

# THE NEW TIMES

*"Ye shall know the truth and the truth shall make you free"*

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## THE CHRISTIAN ROOTS OF FREEDOM

*by Eric D. Butler.*

C.H. Douglas commented that so far from being merely a piece of sloppy sentimentalism, the Law of Love enunciated by Christ was a political truth of far-reaching implications. Christ shattered the collectivist and legalistic philosophy of the Pharisees. Every individual was unique and of value in the eyes of God the Father. Systems and institutions like the Sabbath existed to serve the individual, not to control him. The individual was born to be free, and Truth was the way to that freedom. Knowing the Truth was the first requisite for achieving freedom.

Having swept aside the mass of written regulations and decrees evolved by the Pharisees for controlling the individual from the cradle to the grave, Christ replaced the old law with a new law, the Law of Love, an unwritten law which partakes of Truth which when accepted by individuals transforms individuals and their relations one to the other.

The Christian concept of freedom is not a type of free-for-all, which leads to anarchy and the inevitable use of arbitrary external compulsion in an attempt to hold societies together. And yet life itself requires acceptance, even if unconsciously, of some forms of compulsion. We must breathe air in order to stay alive. What then is the Christian concept of freedom? It is provided in those beautiful words, "In Whose Service is perfect freedom." Perfect freedom is obtainable through Christ's Law of Love, which first states that the individual must seek to know, love and serve God. The rules of God's universe transcend human thinking, said Douglas, and cannot be changed. They are absolutes. But by searching for Truth the individual can come to have a greater understanding of those Truths. And if he works in harmony with those Truths he can expand his freedom, as witnessed by the fact that the discoveries of true science have made it possible to progressively free men from limitations imposed by his environment. The discovery of God's Truths has made it physically possible for the individual in all developed countries to live in comfort and security. To the extent that this objective is not being reached is a measure of the enslavement of human minds by the dictates of that Black Magic known as Sound Finance. The answer to Black Magic is to stop believing in it. This requires freeing the mind from the worship of a form of unreality. "We are attempting to release reality", said Douglas. The Kingdom of God is within every individual, said Christ, and can be sought by the individual.

### THE BATTLE FOR THE MIND

What happens in the metaphysical world dictates what happens in the material world. Over countless ages the battles of the physical world have been decided by the battles for the mind. The value system accepted by individuals dictates their behaviour. When Western man started to accept and apply the Christian values it resulted in a completely new type of Civilisation. The Christian concept of the value of the individual gave him a status completely unknown previously. Coupled with the Law of Love, this concept resulted in a type of creative drama in which the individual could play a meaningful role. Christianity was a religion of hope. Relations between individuals were progressively

### CHRISTMAS GREETINGS

**In this, our last issue for what has been a momentous year, we wish our readers and their families a Happy and Holy Christmas. 1990 promises to be even more momentous.**

ennobled by a type of creative love which even modified military conflict between men. The winners of military conflicts came to accept the view that Christian love should be extended to the vanquished. The term "gentleman" is derived from the Christian value system. The status of women was elevated. Justice should be tempered with mercy towards all, as witnessed by the development of English Common Law, with every individual being of such value in the eyes of God that he must always be assumed to be innocent until found guilty in a Court of law.

### LOVE AND FREEDOM

Love and service are closely related. "Love your neighbour as yourself" means exactly what the words imply. Shakespeare put it slightly differently: "To thine own self be true, and thou canst not then be false to any man". If the individual truly loves God then he will extend that love to those who also love God. The practical application of the law results in societies in which freedom can grow and expand. Service to God and service to one's fellows is the path, which leads Civilisation to higher and higher levels of creative achievements. The plight of the world today is a reflection of the erosion of the Christian concept of love. There was a time not so long ago when people did not need to lock their houses, when their wives and children could walk the streets in complete safety, when a man's word was his bond and business dealings could be transacted with a handshake. There was more real freedom than there is today because there was more real love.

One cannot know complete freedom unless one ensures that others also have freedom.

One must have complete faith that in a free society based on the Law of Love, every individual must be trusted to exercise that freedom to the full — with the provision that this does not in any way interfere with the freedom of others. "Perfect love casteth out fear". Fear is a lack of faith, which can lead to despair. Despair is a type of sin against the Holy Ghost, and is the very opposite of faith. The faith of individuals is undermined as

they are organised into bigger and more highly centralised mobs in which the individual is driven down the scale of existence. Douglas said that the true purpose of man is self-development, the releasing of man's most spiritual attribute, creative initiative. The Law of Love generates inducement and voluntary association and rejects compulsion.

### CAROLS IN THE TRENCHES

The flowering of Christian Civilisation, with all its imperfections, reached a high water mark before the first of the disasters, which have shaken this century, the First World War. But even during that type of civil war between Europeans, the spirit of the traditional Christian values still managed to live on. Hatred and vengeance were not as dominating as they have been during and since the Second World War. There was the spectacle of the brutal trench warfare halting on Christmas Day so that the troops from both sides could fraternise and sing Christian Carols together. There was an element of decency and a respect for what were regarded as honourable opponents. Although there was a foolish idea that the German Kaiser had been responsible for the First World War, there was no suggestion that he and German Generals should be tried for "war crimes".

At the end of the Napoleonic wars in 1815, the British were not demanding that Napoleon be tried as a "war criminal" along with others. He was permitted to end his life peacefully in exile.

But the Second World war saw a major retreat from Christian influence, with the victors being used by the advocates of vengeance, to stage "war crime trials". The law of love was replaced with hatred, a most destructive force.

### LOVE AND THE LAW

The future of Christian Civilisation requires a return to the application of the Law of Love in the widest possible sense. Only in this way can real freedom for the future be assured. In one of the most explosive books of our times, *Other Losses*, which documents the chilling story of how General Dwight Eisenhower, along with other anti-Christians, allowed one million German prisoners of war to die of starvation at the conclusion of the war, as an act of vengeance, the story is told of the British Tommy who, although originally depressed by the prospect of looking after the German prisoners against whom he had fought, eventually did just that, and at the end of serving his fellow man, said it was the most rewarding work he had ever done in his life.

German casualties in the British camps were minimal. This was a manifestation of that type of Christian love, which even asks one to love one's enemies. We might think about this at this time when we recall that God's love was so great that He sent Christ that man might know the Truth about that Love which makes him free.

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## THE DOMINION OF THE NEW TOTALITARIANS

by David Thompson

**It is an elemental political perception that the "green" vote is extremely valuable to the politician who can find a way to harvest it. The Labor Party believes that the preferences from the "green" vote will keep them in power, notwithstanding an economy that is clearly falling apart. Having campaigned strongly as born again "greens", Hawke, Richardson and their colleagues may find that they have caught a tiger by the tail, and there may now be no way to let go without being politically savaged.**

Behind the transparently good intentions of the majority of environmentalists (a desire to save the world creating a warm inner glow of virtue) the new, hard-line political ideologues are beginning to emerge. Their targets include almost any high-profile development. Their tactics are radical — attempting to invade military bases, the harassment of timber workers and truck drivers, and on occasion, even vandalism in forestry districts. The new ruthless radicals frighten those who observe them in action. A political backlash against the hard-line "greens" could be beginning, and Mr. Hawke may not be able to avoid some of the odour.

### THE KAKADU BETRAYAL

When did the backlash begin? Many months ago, but it first found form and expression when the Coronation Hill mine in the Kakadu region was halted.

Each month our balance of payments figures show that the deficit is increasing by approximately \$1.7 billion. It is a judgment upon our financial sanity that about \$1 billion of this is interest on debt! Some believe that large projects, like Coronation Hill, would have eased the pain. Two years ago Mr. Hawke wrote to BHP Managing Director, Brian Loton, saying:

"I can assure you there has been no change in government policy on the conservation zone concept in relation to Coronation Hill... "

*The Australian* (9/10/89) editorial said "On the basis of that assurance, BHP spent 12 million dollars satisfying government concerns over environmental and Aboriginal rights protection. Mr. Hawke admits that, on environmental grounds, the mine is unobjectionable."

What do we really know about Kakadu? How many Aust-

ralians even know where it is? We have mental visions of a paradise, filled with incredible natural riches, a uniquely beautiful National Park, which has become a symbol of environmental responsibility; even an icon to self righteousness.

Mr. Bill Hewitt, project manager for BHP at Coronation Hill, said the proposed open pit part of the Coronation Hill mine would be about 400m long and 170m wide; surely a rather modest area. He says the pit is part of a 2 square kilometre patch out of the 2500 square kilometre conservation zone, which in turn is adjacent to the 4500 square kilometre Kakadu stage three (1). This is in an area described by Senator Evans as "clapped out buffalo country".

It is ironical from a political point of view, that the proposed Coronation Hill mine apparently holds \$500 million of platinum and palladium which are, among other things, used to help cut car exhaust emissions. We spend about \$40 million a year importing these metals from South Africa!(2)

### THE KERIN EXPLOSION

It was the outrageous Kakadu decision that sparked the Kerin explosion when he returned from overseas. Having been 'carpeted' by the Prime Minister for breaching Cabinet solidarity, Kerin stewed about it for a week, and then gave the A.L.P. a considered blast on the hypocrisy of pandering to the green vote.

*The Australian* editorial (2/11/89): "Mr. Kerin has rebuked the environmental movement for exaggerating and distorting the issues of the debate over conservation and development — and warned that there is too much 'competitive environmentalism and sanctimonious behaviour by political parties and governments' in pursuit of the green vote".

Mr. Kerin accused the environment movement of having a middle class city bias, and as a result, the most politically popular, rather than the most environmentally important issues were given priority (3). He saved his sharpest 'serve' for the radical leaders now emerging from behind the conservation 'do-gooders': "*The patron saints of the new pantheism and its high priests are formidable media performers for mere ministers, business firms, or workers to take on.*"(4)

Mr. Kerin is not the only A.L.P. Member to be disgusted with the government's newfound environmental enthusiasm. The backbenchers are well aware of a new ground swell of pure irritation over the Government's servility to the green agenda. The outspoken Graeme Campbell, A.L.P. Member for Australia's biggest electorate, Kalgoorlie, registered his disgust in no uncertain terms.

"At the moment, the conservation movement in this country has become prohibitionist," he said. "They're not interested in conservation, they're just interested in stopping everything. We see that as very negative." Mr. Campbell said the Kakadu decision concerning Coronation Hill was just the last straw: "The Government's decision was absolutely outrageous."(5)

### THE AUSTRALIAN CONSERVATION FOUNDATION

Graeme Campbell correctly identified the Australian Conservation Foundation (ACF) as one of the key groups responsible for the heavy-handed Kakadu campaign. Australians in general may be unaware that the ACF is *heavily funded by various governments.*

In 1983 the ACF campaigned for Labor prior to the election. In 1987 the ACF urged a vote for Labor in the lower House, and the Democrats in the Senate. The ACF receives a direct federal government grant in excess of \$250,000. It receives \$11,000 from the Victorian socialist government under Cain, and various amounts from other State governments. But it also receives a range of hidden "project" grants from various federal government departments, and any donation to the ACF of \$2 or more is tax deductible!(6)

Since 1973 the ACF has been an overtly radical political propaganda machine, with people like the Fabian Dr. H.C. Coombs and former Communist Jack Munday directing its affairs. Present director of the ACF is Mr. Philip Toyne, who describes himself as an "incorrigible idealist", was one of the white 'advisers' to the radical Aboriginal movement. The securing of 100,000 square kilometres of freehold land in South Australia for the Pitjantjatjara in 1981, and the successful lobbying of the Hawke government for direct grant of title to Ayers Rock to tribal Aborigines (the wrong tribe) were partly attributed to Toyne's work. (7)

### PAUL EHRLICH TOURS AUSTRALIA

In October, Paul and Anne Ehrlich toured Australia, promoting the "One World or None" Campaign for Global Change. Their visit was sponsored by the ACF, the Australian Museum, and the One World Campaign (8).

Ehrlich, a professor of population studies at Stanford University, is presently regarded as something of a green guru, stressing that too many people inevitably result in environmental destruction. However, Ehrlich's track record is unimpressive, a factor that Australia's fawning media, with a few notable exceptions, failed to explain.

In 1968 Ehrlich published his book, "*The Population Bomb*" financed by the Ford Foundation (the title of which was 'borrowed' from a 1954 pamphlet by Hugh Moore). In the prologue to the book, Ehrlich established his doctrine of compulsory population control':

**"We must have population control at home, hopefully through a series of incentives and penalties, but by compulsion if voluntary methods fail."**

### "OTHER LOSSES"

Arrangements are being made to obtain a supply of this historical blockbuster from the Canadian publishers. The first edition quickly sold out, but further supplies are becoming available. It is estimated that the book will sell for \$35 posted. Orders may be placed now and they will be filled as soon as the book is available.

Ehrlich had previously outlined how this might be enforced: "We might institute a system whereby a temporary sterilant would be added to a staple food, or the water supply. An antidote would have to be taken to permit reproduction." Suggesting that the antidote be distributed under government control, Ehrlich added: "The operation will require many brutal and tough-minded decisions."<sup>9</sup>

In his book Ehrlich wrote:

"The battle to feed humanity is over. In the 1970s the world will undergo famines, hundreds of millions of people are going to starve to death in spite of any crash programmes embarked on now...."

"... By 1985, enough millions (will) have died to reduce the earth's population to some arbitrarily acceptable level, like 1.5 billion people."

"*The Population Bomb*" makes extraordinary claims, coloured by Ehrlich's totalitarian outlook, and fortunately, proved to be completely wrong, as the professor has frequently been<sup>(10)</sup>.

Ehrlich's population paranoia is otherwise known as the Malthusian view. By the time of the second edition of his 18th century "*Essay on the Principles of Population*", author Thomas Malthus (an English clergyman) had acknowledged that a world with more people than food to feed them was not inevitable. Similarly, the Club of Rome's report on how the earth was running out of resources was dismissed as a bogus piece of research practically as soon as it was released! (11)

### 'WIDESPREAD STARVATION PREDICTED'

Ehrlich was last in Australia in 1971, terrorising us with his "sense of helpless inevitability". On that visit, Ehrlich said that India was "so far behind the population-food line that there is no hope that any food aid will see it through to self-sufficiency...." India's case was so hopeless that we should not bother even offering food aid at all, according to Ehrlich (12).

Mr. B.A. Santamaria, in his column in *The Australian* (17/10/89) makes the following telling point:

"... 1971, the very year of his visit, saw India for the first time becoming basically self-sufficient in food, in the sense that imports were not required. As a result of increased supplies food prices, in fact, fell and the Indian Government introduced artificial price supports."

During his recent Australian visit, Paul Ehrlich estimated that because of rapid climate change in the 1990s, between 40 and 400 million people would starve to death every five years after the next two decades (13). This should be taken in the context of most of Professor Ehrlich's other prophecies, which have turned out to be absolute rubbish. There must certainly be *some* limit to the number of people the earth can support, but the prophecies of imminent doom have come dreadfully unstuck so far.

In Australia, Dr. Helen Caldicott also commands a green cult following. In September she addressed an "Ecopolitics" conference at the University of Adelaide with other green gurus — Dr. Bob Brown, the Tasmanian green "independent"; Dr. H.C. Coombs, Jack Munday, Senator Jo Valentine and Petra Kelly (14).

Dr. Caldicott is on record as echoing Ehrlich, saying that people should be forced to stop reproducing, because humans are choking the earth in a rabbit-like plague (15).

One of the world's leading development economists, Lord Peter Bauer, is to visit Australia to deliver the John Bonython Lecture. He rejects the population paranoia of the Ehrlichs and Caldicotts, and has produced a paper for the Centre for Independent Studies in which he actually supports population growth. Lord Bauer (ironically a positive product from the London School of Economics) addresses the problem of population growth:

*"There is no danger of malnutrition or starvation through shortage of land arising from population growth. Contemporary famines and food shortages occur mostly in sparsely populated subsistence economies such as Ethiopia, Tanzania, Uganda and Zaire. . . ."*<sup>16</sup>

## RICHARDSON - "POWER JUNKIE"

It is becoming increasingly evident that the pantheistic idealists and the genuine nature-lovers are being elbowed aside by the hard-nosed ruthless power brokers in the green movement. In the same way, Stalin and Lenin took over from the proletarian idealists and the dreamers of human equality. The result of the latter was the brutal exercise of power for seventy years. Will the power brokers behind the green movement fill the totalitarian vacuum that the death of Communism would leave? Will the anti-human creed of socialism continue in a green garb?

A.L.P. Member for Kalgoorlie, Graeme Campbell has hit the green nail on its ugly head:

*"I think the environmental movement is out of control. The issue is no longer about the environment; it's about power. Senator Richardson has no concern for the environment, he's a power junkie."*

Precisely. Richardson cannot even be properly described as a "green" hit man for the Hawke Government; he is in reality a social hit man, a power maniac. In fact Richardson demonstrated as much when he allegedly threatened Graeme Campbell with expulsion from the Party if he attacked the Kakadu decision in the eastern media. These are tactics typical of the power-hungry. It is to Campbell's great credit that his response was:

"Frankly, I don't give a stuff any more. I'm sick to the back teeth of all the hypocrisy and nonsense. . ." (17)

Richardson is quick to justify the use of power in achieving his objectives. During his address to the Fabian Society conference in Lome, Victoria (20/5/89) on the environment, he justified the use of power *"provided it is in the hands of the right people"* (18).

Who are "the right people"? The ideologues like Richardson and his Fabian colleagues who intend to force us to follow the Marxist blueprint toward the ultimate earthly Utopia, whether we wish to follow or not. Phillip Toyne fits the same description, as do Dr. Caldicott, Ehrlich, Dr. Cpomgs, Dr. Bob Brown, Jack Munday, and other of John Kerin's "high priests of the new pantheism".

## A THREADBARE MYTHOLOGY

The green ideologues must move swiftly to achieve the objective of centralised power, before the electoral backlash gains momentum. The fiction of imminent environmental catastrophe is wearing perilously thin. Even the servile media is forced to admit that the mythology of "greenhouse" is no certainty. *The Sydney Morning Herald* editorial (29/9/89) bore the heading: "Doubt sprout in the greenhouse."

" . . . A growing number of meteorologists and atmospheric physicists now admit that their initial estimates of the rate at which the earth's temperature is rising were exaggerated, and that a good deal of guesswork underlies predictions about the

consensus of a warmer globe. . .

"Some scientists suggest there is insufficient evidence to conclude that the build-up of carbon dioxide — rather than the natural climatic variations or changes in the sun's activities — is responsible for the temperature rise. . ."

If this is true, as it certainly is, it is difficult to predict imminent disaster because industry continues to emit carbon dioxide!

A headline in the Launceston *"Examiner"* (6/10/89): "No risks on ozone hole" headed the article, which included the admission: "The bulk of evidence now suggests that the hole is a natural phenomenon. . ."

Mr. David Smith, *The Australian* (10/10/89) asks: "Is there a danger in letting the press loose on issues like the Greenhouse Effect, or those famous holes in the Ozone Layer *so that we don't become desensitized to the sensationalism?* . . ."

"And the persistent alarmist doom-and-gloom caste given to most environmental reports is so biased as to be almost funny. "

## WHO SHALL HAVE DOMINION?

Respected environmental scientists in Australia are also sounding strong notes of caution. These are men such as Dr. Roger Braddock, Dean of environmental studies at Griffith University in Brisbane (19) and Dr. Edward Bryant, senior lecturer in Geography at the University of Wollongong. (20)

The clear message is that, as Graeme Campbell said, the issue is not about the environment — it is about power. Most of the grass roots conservationists have not yet understood this. The power maniacs have hi-jacked the well-meaning idealists, stolen their movement, radicalised it, and are now turning it around, and aiming it at our best interests. Those who think that nature is more important than people are only assisting the power-mad.

Mr. Greg Sheridan, columnist for *The Australian*, makes the following point:

"The truth is, of course, that trees have no intrinsic significance at all; they are only of any significance in so far as they serve human beings.

"This is made abundantly clear in the first chapter of Genesis: 'And God said, Let us make man in our image, after our likeness, and let them have dominion over the fish of the sea and the fowl of the air, and over the cattle and over all the earth and over every creeping thing that creepeth upon the earth'. "(21)

The message from the New Totalitarianism is that there is no God there is only man. But there are too many of him, and he can't even be trusted with dominion over his own affairs. He must be coerced into giving complete dominion to the New Totalitarians — the green power brokers — who know what to do . . . for our own good.

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# THE DOUGLAS PHILOSOPHY

"Notwithstanding a mental stature unusual in any society, Douglas's outstanding characteristic was a profound humility — a humility which was reflected in his writings and in his life... Where others viewed the world in terms of mankind's struggles and achievements, and society as the creature of man's brain and behaviour, with the realism of the engineer and the penetrating spirituality of a medieval theologian, Douglas saw the Universe as an integrated unity centred in its Creator and subject to His Law.

"It was the basis of Douglas's philosophy, of which Social Credit is the policy, that there is running through the warp and woof of the Universe the Law of Righteousness — Divine Law — which he termed the Canon. Because of the higher intelligence and freewill accorded to him, Man cannot rely on instinct to guide him in his adherence to the Canon. He must seek it actively, and to the extent that he finds it and conforms to it, he will achieve harmony with the Universe and his Creator. Conversely, to the degree that he ignores the operation of the Canon and flouts it, he will bring disaster upon himself.

"It was inherent in Douglas's writings that he viewed society as something partaking of the nature of an organism which could

'have life and life more abundant' to the extent it was God-centred and obedient to His Canon . . . . Within it (this organism) the sovereignty of 'God the Creator of all things visible and invisible' being absolute, there must be full recognition of the sanctity of human personality, and, therefore, of the individual person as free to live his life, and within the body social, to enter into or contract out of such associations as, with responsibility to his Creator, he may choose. And no person may deny to another this relationship to God and his fellow men without committing sacrilege.

"This concept, reflecting the ideal of Christendom as the integration of Church and Society which was the inspiration of European civilization for centuries, involves adherence to a policy in every sphere of social life, economic, political and cultural. This is the policy, which Douglas termed 'Social Credit'.

"Looking out upon the world with a clarity of vision which was unique in his time, Douglas saw a doomed civilization committed to the opposite policy, stemming from a conflicting philosophy, a philosophy which deified Man and sought to subjugate the world to him."

L.D. Byrne, Fellow of the Social Credit Secretariat, in  
*The Fig Tree*, a Douglas Social Credit Quarterly.

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## FREEDOM AND ECONOMICS

by Michael Welter

**The following Paper was given by Mr. Michael Weller, B.C. Provincial Director of the Canadian League of Rights, at a Seminar in Calgary on October 21.**

From the way in which our economists and politicians talk, one would think that economic systems come in only two forms - capitalism and socialism. But it has been well said "The difference between capitalism and socialism is that in capitalism man exploits man, while in socialism it is the other way round."

"Man Exploits Man" irrespective of the form of government or of the nature of the economy — it is evidence of our fallen nature and proof that there is a fundamental need within the structures of society to limit and restrict the opportunities for exploitation.

There is, of course, a common element in capitalism and socialism which gives rise to this situation, and that is the drive for power economically and politically by centralizing power in larger and larger entities, resulting, for example in multi-national corporations, centralized governments, international financial organization, common markets and the communist empire.

The further power is removed from the individual, the less power he has to order his own affairs — in other words the less freedom he has.

Is there any alternative — a third concept — that can avoid the pitfalls of capitalism and socialism?

Is there a way in which we can maximise our personal freedom and minimise any threat to it?

More fundamentally, we should be asking — what is the purpose of our economic system, and what are the basic principles for its structure?

### THE OBJECTIVE OF AN ECONOMIC SYSTEM

Now one does not need to be an economist to establish the objective of the economic system. In fact, quite the reverse. We, as members of this community we call Canada, have every right to tell the economists — the specialists — what we want to obtain from our economic system. Left in their hands, and their political cohorts, we have the present situation where inflation has a half life as low as seven years during the seventies — that is a dollar

in 1973 was only worth 50 cents in 1980.

We work some 50% of our time to support government and pay over 50% of our income for this purpose — the Fraser Institute calculates freedom day as being early in July this year, and it gets later every year. We have an astronomical debt structure hamstringing our generation and that of our children and their children. We are now to face another major tax grab in the form of a goods and services tax.

And yet we have abundant natural and human resources, but an inability to provide everyone with an equitable access to our own production.

Hardly a scenario to be proud of — and certainly not one that is generating much freedom. Just because the East Germans are rushing to the West does not mean we have all the freedom that is potentially ours.

### BACK TO FIRST PRINCIPLES

What I would like to do, then, is go back to first principles and approach the situation from a different angle - not hidebound by today's economic thought but looking afresh at what we, as a society, want to achieve and how an economic structure can be developed to work towards that objective.

To start with, let's define our terms of reference. Collins Dictionary defines "economics" as: "The social science concerned with the production and consumption of goods and services, and the analysis of the commercial activities of a society."; and "economy" is defined as: "Careful management of resources to avoid unnecessary expenditure or waste."; and as "The complex of human activities undertaken for profit and concerned with the production, distribution and consumption of goods and services."

We should note the emphasis on the care with which resources — both human and physical — are to be used to avoid waste - the opposite of our present rape of the land and Full Employment policies.

"Freedom" is defined as: "The power or liberty to order

one's own actions", and as: 'Personal liberty, as from slavery, bondage, serfdom etc.'

To put these definitions together, we can say that the objective of our economic system is to so manage our human and physical resources that individuals are at liberty to order their own affairs, without bondage to any person or system, and so that our resources are utilised in such a way as to avoid unnecessary waste.

Having then established our terms of reference, we can turn to the framework within which alternate economic policies can be developed.

All policies derive from our basic view of man. As John Stott, the well known author and church leader throughout the world, writes in his book *"Involvement"* —

"The nature of man is arguably the basic political issue of the twentieth century. It is certainly one of the chief points of conflict between Marx and Jesus, and therefore between east and west, namely whether human beings have an absolute value because of which they must be respected, or whether their value is only relative to the community because of which they may be exploited. More simply, are the people the servants of the institution, or is the institution the servant of the people?"

Douglas made a similar comment some sixty years earlier in his book *"Economic Democracy"*.

Christian writers such as John Stott and Harold Blamires insist that changes in our social structures to reflect more closely Christian teaching requires the development of the Christian mind — seeing secular issues from a Christian perspective. I make no apologies for pursuing this concept, as fundamental to Christianity as the sacrosanct nature of man created by God in the image of God. Although fallen, we have been redeemed.

The establishment of each person "under his vine and under his fig tree; and none shall make them afraid," as the prophet Micah wrote must be the ultimate objective of any economic system.

This is not a Utopian dream — Utopias are fantasies — but recognition of the reality of how God would have us live on this earth.

## FIVE CHRISTIAN DOCTRINES

There are five Christian doctrines, which have a bearing on how we should structure the management of our resources — our economic system. They are:

Grace  
Stewardship  
Love  
Forgiveness  
Sin

Firstly Grace — or the free gift of God to man of his creation - in the words of the thank offering "All things come from thee O Lord and of thine own have we given thee."

All the resources we need for life are provided in their raw form for us to use. Man is set apart from the animals by his God given spirit and mind, so that we can discover the secrets of his natural laws and apply them to produce the immense variety of goods and services we enjoy. The energy we use derives from the sun — an inexhaustible source of solar energy provided free.

Contrary to the maxim that nothing in this life is free, we find that in fact everything we have is free, including the ever-expanding knowledge about God's creation that scientists have passed on as a heritage from past generations.

There is nothing immoral about receiving something for nothing — it is foundational to our existence.

God does not intend that any person should be cut off from those things necessary for the support of life — he has given abundantly and continually replenishes his creation through re-production, seeds and transformation.

This understanding of God's grace has a distinct bearing on

how to view the distribution of goods and services, making them available to all without penalising anyone.

Secondly, is the concept of stewardship. God has given us the responsibility to be stewards of his creation, watching over it with love that is his nature. Stewardship is a management principle for the production of all the goods we need. By its very nature, the Stewardship of resources in the most economical way would inhibit the development and production of goods beyond those that are needed.

Here is a principle that would have far-reaching effects on our present policies of over-production and an "expanding" economy driven by debt financing, and on the orthodox concept that a nation should export more than it imports, in effect giving away its resources. Also under the heading of stewardship is the decreasing role human labour has in the production cycle. Full employment to enable all to "earn a living" is a policy that has no basis in reality. We have seen that "earning" a living is contrary to God's provision for each person and we have seen over the last century the way in which the machine has replaced man in production. We need to recognise this as a positive advance in our culture, enabling more and more people to enjoy the opportunity to develop themselves to their full potential. This is what the parable of the talents is all about — making full use of the talents given to each of us — a diversity of talents, which would enable our culture to blossom and flower, free from the bondage to employment.

We have solved the technical questions of production — but the system of distribution of products for consumption by means of purchasing power obtained only through the production cycle needs a complete overhaul to reflect our present capabilities.

Thirdly, Love, being the very nature of God, must enter into our policies for managing our resources. This is the love that foregoes all selfish aspirations, ensures that those who require caring for do not suffer, and that the resources God has provided are husbanded with the same love that God has, thus ensuring that the rape of the land for monetary considerations is no longer required, and that environmental and conservationist considerations are not trampled on.

Do we view the land as raw material for the production cycle, or do we view it as a delicate ecology, which requires careful assessment of how best to use it? Vast deserts show that the first alternative has been the criteria to date. We need to reverse that process, to live in harmony with the land.

Obviously, this will have a distinct bearing on policies relating to agriculture and the resource industries; but it will have a greater impact on the method of financing such industries, as it will be essential to remove the financially driven need to exploit our resources and to amalgamate farms into larger and larger units managed from afar, because the smaller unit "doesn't pay"

Fourthly, there is the concept of forgiveness. The principle of forgiving debts every seven years, and of restoration of property every fifty years formed part of Mosaic Law, which Jesus extended in his sermon on the mount. This principle of forgiveness as it pertains to property is based on the premise that all property belongs to God, and we are the stewards for the time being. Private property must be seen in this context.

However, property is now mortgaged to the financial system, and the concept of stewardship has been replaced by financial "Bottom Line" considerations, and forgiveness has been replaced by an unrelenting transfer of ownership, often to financial houses, which by their very nature have no interest in the property except a financial one.

A review of this aspect of financial control opens up the whole subject of the source of the funds provided for loans and mortgages, and raises the questions of the rightful ownership of the credits so created, which will be addressed later.

The final Christian concept, which needs to be considered

is sin. As mentioned earlier, man is a fallen creature who sins against God, and fails to live in communion with him. This is the paradox we face — to aspire to live, as God would have us live reflecting our divine nature, and yet living also within our humanity.

In addressing the importance of this paradox on our social structure, we need to consider how we may limit the effect our sinful desires have on our aspirations to live in harmony with God and his creation. As the acquisition of power means power over the lives of others, and is therefore contrary to the fundamental concepts of freedom, then a basic assumption in the economic structures of society will be limitations on the extent to which power can be exercised.

### THE TRUE PURPOSE OF PRODUCTION

With these concepts in mind we can now turn our attention to their application, and contrast this with present day economic thought. We have seen that the purpose of an economic system is to encourage independence, and to so manage our human and physical resources as to avoid unnecessary waste in our efforts to produce goods and services, to distribute them equitably and to consume them, for the whole purpose of production is consumption, as C H. Douglas pointed out. This is contrary to the present approach, which assumes the purpose of production to be the provision of jobs. Every announcement of new production facilities or new capital works carries with it the number of jobs to be generated by this activity as the major achievement.

Within an economic system there are three essential elements for each individual to be free —

- independence
- the ability to choose or refuse one thing at a time
- and this means real options, not just the same product under different labels, and
- the ability to contract out.

For if one is constrained by, for example, the employment system to gain access to goods and services and can only leave it on penalty of losing this access, then one is in bondage to the system. It is a denial of freedom.

To have freedom implies having independence — for we cannot be free if we are dependent. The key to independence economically, is to have control over property and a guaranteed income. For each person or family to be independent, the access to property and income cannot be at the expense of anyone else.

Private property is an integral feature of Christian thought. It is implied in the tenth commandment — thou shalt not covet; in many of the laws of Moses, such as those dealing with debt forgiveness; in the concept of tithing; in the parables and teachings of Jesus; and in the early church.

A careful reading of the early chapters of the Acts of the Apostles reveals that the Christian community did not necessarily live as a commune, as is commonly believed. They congregated in houses belonging to fellow Christians, and some sold part of their property as required to help those in need. The disposition of private property remained the responsibility of each owner. The disposition of the proceeds was the responsibility of the church.

The absence of property rights in our Canadian Charter of Rights is indicative of present day economic thought, which is not geared to personal independence as the basic purpose of our system, but is directed towards centralising power away from the individual by removing from him a right which has existed since the earliest civilisations.

The other requirement for independence is a guaranteed income so that all can have access to and enjoy the fruits of the production cycle and provided without penalising anyone else through taxation.

This raises questions regarding the role of work, employment and money.

### DIFFERENT KINDS OF WORK

First, the role of work.

Work is a natural activity of man, and in its many varied forms has helped to create the material and cultural blessings with which we are richly endowed. One of the results of our endeavours over the centuries is to use our ingenuity and initiative to gradually remove from our shoulders the full-time burden of working just to produce the necessities of life.

We have used our minds to remove the need for certain kinds of work — replacing them with machines, and even replacing the control of the machines by using computers and robots. Having achieved this result, which should free us to engage in other interests and service, we still hear our politicians and economists calling for full employment, by which they mean access to purchasing power must be by working for money, whether the work is necessary, useful or not.

It is often claimed that when Paul wrote to the Thessalonians on this subject he enshrined work as the only means by which a person could receive food. This verse — "If a man will not work, he shall not eat" — needs to be read in its context, where Paul is commenting on those who are idle and slothful, relying on others for their food when they are capable or working to serve the community, probably because they were expecting the imminent return of Christ, the theme which runs through these letters.

Paul commends service, and condemns idleness, and he is referring specifically to a given situation in Thessalonica, calling for the idle not to be a burden on others. Which brings us to the question of employment. By our definition of the economy, it is important that employment be limited to that which is necessary for an adequate supply of goods for consumption. Production in excess of this, except that required for trade to enable the provision of goods and services that are not available, should be considered wasteful, resulting in unnecessary despoiling of the land to provide the raw materials.

As the purpose of production is consumption, the demand on industry for goods and services needs to be generated by the demands made by consumers — that is all of us — and preferably not a demand inflated by an advertising industry desperately trying to sell surplus production.

The production of goods today is characterised by a decreasing requirement for human labour as technology replaces manpower. With upwards of 70% of the labour force now in the "service" industries and something like 10% unemployed, we are relying less and less on labour to produce the goods required for everyone as well as a surplus to maintain the so called "favourable" balance of trade, to give away under aid programmes and to throw away at an enemy in the event of war. And still the mountains of surplus production grow, to such an extent in Europe, for example, that surplus farm produce is sold at bargain basement prices to the Soviet Union.

Whether the energies expended within the service industries - to a large extent people pushing paper — is an efficient and economical use of human endeavour — and paper — is a moot point, certainly it is one that would be readily resolved if people were given the option of an independent source of income rather than working in this way to ensure they could buy their daily bread.

For the vast majority, however, the ability to contract out of the employment system is restricted by the penalty attached.

Given the enormous volume of goods now on the market, one can assume that a buyer has a considerable choice when it comes to the material things in life. But freedom of choice extends into many other areas of life such as government — we seem to have no choices about working for the first half of each year for government, and education and how our education dollar

is spent. You no doubt can list many more.

We therefore see that none of the criteria for freedom — independence, choice and contracting out — can be fully met under present circumstances.

### THE OVER-USE OF NATURAL RESOURCES

Not only do we have these limitations to our freedom, but we all are penalised when the only access to purchasing power is through the employment system — or the taxes garnered from it - to which is added the further complication that the rate at which the purchasing power is distributed is less than the rate at which prices are being generated. The result of all this is over-production combined with poverty in its midst. For an analysis of this phenomenon, I refer you to the works of C.H. Douglas and social credit literature. Yet industry cannot reduce its output for the debt financing which drives it requires an ever-expanding flow of goods, resulting in built-in obsolescence to ensure rapid turnover, and a consequent over-use of our natural resources for the necessary raw materials — hardly the objective we are seeking!

And this leads us to the third element — Money, or credit.

For the purpose of this paper, it is important to note the following characteristics — Money is not part of God's creation — it is a tool developed by man. Initially its purpose was to facilitate the exchange of goods and services. Today with fewer and fewer people required in the production cycle, it is really a ticket system to enable people to gain access to the goods and services produced. It is in the form of figures on a computer printout representing credit. As such it has no intrinsic value. It is created out of nothing by the banking system whenever a loan is generated, and is cancelled on repayment of the loan.

Once created, at present its ownership is claimed by the banking system, which charges interest for its use — at present the rates are in the order of magnitude of 15% for something which costs virtually nothing and which relies for its validity on the ability of society to repay, as it is a monetisation of the capacity of society to produce goods and services.

As a mechanism for facilitating the complex workings of society it is without peer.

However, we need to review its ownership, its creation as a debt and its method of distribution.

The capacity to produce goods and services, using the inherited knowledge and equipment from past generations, as we noted earlier, is a function of society as a whole. The monetisation of that capacity, to enable the distribution of the goods and services to the members of society, therefore rightly belongs to society, and not to the banking system. The automatic result of such a change in ownership would be the debt free creation of credit — all it requires is for us to exercise our will and our power to remove this monopoly from the hands of the banking system — a problem which is outside the scope of this paper.

A move from debt financing would have far-reaching effects, not the least being a minimum of one-third reduction in the cost of government and a reversal of the inflation spiral.

How can the credit, or tickets, be distributed so that all members of society can gain an equitable access to the goods and services produced by fewer and fewer members of society? Obviously the present system is inadequate when employment is a reducing factor in production and a 'full employment' policy contrary to reality and only serves to enslave us rather than free us. Also, to redistribute purchasing power by means of taxation and grants, unemployment insurance, welfare payments, or even a guaranteed minimum income penalises one section of society for the benefit of another, and puts the power for deciding who shall get and who must give into the hands of a centralised government - obviously contrary to our objective of independence for each person.

It was Douglas who provided the two-pronged approach of a dividend for all — to reflect our equity in our country — and a

compensated price which would be, in effect, a goods and services tax in reverse. The first measure is a reflection of the doctrine of grace, permitting a degree of independence, and providing each individual with the opportunity to determine more freely his role in society and how he might best develop his God-given talents, without the penalty of losing access to the necessities of life. The second measure would have the effect of lowering prices and offsetting inflation.

### A GENUINE ALTERNATIVE

Combined, these changes would stabilise the financial structure, and return the power to decide what goods and services are required to the individuals in society.

To summarise, then, we can say that the present economic structure serves to centralise power away from the individual - in effect man is serving the institution instead of directing it, to refer to my earlier quote from John Stott.

Our objective is freedom, our frame of reference is the stewardship of God's creation, and our productive capability is such that we can easily provide all the goods and services required without bondage to the employment system, or to Mammon.

A rethinking of objectives enables us to more clearly see the alternative to the present policies. Anchored in a view of man which enshrines his divine attributes and cognisant of the need to limit those human qualities which lead to servitude and degradation, we can devise an economic system which puts the individual in control of his economic needs and therefore free him to develop to the full his potential.

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## LOGOS FOUNDATION AND SOCIAL CREDIT

During the course of the anti-League of Rights smearing campaign, the Christian body known as Logos Foundation has been unfairly charged with being some type of a League "front" organisation. This is, of course, not true.

In keeping with its normal policy, the League has associated with the Logos Foundation on those issues on which there has been agreement. Logos Foundation played a distinguished role in the campaign against the Bill of Rights, the I.D. Card and the 1988 referendum proposals. Logos has also spoken out on other social issues from a Christian moral viewpoint.

However, following the massive anti-League campaign last year, Logos Director Howard Carter informed League of Rights National Director Mr. Eric Butler, that Logos felt it necessary to reassess its relationship with the League. This was followed by the submission of an "evaluation" of Social Credit, the evaluation being based on Mr. Eric Butler's *Social Credit and Christian Philosophy*. Mr. Eric Butler was invited to respond to the evaluation, which he did briefly. But the evaluation, which in essence said that Social Credit was "un-Biblical" and could not therefore be described as Christian, was submitted to a select number of Social Crediters, including Dr. Geoffrey Dobbs, an accepted authority on Social Credit by Social Crediters, and their comments have been sent to Mr. Howard Carter.

These submissions have not changed Mr. Carter's position with the result that we understand that Logos will be going public with its evaluation. We welcome this action, which can only further publicise Social Credit among professing Christians. When the Logos evaluation has been published, we will then publish the comments of Dr. Dobbs and others.

We can only guess at the motives of Logos Foundation in criticising Social Credit at this time. "Practical Christianity" must have a policy, otherwise it is not practical, and is irrelevant. The League's long history is one of a practical demonstration of its willingness and capacity to co-operate with others on limited objectives upon which there is agreement. In the process it is discovering those who can grasp that the major threat to the individual is the centralisation of power, and that the black magic of financial orthodoxy must be challenged with appropriate policies and actions if the anti-Christ is to be defeated.