the interrelation of multicentres for their whole-good.

meta-individual: a mature metathinking person who views the monostate system of government as out-moded and anachronistic, and who aims to develop individual inner authority and response-ability.

metasociety: that society which becomes metaconscious of the necessity, not merely of creating the pre-conditions of its own well-being and survival, but also of not destroying the pre-conditions of the survival and further development of future generations.

metastate: the self-stabilising large group which is thoroughly conscious that locality-relevant problems of sub-groups within it most effectively can be solved by the intelligences resident within those sub-groups.

multi-metacentralisation: implies *co-ordinative unity*, i.e., a coming to consciousness of the necessity for individual and small group responsibilities *within* the large group.

need-relevant: refers to the whole relevant situation and includes what is *need-determined* and what is *need-relative*. A *need-determined* act is one the end or goal of which is wholly conditioned by its initiating need. *Need-relative* is that which is related to the need-determined, but is not in itself an *essential* need property.

post-monostate phase: awareness that the monostate has no authority, other than that vested in it by its constituent members.

response-ability: refers to an adequately self-accounting being, able to make a proper response in *every* situation. By definition response-ability is self-determined, because one cannot confer upon a being from outside and without its co-operation, a capacity not proper to it.

socio-governmental parity: the principle of socio-governmental parity is: “from each according to appropriate need-relevant response-ability to each according to adequate need-relevant utilisation-capacity”.

top-economy: is the economy of specific areas and places in which socially-functioning-profit is distinguished from (but may include) bank-account-profit. The aim is whole-group good. It is the joy and heightened morale which stems from the solution to a problem which has been achieved through co-operative group activity.

Booklets on Metathinking Top-economy

- Booklet One: An Introduction to Metathinking Top-economy
- Booklet Two: The Human Needs of the Community and Charity
- Booklet Three: The SU-VOC Idea
(Society of United Voluntary Organisation within Community)
- Booklet Four: Multi-metacentralisation, Socio-Governmental Parity
and Citizenship
- Booklet Five: Evolution of Intelligent Government, Governing Concepts
and Tempi of Developmental Change
- Booklet Six: Two-Way Multi-Metacentral Government and Britain's
Metathinking Leading Role
- Booklet Seven: Information within Metacentres and Personal Values

Further information about the works and related works of Eugene Halliday (including the booklets) is available from the Ishval website, <www.ishval.org.uk>.

The Authors

Fred Freeman, a Liverpool businessman, deeply concerned with the social problems in the Liverpool City Area, consulted his enlightened friend Eugene Halliday. This work is an outcome of their meetings.

Throughout his life, Eugene Halliday artist and philosopher worked without cease. The body of his work, written, spoken, drawn, painted and sculpted, is imprinted not merely on paper and clay, but in the hearts of all those he helped in the spirit of Logos-love. He defined Love as "The willingness to develop the potential of Being wherever it appears". His life was utterly devoted to it. He died in 1987, in his 76th year. To those who knew him, Eugene Halliday was and is one of the most significant spirits of our time.



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