



# THE ROOT OF ALL EVIL

by Eric D. Butler

A Heritage Publication

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*"No one can serve two masters; for either  
he will hate the one and love the other, or he will  
be devoted to one and despise the other.  
You cannot serve God and mammon."*

—Matthew 6:24

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## THE ROOT OF ALL EVIL

If, as we are told in the New Testament, the love of money is the root of all evil, why then, at a time when Christian Civilisation is clearly disintegrating, do so few of those who claim to speak in the name of Christianity, devote themselves to realistic consideration of this warning?

Christ was emphatic that it was impossible to worship both God and Mammon, that no one could serve two masters, and in the only act of physical violence during His Ministry, whipped the money changers out of the Temple.

In Luke's Gospel we read that the Pharisees "were lovers of money" and scoffed at Christ, who replied: "You are those who justify yourselves before men, but God knows your hearts: for what is exalted among men is an abomination in the sight of God".

The worship of money is the elevation of a man-evolved system of symbols, an abstraction, into a reality, with the symbols becoming more important than what they represent. The shadow takes precedence over the substance. Man's subservience to an abstraction, and to those who shelter behind that abstraction, makes it increasingly difficult for the individual to love and serve either God or his fellow individual.

The essence of Christ's message was that every individual was unique and counted in the eyes of God; that He was primarily concerned with the salvation of individuals, not with groups nor nations; that the Kingdom of God was within each individual, who could come to know the Father through the Son.

Christ's message was a direct challenge to the worship of abstractionism by the Pharisees, including the love of money. A highly codified religious system had reduced the individual to a situation where regulations and institutions were more important than people. Christ delivered a devastating blow against this deadly philosophy with His challenge that the

Sabbath was made for man, not man for the Sabbath, indicating that the true purpose of systems and institutions was to serve the individual, not to enslave him.

Christ's strong opposition to the worship of abstractionism in the form of money, the root of evil, revealed a complete understanding of the vital importance of a money system in controlling the individual.

The significance of the clash with the money-changers, the bankers of the day, in the Temple cannot be completely understood without knowledge of the fact that for centuries the religious Temples of the Civilisation of Mesopotamia had been the main centres from which monetary activities had been conducted. In Ecclesiasticus (8:2) we read that "Money has been the ruin of many and has misled the minds of Kings".

The distinguished English Christian historian, Mr. Christopher Dawson, writes in *Age of The Gods*:

"Originally the state and temple corporations were the only bodies which possessed the necessary stability and resources for establishing widespread commercial relations.

"Temple servants were sent on distant missions provided with letters of credit which enabled them to obtain supplies in other centres. Moreover, the temple was the bank of the community through which money could be lent at interest and advances made to the farmers on the security of his crop. Thus in the course of the third millenium there grew up in Mesopotamia a regular money economy based on precious metals as standards of exchange, which stimulated private wealth and enterprise and led to a real capitalist development."

Sir Charles L. Woolley, the famous British archaeologist, excavator of the city of Ur in Southern Mesopotamia, points out that the main unit of exchange in the days of the famous cities of Southern Mesopotamia in the third and fourth millenium B.C., was a measure of barley based on silver.

The great Babylonian Civilisation developed a financial system which extended internationally, to as far away as Cornwall. Like their successors in Europe thousands of years later, the goldsmiths of the Babylonian Empire were creating debt money against the people's assets by issuing more receipts than the gold and silver being held. The famous Code of Hammurabai No. 7, a revision of two previous legal codes, was designed to try to regulate the activities of the gold and silversmiths. The isolation of Greece from the Babylonian financial system was a major factor in the development of the Greek Civilisation, although financial debt, taxation and inflation eventually played a major role in its decline. In his book, *Primitive Money*, Mr. Paul Einzig said that: "a credit system developed in Greece as in other parts of the ancient long before coinage".

### **HISTORY AND THE MONEY POWER**

The great Greek philosopher, Aristotle, whose natural law philosophy was to have such a big influence on St. Thomas Aquinas and other Christian philosophers, obviously had an understanding of the money question, as witnessed by his comments in *The Politics*: "Numiasma (money) by itself is a mere device which has value only by law (Nomos) and not by nature; so that a change of convention between those who use it, is sufficient to deprive it of value and its power to satisfy our wants".

Aristotle wrote in *The Ethics*: "By virtue of voluntary convention, Nomisa has become the medium of exchange. We call it Nomisa because its efficiency is due, not to nature but to Nomos (Law) and because it is always in our power to control it".

Rome not only took over the mantle of Civilisation from Greece, but also followed the same type of financial policies. History repeated itself, with Rome eventually disintegrating, not because of any physical problems, but because of financial policy. Rome was already starting to decline when

Christ was denouncing the money changers.

Mr. H.G. Wells, the well-known English writer, was one of those who saw through the popular myth that Rome collapsed primarily because it could not hold back the barbarians. Wells wrote:

“When I wrote the *Outline of History* I slowly gained the conviction that crystallised itself later into a positive idea, that the great Roman Empire was ruined not only from outside by the storming barbarians, but also by the internal financial difficulties, by the indebtedness of all social classes, and by the heavy burden of taxation, until, under these financial burdens, the whole scaffolding of imperialism broke down. It is dreadful to watch how gradually the same symptoms of decadence become visible in the great empires of the modern world.”

A major feature of the financial problems of the disintegrating Roman Civilisation, was monetary inflation, an insidious influence which made stability impossible, as it does today, and created the same type of social problems now afflicting Western Civilisation. Many historians have concentrated upon describing the social disorders of the Roman decline while ignoring the root cause, the elevation of the abstraction, the financial system, over reality.

No genuine written history is possible which does not examine the decisive role of money as an instrument of power and control. It is not money itself which is the root of all evil; it is the love of it. Over man's recorded history he has used a variety of different money tokens of value, ranging from animals to stones, shells, metals and even skulls. At one time cattle were widely used as money, the term “pecuniary” deriving from the Latin word for cattle, *pecus*. Eventually it was found more convenient to cut leather discs from the hides of animals, using these as symbols of value instead of exchanging cattle for corn or anything else. But it is vital to grasp that so long as the man who produced, or owned the

real wealth, the cattle, also issued his own leather symbols representing them, he had economic sovereignty, effective control over his own wealth. But when a situation developed where a non-cattle producer started issuing the discs, or any other money symbols, as a debt owing to him, this also carrying an interest charge, economic power passed to the creator of the symbols, who in essence said that as he owned the money symbols, he also owned and controlled the real wealth they represented.

Money symbols have been described as a licence to live. If these symbols are all created as a debt, and if interest, however small or large, is charged upon the debt, it is mathematically certain that the burden of debt must progressively become heavier. And those with the power to create a community's money symbols have the power to dictate the economic and social conditions under which individuals live.

Such is the influence of Black Magic with which the money myth is surrounded, that there are still those who believe that the banking system can only lend money which has been deposited with it, and that if necessary they could obtain all their deposits from the banking system in the form of notes and coins, "real" money. A glance at banking figures at any time will show that the amount of notes and coins in the hands of the banks and the public is only a small fraction of the total money supply, created by writing figures, these known as bank credit.

Even before the Great Depression of the thirties, when a sudden contraction in the rate of money creation forced large numbers of concerned people to consider the subject of money, a number of banking authorities had clearly outlined the reality about credit-money creation. A one-time British Chancellor of the Exchequer, and Chairman of the Midland Bank, the Rt. Honourable Reginald McKenna, told a meeting of shareholders of the bank on January 25th, 1924, that "I am afraid the ordinary citizen will not like to be told that the banks can and do create and destroy money. The amount of



money in existence varies only with the action of the banks in increasing or decreasing deposits and bank purchases. We know how this is effected. Every loan, overdraft or bank purchase creates a deposit, and every repayment of a loan, overdraft or bank sale destroys a deposit”.

Since that frank statement, many similar statements have been made, including those by Governors of banks. But still the Money Myth remains shrouded in mystery for many people, who are confused by the mumbo-jumbo associated with the Black Magic used to protect the Myth. What, for example, is the ordinary person to make of the statement that “the banks’ liquidity is strained to the limit”? He might come to the conclusion that there is water in the bank vaults, or perhaps the banking system is still using rum as money, a practice prevalent during the early days of colonisation in New South Wales. Recently, a statement was made that a policy to “de-liquify” the banking system is required!

Occasionally an economist indicates that he may be trying to break away from the Black Magic. On July 26th, 1971, Professor A. Waters, Cassell Professor of Economics at the notorious London School of Economics, made the startling admission to a Monash (Melbourne) University seminar that “The lessons of the last twenty years are clear. The events are quite different from, indeed almost the opposite of, those described in the textbooks . . . I believe that over the past twenty years, economics has experienced a humiliating failure”.

This historic admission by Professor Waters was ignored by the media. Its news value was beyond doubt. But presumably it was felt that publicity for such an admission would shake the public’s confidence in the financial witch-doctors and their theories. And so theories which had consistently failed were persevered with, taking what is left of Christian Civilisation to the very brink of the greatest disaster ever.

The idolatry of money warned about by Christ can, of course, manifest itself in different ways, as witnessed by those



who have come to be described as monetarists, some of whom even talk about a return to the "gold standard". The advocates of a "gold standard" are just as enslaved by the Money Myth as those who claim in effect that if not sufficient credits have been created by writing figures in a book, required production cannot take place or goods already produced cannot be distributed.

While the intrinsic value of metals is governed by the supply factor, gold being more valuable than silver because it is scarcer, and silver in turn more valuable than copper, which is more plentiful, it is surely an absurd proposition that a nation's productive and distributive system should be governed by mere chance, of how much metal can be discovered and mined. Presumably nations without a source of the rarer metals, but with an abundance of all the requirements of life, food, clothing and shelters, should not be permitted to make use of this abundance!

Even when gold and silver allegedly were the basis of many nations' money supplies, more non-metal money was being circulated than the total value of metals available. The Industrial Revolution, followed by the Technological Revolution, made it progressively difficult to maintain the myth about the Gold Standard. It was physically impossible to mine sufficient gold to meet the monetary requirements of rapid developing economies. It is a long time since gold sovereigns circulated, all gold now being available only in bullion form, which is supposed to circulate internationally. But even this is now rather mythical, as gold movements are merely indicated by an exchange of credits, the gold in fact remaining in Fort Knox or wherever else it may be held.

The dullest of idiots would regard it as strange if a railway ran its trains half-empty, refusing to permit would-be passengers from travelling because it claimed it was short of tickets. But what are we to make of the inference that food cannot be grown, distributed and consumed unless sufficient figures called financial credits are written, or recorded in

bank records! Or that if the figures are written, they must be recorded as an interest-bearing debt against those engaged in production. It is incredible just how bizarre the devotees of the Money Myth can become in their use of Black Magic to mask reality. They have now devised a new international credit instrument to supplant an insufficient supply of gold. This is referred to as "paper gold"!

### PERVERTED EDUCATION

Enslavement by the Money Myth is also reinforced by a perverted system of what passes for education, particularly as it concerns history. Many know that the date 1066 refers to the Norman invasion of England. But what about the significance of 1694? Few will answer that this year saw the establishment in England of the Bank of England and, for the first time the imposition of a system of national debt. The founders of the bank candidly stated that they would have the benefit of the interest levied on money created out of nothing. To their credit, a number of Church leaders of the time were amongst the opponents of the establishment of the bank.

Bishop Burnet in *The History of His Own Times* (1693) wrote:

"The fear of centralisation of the money power was indeed the grounds upon which the Tories and Commons fought so bitterly against the founding of the Bank of England, thinking that the bank would grow to be a monopoly."

These fears were proved real by subsequent developments.

Untaught in the schools is that the original cause of the American War of Independence was the policy of preventing the American colonies from issuing their own money in the form of "Colonial Scrip". The great American Benjamin Franklin said during a visit to England that the prosperous conditions in the colonies were the result of the issue of sufficient scrip to meet the demands of trade and commerce.

The reality was, of course, that the growing productive capacity of the colonies was adequate to sustain a rising standard of living. Money was being made to serve the reality, to expand the freedom of the individual, to allow him to enjoy the life more abundant, which Christ said was possible and desirable.

This development was seen as a threat by representatives of the Money Power in England, which caused legislation to be passed in the House of Commons denying any colony the right to use its own money, which had to be provided from England. The English supply was limited and on a debt basis. Within twelve months the streets of the colonies were filled with unemployed. The stage was set for the war to secede. Benjamin Franklin said that "The colonies would gladly have borne the little tax on tea and other matters had it not been that England took away from the colonies their money which created unemployment and dissatisfaction".

But the successful revolt by the American colonists did not end the threat of the Money Power to the young Republic. One of the Founding Fathers, Thomas Jefferson, was to make the warning that he believed banking institutions were "more dangerous to our liberties than standing armies. Already they have raised up a money aristocracy that has set the government at defiance. The issuing (of money) power should be taken from the banks, and restored to the Government and the people to whom it belongs".

Abraham Lincoln perceived the same danger as Jefferson, commenting that he had two great enemies, the Southern armies in front and the financial institutions in the rear. The enemy in the rear was the most dangerous, said Lincoln.

This century has been one of growing violence and chaos as the Money Power has worked towards the centralisation of all power on a global scale. The Money Power has not only financed and sustained the Communist barbarians, but through grandiose programmes like The New International Economic Order, now openly reveals that it is prepared to

work with the Communist barbarians to establish some type of World Government.

Every step towards centralising power over the individual makes it increasingly difficult for the individual to seek the Kingdom of God. Signs of the retreat from the Kingdom can be seen everywhere. The glorious achievements of a thousand years of Christian Civilisation, material, cultural, and spiritual, are being submerged in a new wave of barbarism. It is a repeat of the collapse of the Roman Civilisation, only at a faster rate and on a global scale.

Historians of the future, relying only on the media records and the babbling of the party politicians, will only be able to produce the same type of distorted and misleading picture of the present disintegration as past historians have presented of the Roman collapse. They will not be assisted greatly by studying current statements by the clergy of the Christian Church, most of whom concentrate upon the alleged wickedness of the individual, without any reference or challenge to the anti-Christian financial economic policies which make harmonious human relations impossible, or preaching a Marxist-type "social gospel" which seeks to further subordinate the individual to the collective. Ignoring Christ's clear instruction to pray and work to establish God's Kingdom on earth, others produce a type of comfortable pessimism with a distorted presentation of prophecy, this completely neutralising large numbers. The overall result is that the anti-Christ, skilfully exploiting the root of all evil, the worship of money symbols, appears to be carrying all before him.

But every apparent victory of the anti-Christ offers a real hope to the Christian who grasps that the state of the world is a striking confirmation of the reality of God. Man is paying the price for the violation of Absolute Truth. As G.K. Chesterton, the Christian writer and poet said, the man who jumps over the cliff not only breaks the law of gravity; he demonstrates the truth of the law. It is futile to talk about the

necessity of "a return to God" unless this is preliminary to taking appropriate action to discover and obey God's rules.

When sufficient individuals accept the fact that the laws of the Universe transcend human thinking, and that by humbly seeking to discover those laws and then obey them, they can enjoy the life more abundant promised by Christ, there will be a process of re-generation. The starting point is **the individual**, not groups, organisations or political parties. The individual must heed Christ's advice, and look in at himself and behold the Kingdom of God.

### **FLOWERING OF THE SPIRIT**

Every individual possesses that divinity best described as creative initiative. It is this divine attribute which distinguishes man from the rest of the animal kingdom. Seek **ye first** the Kingdom of God within and then all else will be added. No talk about a spiritual revival makes sense unless action is taken to make it possible for the individual to spiritualise his life. Genuine freedom, economic and political, is essential if the individual is to develop the Kingdom of God. "Render unto God the things that are God's" is an instruction which modern politicians and worshippers of money fear and resent. Spiritual descendants of the Pharisees, they seek to drive the individual down the scale of existence, promoting policies which seek to make the individual little more than a statistic on a planning board. Those who call themselves Christians should be in the forefront of resistance to all policies which rob the individual of his God-given right to self-development.

The greatest creative periods in man's history developed when there was sufficient freedom to enable the flowering of the human personality in the fields of art of all kinds — music, painting, literature and architecture. None of this creativeness was the result of party political speeches, balanced or unbalanced budgets, or regulations and blue-prints prepared by central planners. One of the most

dangerous manifestations of the retreat to collectivism is the widely-held view that if only governments have enough power, then they are capable of great achievements. What are the achievements of the dreary soulless bureaucrats of the Soviet government? All government is of its nature restrictive and parasitic. To the extent that government is strong, the individual is weak. The true purpose of government is to uphold a Rule of Law inside which all individuals are free to play the game of life, not to believe that they have a mission to improve morals or direct the philosophy of individuals. When the great Shakespeare's friend Ben Johnson said that this towering genius was "not of an age, but for all-time", he was saying that the flowering of the spirit through Shakespeare was an immortal quality, something to inspire others at all times and in all places. What government has bequeathed to mankind, what the great artists like Shakespeare have bequeathed? A truly Christian society is one in which the role of Caesar is reduced to the minimum necessary to uphold the Rule of Law. When Lord Bryce in his monumental work, *Modern Democracies*, warned that the nature of all government is to seek to increase its own power, he was drawing attention to the constant threat of Caesar to the things of the spirit.

When Christ said that He had come in order that the individual might enjoy the life more abundant, He delivered another shaft against the Pharisaical philosophy of sacrifice. Rather than saying that life was not meant to be easy, Christ said that His yoke was easy, His burden light. He invited consideration of the lilies of the field, which did not toil. Christ stressed that the Truth would make the individual free, clearly indicating that freedom was God's purpose for man, and that the search for Truth was the way to freedom. While it was said that man did not live by bread alone, it was essential that man have sufficient bread. Christ interrupted his preaching to produce sufficient loaves and fishes for the hungry multitude. People were invited to pray that God provide sufficient

bread. The bread of life symbolises man's material requirements. God has provided an abundance of all that is required for the life more abundant. God's world is one of enormous resources. The earth spins in its orbit in accordance with God's laws, constantly bathed in that basic unlimited source of life and growth, solar energy.

By the correct principles of husbandry, working in harmony with God's laws, man can easily provide himself with an abundance of nutritious food. As man lessened the time required for the production of the necessities of life — food, clothing and shelter — he had more time left to develop his creativity. Long before the Industrial Revolution in England, there was one period when an Englishman could support himself and his family in comfort by working only 15 weeks in the year. In a Christian-oriented society there were large numbers of holy days, the origin of what are now called holidays. In spite of the fact that man had only simple tools and limited extra-human energy in the form of animal power, water-wheels and windmills, he still had sufficient surplus energy after providing necessities to engage in the building of Gothic Cathedrals and other creative activity. Those were the days of Merrie England.

It is important to note that every extension of man's capacity to produce has been based upon discovering principles like the lever, which are as much part of God's world as are soil, water, sunshine and minerals. They are all gifts to man. Those who parrot the cliché, "There is no such thing as a free lunch", insisting that "something for nothing" is wrong and bad for people, are manifesting the spirit of Pharisaism which Christ so strongly condemned. A Jewish writer has observed that in the Jewish religion, with its roots in Pharisaism, nothing is done for nothing, making the important point that "it is diametrically opposed to the Christian doctrine of unearned grace" (Dr. Jacob Fromer in the magazine *Die Zukunft*, October 28th, 1911). The same opposition to unearned grace is expressed in the Communist



view that the principle of inheritance must be abolished, a logical manifestation of the Marxist philosophy which treats the individual as but part of a collective. Economic inheritance provides the individual with a degree of freedom he would not otherwise have. All totalitarians, irrespective of their labels, fear such a form of inheritance.

The central truth to be grasped concerning the twentieth-century economic system, is that it is based upon inheritance, with a tremendous development of that inheritance during the Industrial Revolution, when power was successfully harnessed, first through steam, and then through electricity and oil, to drive labour-saving machinery which increased production on a scale never before even faintly envisaged. The age-old spectre of scarcity was abolished. Abundance for all was physically possible. It was possible to free the scale for spiritual development on a scale surpassing the Golden Age of Greece, when no citizen engaged in work as understood today, this being done by slaves. The Industrial Revolution made available mechanical slaves in place of human slaves.

### **A MISSED OPPORTUNITY**

Here was a unique opportunity for the Christian Church, the Mystical Body of Christ, to restate the teachings of Christ in relationship to a completely new situation in the history of man; to stress that the very science being perverted by the critics of Christianity, was itself but a manifestation of Christ's teaching that by the discovery and application of Truth, man can expand freedom. Science does not create Truths; scientists can only discover that which already exists, God's Truths, which are as much gifts as are the rain, the sunshine and air. As yet there is no suggestion that these gifts be directly taxed by Governments, but the logical end of the anti-Christian philosophy that something for nothing is bad, is that every step should be taken to ensure that money taxation be used to control the individual's access to all of God's gifts. It is true, of course, that governments are already achieving

the same result indirectly, by imposing taxation on the activities and production only made possible by God's gifts.

Some Christian voices protested against the excesses of the Industrial Revolution, such as child labour in the coal mines, but there was little constructive challenge to the underlying philosophy that the purpose of the production system was to provide "full employment", this being the only condition on which money incomes could be distributed. The Money Power, now represented by the expanding international banking houses like the Rothschilds and Rockefellers, naturally encouraged this view, and saw in the Industrial Revolution the means whereby through a monopoly of creating money symbols as an interest-bearing debt, their power could be vastly expanded. One of the early Rothschilds was credited with the statement that so long as he was permitted to create the financial credit of a nation, he didn't care who made the laws.

There were two major factors in the Church's failure to grasp the tremendous potential for a new manifestation of Christ's teachings and the renewal of Christian culture. The Reformation which fragmented the Church, a protest against the abuses which had certainly developed, disastrously tended to "throw the baby out with the bath water". Not only was the relative cohesion of Christendom shattered, but the Pharisaic influence, from which the Church had never completely freed itself, burst into a vigorous growth. Economic activity was elevated into an end in itself. Leisure was frowned upon. Man was so evil that he had to be controlled. Those who succeeded economically had obviously been "chosen" by God. The convention developed that to be respectable one had to be "other-worldly". It was noble to ask that "Thy kingdom come", but "give us this day our daily bread" tended to be vulgar, while to suggest that people should get access to bread which was going to waste, was downright immoral.

A fragmented and perverted Church also found itself on

the defensive against the mounting wave of rationalism, which had elevated Science into a new God. The fever of economic activity, with Science allegedly producing new miracles almost every day, was used to preach the gospel of man as his own God. With few exceptions, a divided Church failed to meet the challenge presented by the Industrial Revolution as a means through which Christian Civilisation could be expanded.

However, the dynamic of the Industrial Revolution was such that some benefits did reach many people in the industrialised nations. Up until the time of the First World War, independent incomes in Great Britain, for example, were relatively wide-spread, and in the absence of any major convulsion, defects in the money system might well have been progressively corrected by societies in which the influence of Christianity was still considerable. But this was not to be.

The beginning of the First World War in 1914 marked the end of an era, ushering in an age of progressive war and revolution. The Money Power grew stronger, only seriously challenged during the Great Depression of the thirties when a movement throughout the English-speaking world, especially the old British nations, inspired by the genius of C.H. Douglas, was mobilising enormous public support. The worship of money was belatedly being attacked by awakened Christians. Some Church leaders did come forward to denounce the evil of human misery at a time of actual or potential plenty. In one Social Encyclical, *Quadragesimo Anna*, generally known to present-day Roman Catholics, Pope Pius XI attempted to direct attention to the basic problem, observing that "immense power and despotic economic domination is concentrated in the hands of the few", and that "This power becomes particularly irresistible when exercised by those who, because they hold and control money, are also able to govern credit and determine its allotment, for that reason supply, so to speak, the lifeblood of the entire economic body and grasping, as it were, in their hands, the very

soul of production, so that no one dare breathe against their will”.

William Temple, Archbishop of Canterbury, was critical of the restrictive financial policy of the period. Many others could be quoted. Distinguished scientists like Professor Soddy, and professional organisations like the London and Southampton Chambers of Commerce, were outspoken in their attacks upon the money manipulators. Representatives of what was left of the traditional British aristocracy came forward to give a lead. For example, Lord Nourthbourne wrote in *The Status of Money* that “. . . the real rulers of a country are not those who hold political office, but those who have the power to create or destroy money . . .”

The creation and control of money had become a major political issue as the Great Depression continued, and it did appear possible that people would eventually free themselves from the worship of Mammon. However, the potential revolt against the Money Power started to wane as the third great disaster of this century, the Second World War, struck Western Civilisation. There was terrible moral as well as physical damage, the conflict ending with the Communist barbarians flooding into the very heart of Europe, also into Asia. The retreat from Christianity has continued at an accelerating rate over the years since 1945. We now live in the post-Christian era and are back where the early Christians were as they set out to carry Christ’s message into a world retreating into darkness as the Roman Civilisation collapsed.

### **WHEN CAESAR WAS CHALLENGED**

But today’s Christians have a tremendous advantage in that they can learn from the lessons of history. There is the inspiring example of how, over the centuries, the Christian message was incarnated into the political and social structure of Europe. Rights and freedoms for all individuals were accepted as being inalienable, derived from God. Particularly in England, Church leaders were prepared to insist that there

was a higher law than that of Caesar's. At the historic confrontation which took place between the English Caesar, King John, and his people in 1215, the Church leaders of the day, headed by Archbishop Stephen Langton, played the decisive role in producing the famous Magna Carta, a major milestone in English constitutional development. Caesar was told that he was denying the individual the right to render unto God that which was God's.

The Medieval Church did strive to curb the Money Power as then developed, usury being condemned as a mortal sin. Christian philosophers devoted themselves to the question of a just price and taught that the elevation of means into ends was a great evil. The organic development of the Medieval Order, Christ-centred, was one of the great achievements of Christendom. Far from perfect, as men are not perfect, but yet a period during which the creative spirit of man blossomed. Human relations were modified by the concept of Christian love and decency. There was such a thing as chivalry, even towards one's enemy in time of war.

During the time of Queen Eleanor, the Christian Church attempted to speak with authority on usury. Archbishop Peckham had no hesitation in criticising the Queen, writing on one occasion that in passing through one town he had heard the complaints of people that they were being destroyed by demands made on them for the town farm. The Archbishop went on, "Besides this, my lady, for God's sake, when you receive land or manor acquired by usury of Jews take heed that usury is a mortal sin to those who take it and those who support it, if they do not return it. And therefore I say to you, my very dear lady, before God and the court of heaven, that you cannot attain things thus acquired if you do not make amends to those who have lost them".

How long is it since we have heard a Church leader address a Caesar in this robust fashion? Has there been a condemnation of usurious interest rates or crushing taxation?

Has that most insidious form of hidden taxation, inflation, been correctly described as immoral and a form of robbery? There is complete silence on the greatest evil of all, the robbery of the people of their God-given heritage, their real credit, productive capacity, by those who are permitted by Caesar to create monetary symbols in the form of financial credit and only loan that credit to those who should own it.

Church spokesmen who have expressed their concern about unemployment fail to stress that as a result of God's bounty and the use of His truths through computerised technology, the end result of a succession of generations bequeathing knowledge and equipment to each succeeding generation, only a small percentage of a population is now required to ensure that there is adequate necessary production for all. The reality of the situation is masked to some extent by compelling large numbers to engage in the equivalent of digging holes and filling them up again. Vast bureaucracies shuffle papers or operate computers which make no contribution whatever to essential production. Built-in obsolescence is an attempt to keep the economic system operating, one result being an enormous waste of God's natural resources. People are herded into great human ant-heaps called cities, living under the most unnatural of conditions, because this is one of the deadly results of trying to make the present economic system work.

A follower of Christ is obliged to insist that the true purpose of production is consumption, that material activities should take place to serve spiritual ends. As a result of the nation's heritage it is physically possible for a growing percentage of those engaged in the production system to retire at an earlier age and to use their free time to spiritualise their lives with many years of creative activity, thus making it possible for the young to be invited into the productive system, obtaining both discipline and experience while making their contribution towards preserving and extending the national heritage. Every extension of this heritage makes

it physically possible to further reduce the retiring age, thus expanding freedom. Those who have freed themselves from the worship of money symbols can readily grasp that God's gifts to man require distribution of sufficient money symbols representing those gifts.

It has been estimated that by the year 2000 the further development of technology in the United Kingdom will result in all the basic requirements of the population being provided by 5 per cent. This could be described as a modern extension of the incident concerning the loaves and fishes. The 5 per cent are merely the catalyst ensuring that God's abundance materialises. To deny man free access to God's gifts is surely the ultimate in blasphemy. Those who call themselves Christians, but who are not prepared to face this question honestly, are in reality aiding the advance of the anti-Christ.

One of the major reasons why large numbers of people, mainly the young, are no longer interested in Christianity, is because the Church does not appear to have anything of relevance to say on the great issues of the day. This lack of interest is not the result of anti-Christian hostility. The attitude is rather one of indifference. And yet there is still a vast reservoir of religious feeling amongst large numbers of basically decent people, waiting to be tapped by modern Christian evangelists prepared to re-state the great Truths which Christ enunciated, and relating them in meaningful language to today's world. Christ rebuked his Disciples, "Why call ye me Lord, Lord and do not the things which I say?"

### **GOD OR MAMMON?**

The basic battle to be fought today is the same battle which Christ fought with the Pharisees. Christ told the Pharisees that they refused to enter the Kingdom themselves and sought to prevent others from entering. Thanks to God's truths, material security and freedom for all are available, opening the way to the discovery and development of the



Kingdom on a scale which would see the development of a Civilisation surpassing all previous Civilisations.

But the way is blocked by the fostering of the Pharisaical love and adulation of money. Freeing mens' minds from this Black Magic and showing them the reality of God's world is now the responsibility of those who have seen the light revealed by Christ. We pray, "Deliver us from evil". As the love of money is the basic cause of all evil, then there can be no doubt where the regeneration of Christian Civilisation must start. It must start with individuals who first free themselves from the worship of Mammon and then invite their fellows to join with them in opposing those who insist that all human activities must be governed by the love of money.

During the long centuries when a Christian Civilisation was being evolved, the followers of Christ carried the standard of the cross into many arenas of combat. A battle is now under way which will decide the future of Civilisation for centuries to come. Those who accept Christ must be prepared to follow His example by taking the equivalent action of throwing the present-day money changers and their evil policies out of the Temple.

Onward Christian soldiers! Let the battle commence.

## **Eric D. Butler's Books on "Practical Christianity"**

**THE ESSENTIAL CHRISTIAN HERITAGE.** An outline of the results of Christ's teachings in the development of Western Christian Civilisation. The significance of Magna Carta, Individual responsibility, English Common Law, Representative Government and other developments in relationship to the Christian Revelation.

**IS THE WORD ENOUGH?** A fascinating study of how the worship of words can obscure the explosive Truths which the words are designed to convey. A refreshingly new look at Christianity with stress upon the importance of works to demonstrate the Truth.

**SOCIAL CREDIT AND CHRISTIAN PHILOSOPHY.** The presentation of Social Credit as the policy of the Christian philosophy. Shows how the revelations of C.H. Douglas, the author of Social Credit, have been subverted to serve party political power politics. Real economics, the evolution of constitutional government, the true purpose of man, leisure and culture, and the correct role of the Christian in politics, are all brilliantly analysed in what some regard as the author's finest piece of writing.

**RELEASING REALITY.** Sub-titled "Social Credit and the Kingdom of God", this work was produced to commemorate the centenary of the birth of C.H. Douglas. It has been described as the most masterly synthesis of the work of C.H. Douglas and his ideas yet produced, demonstrating that how Social Credit brings a new relevance to every aspect of man's affairs. The author concludes with the observation that the future of Christianity now depends upon those who have grasped the "glimpse of reality" provided by Douglas.

Information concerning the above books may be obtained from any of the following addresses: P.O. Box 16, Inglewood, W.A., 6052. Box 270 McLaren Vale, S.A., 5171. G.P.O. Box 1052J, Melbourne, Vic., 3001. G.P.O. Box 2957, Sydney, N.S.W., 2001. The Conservative Bookshop, 466 Anne Street, Brisbane.

