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GUTETO

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Nur rekte, kuraĝe
Kay ne flankigante
Ni iru la vojon celitan:

Eĉ guto malgranda
Konstante frapante
Traboras la monton granitan.

Published
for
F A P A
by

MoRoJo, Box 6475 Met Stn, L.A. Cal

In the next issue of Guteto will appear a thought-provoking article by BEB, now of Washington, D.C. Don't miss it. Renew your membership now, if U haven't done so already, so as not to miss the next F A P A mailing.

EDITORIAL

The article on the following page is in line with certain agitation in fandom as evidenced by letters in VoM that stfans should vindicate their existence by doing something worthwhile toward making some of our dreams come true.

Most of the stories we read are about horrible situations which have been allowed to develop & how the hero (usually from our century) rescues humanity. I am inclined to agree with the agitators. Granted that as a group we are negligible in size but remember the Dutch boy's finger in the dyke or the straw that broke the camel's back. Remember the magnet & John Barr (Jonbar). It might take no more than the weight of our group opinion to swing the world into the right time-stream.

Let's do anything we can, individually or as a group to see that humanity doesn't get back into the same old rut after this war is over.

I trust this is sufficiently fantastic to prevent complaints about Guteto in FAPA; that is, the idea that stfans could be organized & agreed with regard to any plan of action. Personally, I believe that most stfans are selfish & shortsighted. Am I wrong, I hope?

Once upon a time, a man set up a clock factory which produced a great many clocks of intricate design. The machinery was very productive, and every minute of the hour, ten hours a day, a clock was completed. Because of a flaw in the production technique, however, the clocks were imperfect. They would run, but not accurately. It took the expert clockmaker a full ten minutes to adjust each clock so that it would be accurate.

The clockmaker could have built a new factory; or he could have corrected the defects in the factory he had, perhaps; but, instead, he kept the factory going and spent all his time adjusting the imperfect clocks. Each day the factory turned out 600 clocks, and each day the clockmaker adjusted 60 clocks so that they were accurate.

At the end of the five-day week, the clockmaker had 300 accurate clocks and 2,700 imperfect clocks. At the end of a year, he had 15,600 good clocks, but he had 139,400 bad clocks. One day the factory collapsed and destroyed the clockmaker, together with all his clocks, good and bad.

For each successful human be-

ing turned out by the present economic system, a hundred or a thousand or more failures are turned out. If every person of goodwill in the world today devoted all his time to rebuilding and reestablishing the ruined victims of the present unjust economic system, there still would be countless millions of human beings who never would receive any help.

Faced with such a situation, the Defeatist says: "There is nothing we can do. We must make the best of a bad situation." Under such a do-nothing policy, matters go from bad to worse.

With respect to such a situation, the Revolutionist says: "Mend it or END it." Failing in his efforts to patch up a rotten system, he destroys that system, but, having nothing better to offer, his proposal develops into something as bad as or worse than the one it seeks to replace.

The Reformer, faced with such conditions, ignores the system and devotes all of his efforts towards helping the victims. This attitude is taken by many of the religious and pacifist groups in the world today.

"We know that the present economic system is rotten all the way through, but we will patch it up so that it will work."

But the patches won't stick.

It is like trying to keep afloat a leaky boat which takes in water by the gallon while you have only a pint cup with which to bail out the water.

Such efforts actually bolster up and prolong a system that is fundamentally evil. Such efforts become an integral part of the war effort. Such efforts tend to take the sting out of war. Some people are persuaded to submit to poverty and to war partly because they have a lingering hope that some people of goodwill will come along with charity. Comparatively few people are rehabilitated, but of those who are, many are dragged back into the vicious circle and tossed up a second or third time, together with countless new victims, all in need of rehabilitation.

That is not to say that Charity is to be abandoned. It is true that Charity sometimes is a monstrous boomerang which harms the recipient and then bounces back and hits the donor on the head, but, even so, until an equitable system is built, charity should be extended to as many as possible of the unfortunate victims of the present economic system.

By increasing their efforts sufficiently, however, cannot charitable people -- people of goodwill -- devote to the building of a new system, as much time as

they now devote to perpetuating the old? In this way, will they not offset, to some extent, the harm they now are doing? Others with a hardheartedness akin to that of the surgeon who much hurt in order to heal, will devote no time to charity, but will devote as much time as possible to the building of a new system. If it is not possible to reform the old system, will it not be possible to build a new system which will be capable of limitless expansion?

And -- note well! -- there are no new frontiers. Fences have been built back and forth across the face of the earth. You must start wherever you are. The new system, a non-violent economy of plenty, must take root and flourish in the midst of the present violent economy of scarcity.

When the new economy begins to function and to provide its people with a standard of living more satisfactory than that provided by the current system, at that time the citizens of the new order will be justified in inviting into their midst the unfortunate victims of the old order. As the new order builds and grows, it will attract into itself more and

more of the strength of the old. Eventually, in order to survive, the old order will have to accept the standards set by the new order. Is there any other way in which the old order can be reformed?

Thus, it becomes apparent that to busy oneself with the building of a new order is not weakly and meanly to abandon the old. The greatest kindness you can render the old order is not to prolong its agony, but rather to build a new order sufficiently strong to be able either to reform or to absorb the old. In that way you will serve the greatest number of people with the highest type of true charity.

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