



A WEEKLY COMMENTARY

ON TARGET



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The price of Freedom is eternal vigilance –

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THOUGHT FOR THE WEEK: *"The true significance of what is going on has been concealed by the use of the abstraction Man...In the older systems both the kind of man the teachers wished to produce and their motives for producing him were prescribed by the Tao (Natural Law) a norm to which the teachers themselves were subject and from which they claimed no liberty to depart. They did not cut men to some pattern they had chosen. They handed on what they had received: the initiated the young neophyte into the mystery of humanity which over-arched him and them alike."*

– C.S. Lewis in *"The Abolition of Man"*, 1947

A SOCIAL DIVIDEND TO ALL by Louis Even:

A social dividend to all? But a dividend presupposes a productive-invested capital!

Precisely. It is because all members of society are co-capitalists of a real and immensely productive capital.

We said above, and we could never repeat it enough, that financial credit is, at birth, a property of all of society. It is so because it is based on the real credit, on the country's production capacity. This production capacity is made up, certainly in part, of work, of the competence of those who take part in production. But it is mainly made up, in an ever-increasing part, of other elements which are the property of all.

There are, first of all, natural resources, which are not the production of any man; they are a gift from God, a free gift that must be at the service of all. There are also all the inventions made, developed, and transmitted from one generation to the next. It is the biggest production factor today. And no man can claim to be the only owner of this progress, which is the fruit of many generations.

No doubt that one needs men of our present times to make use of this progress and they are entitled to a reward: they get it in remuneration: wages, salaries, etc. But a capitalist who does not personally take part in the industry where he invested his capital is entitled, just the same, to a share of the result, because of his capital.

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Well, the biggest real capital of modern production is really the sum total of the discoveries, progressive inventions, which today give us more goods with less work. And since all human beings are on an equal basis, coheirs of this immense capital which is ever increasing, all are entitled to a share in the fruits of production.

The employee is entitled to this dividend and to his wage or salary. The unemployed person has no wage or salary, but is entitled to this dividend, which we call social because it is the income from a social capital.

This is something new. But it seems logical.

Yes indeed! And it is the most direct and concrete means to guarantee to every human being the exercise of his fundamental right to a share in the goods of the earth. Every person possesses this right – not as an employee in production, but simply as a human being.

"Every man, as a reason-gifted being, has from nature the fundamental right to make use of the material goods of the earth." Pius XII (Broadcast of June 1st, 1941)

And it is an indefeasible right:

"Such an individual right can in no way be suppressed, not even by the exercise of other certain and recognized rights over material goods." Pius XII (*Ibid*)

The other rights, the right of property, the right of the wage earner, the right of the shareholder, etc., do in no way suppress the right of each one to use material goods.

The Pope duly added:

"It is left to human will and to juridical forms of peoples to regulate more in detail the practical realization of this right." (*Ibid*)

That is to say, it is up to the peoples themselves, through their laws and regulations, to choose the methods capable of allowing each man to exercise his right to a share in the earthly goods.

The dividend to all would achieve this. No other proposed system has been, by far, so effective, not even our present social security laws.

It is a good thing to recognize – and no one dares deny it – the right of each person to at least the basic necessities of life. But just try to exercise this right in the present world, when you have neither money nor the means of production – these means being more and more concentrated among fewer hands.

In our modern world, it is impossible for an individual to exercise his right to material goods without presenting money. Money has become a conventional, essential licence for the exercise of a natural right.

The social dividend, a periodical dividend to all, a basic income guaranteed to each one as a birth right,

an income sufficient to cover at least the basic necessities of life, is the most social demand of the Social Credit economy. Moreover, as we have mentioned above, it is also the recognition of the undeniable fact that all human beings are co-heirs of the past generations.

But would not this be giving something for nothing to individuals?

Well, just go and tell a capitalist that he is getting something for nothing, when he is paid a dividend on his invested capital! On the contrary, he will call it an injustice, if he is refused his dividend.

The same is true for each member of society, who is a co-capitalist, a co-heir of a real capital, as we have just explained above – a capital which is more essential than dollars or other monetary signs which have only a representative value.

Then, a strict exchange economy cannot be a human economy, given that more than half of the population has nothing to exchange: it is the case for children, for women and girls at home, the disabled, the sick, the unemployed, the old people turned away by industry, the able-bodied men replaced by machines, etc. A strict exchange economy, an economy of "nothing for nothing" can only be a barbarous economy today. Such an economy sacrifices the individual to regulations set up for money, instead of being set up for the individual.

Treating of the distribution of goods in a socio-economic system which would set up according to the priority due to the individual, French Thomist philosopher Jacques Maritain reaches similar conclusions:

"It is an axiom for the bourgeois economy and the mercenary civilization that *one has nothing for nothing*; an axiom linked to the individualistic conception of ownership. We think that in a system where the conception of ownership outlined here above (with Its social function) would be in force, this axiom could not survive. On the contrary, the law of *usus communis* would lead to lay down that, at least and above all for what concerns the basic, material and spiritual needs of the human being, it is right to *get for nothing as many things as possible*...

"For the human person to be thus served in his basic necessities is, after all, only the first condition of an economy that does not deserve to be labelled barbarous. The principles of such an economy would lead to a better grasp of the profound sense and the essentially human roots of the idea of heritage in such a way that every human, upon coming into the world, may be able to effectively enjoy, in some way, the condition of being a heir of the past generations," (*Humanisme integral*, pp. 205-206)

But could one not get the same result by wage increases for workers?

NO, no, absolutely not, since wage increases reach only wage earners, and give nothing to the unemployed. Moreover, all wage increases go into prices, therefore not correcting the gap between prices and the purchasing power.

An individual income not linked to employment – like the social dividend to all is something which is more and more imperative as productivity increases: more production with less workers. With complete automation, how would the supporters of employment as a condition to get an income manage to distribute production when there would be no more employees? Without having reached this stage,

we have, all the same, reached a point where goods come out more plentifully with less employment. The distribution of purchasing power must reflect this situation.

Wage increases, to increase the total of purchasing power, is not a solution in conformity with justice. If wage is the reward of work, it must, on the contrary, decrease when work decreases. These wage increases are a theft of the dividends which should be given to all.

There would be much to write about on this question of the dividend to all, which stuns so much those who have never made the effort of rethinking notions accepted without examination.

ANZAC DAY AND THE WAR IN IRAQ by Betty Luks:

The discussion with my granddaughter was interesting – and rewarding. She wanted to know and understand why was I so opposed to the involvement of Australia's sons and daughters in the war of aggression against Iraq, and yet, not only did I participate in this year's Anzac Day services, but I had done so for many a year. I am, after all, the daughter and sister of returned servicemen and women.

I think my position can be summed up in the universal principles of Justice, Good Faith and Veracity:

"To wrong, to rob, to cause to be robbed." (Babylonian) "Choose loss rather than shameful gains." (Greek)

Why do you think the Turkish people allow us to hold Anzac Services on their soil? Surely it is because of the respectful memories they have of the brave men who fought at Gallipoli? Not because we invaded their land!

"Courage has got to be harder, heart the stouter, spirit the sterner, as our strength weakens. Here lies our lord, cut to pieces, our best man in the dust. If anyone thinks of leaving this battle, he can howl forever." (Anglo-Saxon)

Oh yes, as much as is within me, I am to live at peace with my neighbour. "Love your neighbour as yourself," (Christian) but there could come a time and a situation, when to turn the other cheek, that once too often, is not love, nor humility but cowardice.

And, when deceitful leaders are in power, leaders who serve powers other than their own people, another Law comes into play.

The Law of Good Faith and Veracity: "I sought no trickery, nor swore false oaths." (Anglo-Saxon)

"Hateful to me as are the gates of Hades is that man who says one thing, and hides another in his heart." (Greek)

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