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minds than our own. Every bit of organisation in the community arises in answer to a human need. Organisation is the essence of community, and organisation is concerned in one way or another with communication. My friend who opened the shop under canvas in the bush settlement was establishing a line of communication between the makers of axes and spades and those who wanted to use them; even the most highly developed modern shop does no more.

It's interesting to look at our own community in this new way—to see it as the end of many lines of communication and as the starting point of other lines linking us up as a nation and a people. If we get into the habit of thinking of communities existing because there are so many things to be carried through to us, we get a clearer view of ourselves and our needs. In the past, communities of men tended to form at the stopping places or trade routes. A city would grow round an oasis on a camel route or at the entrance to a mountain pass, at the mouth of a river or in a harbour where ships came to rest. And along the lines of communication moved many things, which came to be called goods because of the satisfactions they gave. We can give a rough definition of a community, then, as a place where people live together for the better transmission of goods. But man's needs are not simple and he must have for his well-being a great variety of goods.

Goods for Mind and Spirit

He needs goods for the mind and the spirit as well as for the body; he needs food for his dreams and his hopes, he needs poetry, music, and religion. These are also goods.

You will notice that I don't divide goods into material goods, mental goods, and spiritual goods. I think the division is a false one and has hindered our thinking on human affairs as well as on spiritual affairs. But we may judge of the maturity of a community by the variety and quality of the goods that enter into it and by the use that the members of the community make of the goods that are available.

To follow this a little farther, it will be seen that as time goes on, human ingenuity produces more and more goods and more and more ways of transferring them. And every new invention alters in some degree the life of the community. The motor car arrives and the makers of cars see to it that we know all about them. The community begins the job of organising so that we may have the new "good." If we could see the changes on a film in the same way as we can now look at a seed growing in a few minutes into flower and fruit, the result would be astounding. We'd see livery stables turning into garages, drinking troughs fading out and petrol pumps coming up in loud tones of red and yellow; we should see the rough roads furrowed with cart tracks giving place to smooth miles of concrete and bitumen. We should see bank balances leap from their safe deposits and acquire a new velocity in a race to

keep up with the motor car. Pumpkins turning into coaches and mice into horses would be tame by comparison.

Using — or Dodging

Everything new that comes along the lines of transmission to your community alters its design and the way people live within that design. Think of the effect on community life of the coming of the radio and the aeroplane, of the machine-gun and the high explosive bomb.

But goods don't all move at the same rate down those lines of communication. Some of them, like the radio and the cinema in peace time and the machine-gun and the bomb in wartime, are scarcely spawned from the inventors' minds before we are all using them—or dodging them. We may not like them, but we cannot ignore them. Other goods, those that have no immediate commercial value, that is, goods which the community does not understand and for which it is not ready, move very slowly. Electricity was discovered 2000 years before the community was ready to use it. The now common D.D.T. was known for 70 years as a chemical curiosity before we came to know it as an insecticide.

If there's a time-lag in such useful, everyday things there is a far greater lag in the realm of ideas. To illustrate this I want to tell you a story about my old friend, whom I will call Jim; he has long since gone to his rest, but if he were listening he would enjoy what I am going to tell you. Jim was a farmer—a man who had worked hard and had a fine place down in the South Island. His equipment was his pride; his tractor was the very latest; so was his milking-machine. His cow-shed was the best that dairy science could design. There were concrete walks for the cows reaching out into the paddocks so that there was no mud near the milking. But 100 yards away there was a fenced-in mass of mud and stagnant water where the pigs wallowed in cold misery. Jim would shake his head over them sadly and say, "The pigs are dying on me; I'm sure I don't know why." The point of this story is, of course, that it had been someone's job to communicate to Jim the wonders of tractors, milking-machines and dairy hygiene; but so far nothing had reached him about the care of pigs. At that point the community had failed him.

This brings me to the first elementary function of a community centre: it is an organisation for the communication of goods in the form of ideas for which the community has not already provided. If there had been a community centre near where my farmer friend Jim had lived, it would—among many other functions—certainly have provided a short course of talks by an expert on pig culture.

In conclusion, I want to make it clear that my outline of the nature of the community is very much simplified. Quite obviously it exists in much more than the communication of goods and ideas. In his play, *The Rock*, T. S. Eliot says:

When the Stranger says: "What is the meaning of this city?"

Do you huddle close together because you love each other?"

What will you answer? "We all dwell together"

To make money from each other?" or "This is a community?"

It's abundantly clear that mere living together is no more a community than a heap of bricks is a house.



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