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INSTITUTION FOR
**The Kingdom of
Heaven on Earth**

Thus fulfilling the Command—

“Seek ye first the Kingdom of God,”

“And His way of doing right,”

*“And food and raiment shall be given
unto thee.”*

THE WORLD'S PRAYER.

*“Thy Kingdom Come, Thy Will be
done on Earth.”*

This Prayer cannot be answered without an Industrial and Economic world-wide Constitution, under which Christ's teaching can have free and unhindered scope to develop unto that time, when the Kingdoms of this world will become the Kingdoms of our Lord and Master, Jesus Christ.

*“Of the increase of His Government
there shall be no end.”*

FOR GREAT PURPOSES

Is Australia named “The Commonwealth”? For this name indicates its national objective — “The Commonwealth the Commonweal.”

HEREWITH

The only Peaceful Scheme or Plan or Straight Path to reach Australia's objective, and to realise the Kingdom of Heaven on Earth, thus giving complete effect to Christ's Teaching (*see page 12*):

HEREIN

The only understandable solution of the World's Industrial Problems, and the only permanent basis for both National and International Peace.

PART I.

1. Let all States and Governments gradually take over all the means of production, its equitable division and distribution.

N.B.—Let each country develop along its own socialistic lines, and nationalise its industries as they become combines, etc. This accords with the law of evolution which hath ordained, first, the industry conducted by an individual, then by partners or shareholders, then industries of one sort combined into a trust, monopoly or combine. Its nationalisation by the people is then the proper thing to do, for it has then grown into a national industry held in private hands.

PART II.

NATIONALISATION AND PURCHASE.

2. To do this, let each State encourage, and then from time to time nationalise, monopolies, trusts, combinations, industries, businesses, and other organisations of production and distribution.

3. The State shall purchase same with State-issued notes, made legal tender, thus using the stability of National Credit, through a National Bank, for the national good. As against the liability of such notes will be these assets so purchased.

4. The purchase price shall be determined by arbitration, but compensation shall not be paid on account of previous excessive prices or profits.

5. To redeem the said notes in gold or in goods (produced by the State as hereinafter provided), let the State establish a **Sinking Fund**, into which shall be annually paid an amount equal to 5 per cent. per annum of the said purchase price, and out of such fund redeem each year one-twentieth of the said notes, so that at the end of twenty years the whole of these notes shall have been redeemed.

6. The said Sinking Fund shall be provided out of the profits of each nationalised monopoly, etc., or by taxation. Thus shall the people, to their advantage, become the owners thereof. (See Clause 61x.)

7. (a) After the said twenty years have elapsed any profits from a nationalised monopoly, etc., shall be funded as a reserve against losses, and for the purchase of other monopolies, etc., (b) or the

initiation of new industries, (c) or such industries may be worked without profit to the advantage of the people.

8. (a) The State may at any future time seek to discover or initiate a new industry or invention, and be thereby the owner thereof. (b) The State shall also take over all professional work and public utilities, (c) or perform any labour for the national good.

8x. Until eventually the State shall own all the means of production and distribution, and all public utilities, and provide all professional services other than religious and political.

PART III. EMPLOYMENT.

9. Let the State eventually guarantee State employment to all, according to their several abilities and their method of employment, and recompense, or wage, or share of production shall be as hereinafter provided.

PART IV. WAGES AND LABOUR.

10. For a basis, both sexes will receive the same wage, subject to conditions hereinafter set forth.

11. All production and all professional services (medical, etc.) shall be valued on a Time basis, as is already done in many factories the world over.

12. Thus every article will be priced in hours, minutes and seconds, according to the time each article takes to make; similarly every service rendered will be valued according to the time it takes to render.

13. Time vouchers in hours, minutes and seconds shall be issued for actual time employed, and these shall take the place of present metal and paper currency.

14. For these time vouchers issued there will thus be produced articles held by the State (subject to other clauses herewith), which articles the State will exchange for the said time vouchers as presented at conveniently-established distributing centres, or at factories, or this may be done by correspondence.

15. (a) For illustration, a person acting as a medical man, or one working in the State Shirt Factory, may take or send his time vouchers to buy at the State Boot Factory a pair of boots valued and priced at, say, one hour. (b) Then he may visit the State Hat Factory, and buy a hat valued at 25 minutes, and so on; (c) or he may pay for same by cheque on his voucher account with the National Bank, as per Clause 76.

16. All time vouchers not presented for exchange nor banked within a specified time from date of issue thereof shall be null and void, and the production represented thereby shall be devoted to the public purposes set forth under Part VIII.

17. (a) Nothing shall prevent citizens freely exchanging between themselves, (b) or contributing their time vouchers towards the upkeep of their forms of religion, ideals, and lawful pleasures and recreations, (c) or towards any object or propaganda, provided it is not expressly made unlawful so to do.

18. To prevent starvation or insufficiency of clothing, a portion of time vouchers issued to each worker or participant under Part IV. shall be earmarked for food, clothing, and housing.

19. Time vouchers, special rewards, honours and facilities shall be given to inventors, discoverers, and researchers; also leaders, managers, and those deserving of extra reward or consideration, as may be determined by Parliament.

20. Should an occupation be dangerous or arduous, or should there be insufficient workers voluntarily offering for any particular employment through dislike thereof, or other cause, then extra reward or shorter hours may be offered, so as to induce workers thereto.

21. (a) In the event of any citizen requiring labour, such may be secured from the State, in exchange for time vouchers; (b) or same may be arranged direct between citizens. (c) Citizens between themselves may exchange time vouchers for goods, or property, or services. (d) Just so long as nothing under this clause militates against State control and management.

PART V.

PARLIAMENT.

22. The Government, and the control of the country, its affairs, and all national industries, shall be vested (a) in a King (or President), (b) and in the people, (c) who, for such purpose, shall every three years appoint a Parliament, consisting of two Houses; one shall be known as the House of Industries, and the other as the People's Chamber. (d) If a majority in both Houses agree to the same proposal, (e) or the majority of the electors voting on a referendum endorse a proposal, then such shall become law, (f) as soon as signed by the King or President, as the case may be (who shall be appointed and employed as determined by Parliament).

23. Those working in each national industry shall appoint, by preferential voting, one representative to the House of Industries.

24. All citizens over the age of 21 (not lunatic, nor criminal, nor unnaturalised) shall, by preferential voting, appoint representatives to the People's Chamber on the basis of one electorate one representative. The State, twelve months prior to an election, shall be divided into as many electorates as there are industries.

25. (a) An Executive Cabinet of Ministers to administer the laws shall be appointed tri-annually (an equal number from each House), (b) Each shall be appointed separately and to an office previously created by Parliament. (c) They, and a Prime Minister, with casting vote only, shall be so appointed by a joint sitting of both Houses held promptly after each election, and they shall hold office until the appointment of another Cabinet by the following Parliament. (d) All acts of such Cabinet shall be subject to the revision or veto of the People's Chamber, or by a referendum of the people. (e) The members of such Cabinet may sit and speak in both Houses, but vote only in their own. (f) They shall attend either House, if so required. (g) The Cabinet will advise the King or President how to act in all matters, and he will act accordingly. Such advice may be altered by resolution agreed to by both Houses.

26. (a) In the event of a difference between the said two Houses of Parliament, then an **informal conference** to try and adjust such difference shall be held, consisting of six persons from each House, who shall be appointed by a majority of the members of their House. (b) If this conference cannot adjust the said difference with the approval of their respective Houses, (c) then each House shall draw up its case and submit it to a referendum of the people, at the following election, for determination by the people.

27. (a) It shall be open for a majority of either House, (b) or the Executive Cabinet, (c) or of 10 per cent. of the electors, (d) to submit, three months before any election, a Bill, or proposal, or question to a **referendum** of the people; but its details may afterwards be further amended by Parliament; but, in so doing, its main provisions and spirit shall not be impaired other than by a further referendum to the people.

28. (a) Any member of Parliament, or officer, or employee of the State may be recalled, or dismissed, or suspended (b) by a resolution agreed to by a majority of members of both Houses, (c) or by a majority of electors voting on a referendum.

PART VI.

BOARDS.

29. (a) Let each industry and State department be under a **Board of Management** of three persons, as is the Victorian Railways. (b) Such Board, and its Chairman, shall be appointed by Parliament. (c) Such Chairman shall attend either House when and as required by the Cabinet or by either House. (d) The People's Chamber shall appoint one of its members to each Board, who, together with the Parliamentary representative of such industry, shall have the right to attend and to speak, but not to vote, at all such Board and other meetings of the industry represented, and both shall have access at all times to all information, buildings, rooms, places, documents, papers, letters, and all things relating thereto.

30. (a) Then let the Chairmen of the said Boards of Industry constitute a **United Board of Industry**, whose purpose and power shall be:—(b) To estimate, regulate, control, and supply all the requirements of the people. (c) To do this, it shall have power to call for workers, test their abilities, and to allot their industry, and to devise such other means as are necessary to supply the said requirements.

31. Such United Board and each separate Board shall strictly confine itself to the business of its industry, and shall be subject, in all respects, to Parliament.

32. Such United Board, as required, shall arrange to produce a surplus over local requirements of the most easily and cheaply produced goods to export in exchange for the required productions of other countries.

33. Such imports shall be equal in time-value to the time-value of the exports.

PART VII.

PRODUCTION.

34. To increase production let the State:—

35. **Eliminate** overlapping of labour, such as carts going over the same ground, multiplicity of shops and businesses, etc.

36. **Eliminate** unnecessary labour, such as Customs work, Police work; advertising, mining for certain minerals, the making of luxuries.

37. **By** so arranging work that none are ever unemployed, and by eliminating strikes and lock-outs.

38. **By** seeking inventions and discoveries in science to greatly augment production.

39. (a) **By** rejection of obsolete methods of production, and by using the best tools and processes. (b) **By** methods of industrial organisation and by comparing the production of citizens and of industries, so that all are thereby induced to compete and to do their share of work.

40. **By** turning many present non-producers into producers. This may be done, for instance, with the Army, Navy, Middlemen and Agents, Customs Officials, Police, Solicitors, Clergy, Shopkeepers; also Betting Agents and Gamblers.

41. **By** finding congenial employment for each citizen, as per Part X.

42. **By** eliminating war, and by reducing the cost of defence, and of Government, and of Public Services under Part VIII.

43. (a) **By** seeking to exchange what we can grow or make at the smallest cost of time and labour (b) for what another country can make or grow at its smallest cost of time and labour. (c) In this way, a country's production may be greatly increased, for it then seeks to produce what it can make most quickly and easily and abundantly.

PART VIII.

PUBLIC PURPOSES.

44. **Out** of the production of the State there shall be set apart a proportion thereof for the following public purposes:—

45. **For** widows, under such conditions as Parliament may impose.

46. **For** all children, until fully employed, by payment of an allowance per child to the parents or guardians.

47. (a) **For** free telegraphic, telephonic, wireless and postal services. (b) **For** free roads, tramways and railways.

48. **For** free hospitals, asylums, and nurses.

49. **For** free medical, surgical, ear, eye, and dental attendance and treatment.

50. **For** a free press.

51. **For** accidents.

52. **For** pensions during sickness, and for old age and disablement.

53. **For** creation of reserves, and of stock in all classes of goods.

54. For losses and non-withdrawals of goods made and depreciation.

55. For wages and allowances to married women.

56. For free and compulsory education, apprenticeship and courses.

57. For free technical and University education, to fit children for their selected employments or professions.

58. For cost of educating Doctors, Surgeons, Engineers, and the like, and to provide for their living and other expenses during such education.

59. For a fund by which time vouchers can be lent, inter alia, to help build and furnish homes for those requiring same.

60. For cost of management and of Government.

61. For cost of distributing centres, as per Clause 14.

61x. For creating or assisting Sinking Funds for purchase of monopolies, etc., under Part II.

PART IX.

COST.

62. (a) In order to retain or secure the required production for the foregoing public purposes referred to under Part VIII., let all articles be marked double the actual time they take to make, (b) but the time of the voucher issued for same shall not be doubled, (c) which, therefore, means that if all time vouchers were presented for exchange, (d) then only one-half of all production would be withdrawn, thus leaving the other half for the aforesaid public purposes.

63. Parliament may, however, at any time alter the said proportion of production to be retained for the public purposes named, or omitted to be named, or that may be added.

64. All persons engaged in giving the foregoing free public services under Part VIII shall be rewarded with time vouchers for their time so employed, and these vouchers may be exchanged for production at the State factories or depots.

PART X. CHILDREN.

65. (a) To ascertain a child's natural endowments, and for what position it is best fitted in life, (b) let every child from time to time be examined by doctors and phrenologists; (c) and let evidence be secured from its parents, guardians, teachers,, and others as to the child's tendencies, desires, ambition, and suitability; (d) and, if necessary, trials and examinations shall be held for such purpose, and records thereof kept.

66. By these means citizens will be provided with congenial employment, with a consequent increase in production, invention, and love for labour.

PART XI. OWNERSHIP--LAND.

67. Ownership of private effects and of property shall continue, and may be bequeathed, whole or part, as Parliament may determine.

68. It shall be lawful for anyone to make or grow any article for personal use, free disposal, or to exchange one article for another; but not for sale, provided such acts do not compete with the State.

69. (a) Ownership of not more than one dwelling and a holiday resort, with conveniences and land necessary thereto, shall be allowed per family, if so desired; (b) but on such land, and all privately-owned land, there shall be paid to the State an annual levy, (c) the amount of which shall be determined by a Board from time to time. (d) In fixing the said levy, the Board will take into consideration the position of the land; its surroundings, its views, its healthiness, its distance from public utilities, or any other factor making it more or less appreciated, other than its buildings and its improvements.

70. (a) Land, or land with dwelling, may be exchanged or sold and bought between citizens. (b) Occupation of houses may be exchanged.

PART XII.

TAXATION.

71. The State ultimately shall own all land and all buildings necessary for production and its distribution, also State utilities and services.

72. All existing privately-owned land shall forthwith be equitably valued, and thereafter all increment thereon shall belong to the State, which the State at any time may take over at the said valuation, and pay for same with a legal note issue, as set forth under Part II. If there be buildings thereon, same shall be valued at time of resumption.

73. The said levy, as per Paragraph 69, shall be paid in time vouchers, which shall be paid into a National Fund and be used for the public purposes named under Part VIII.

74. Custom Houses and Custom Taxes and all other taxes shall be abrogated, excepting the said levy, as provided under Paragraph 69, and a probate tax, should it be necessary to enact same. (See Clause 67.)

75. No one shall charge increase, increment, interest, usage, or rent.

76. (a) The National Bank (Clause 3) shall (inter alia) control and arrange for the exchange of time vouchers. (b) Citizens may open a voucher account with the said bank, and deposit their time vouchers, and operate thereon by cheque. (c) Such time vouchers must, within a specified time of their issue, be withdrawn, or be forfeit to the State, or same may be used to make purchases on terms. (d) Thus, a motor car may be ordered ahead, and payments made accordingly over such time and conditions as Parliament may impose. (e) The bank shall establish a permanent small currency to assist exchange, but such currency shall be covered by reserves of goods held by the State under Clause 53.

77. All citizens, personally and collectively, shall promptly and effectively obey Christ's command: "Thou shalt love thy neighbour as thyself." Thus, if any desire to be well fed, clothed, housed and happy, then they shall so desire and work as to secure the same for all.

CHRIST'S TEACHING.

Christ's Kingdom on earth must have a Constitution (or set of laws) to give effect to his teaching, and in doing so our legislators must build upon His principles, as contained in the following:—

First Principle.

78.(a) Christ commanded: "The strong shall carry the infirmities of the weak." An apostle who heard this command expounded by Christ, reworded it into that famous declaration:

(b). "Bear ye one another's burdens, and thus fulfil the law of Christ." What? "Bearing one another's burdens fulfilling the law of Christ." Yes, that's it. Christians should think out a Constitution—a set of laws—an economic system, to give full and complete effect to this wonderful command.

If this were done, there would be an equality of life's burdens.

This in itself would turn earth into heaven.

Second Principle.

79. (a) Christ declared, "The greatest among ye is the servant of all," which, in practice, means that the greatest in His kingdom are those who dedicate their abilities to the service of their fellows, so that all share therein, and are equally advantaged thereby. They are to be the servants of the people. Thus, they cannot build up fortunes and aggregations of land, property and wealth, and, at the same time, comply with this declaration. (b) Hence Christ's further declaration, "Ye cannot serve God and riches." Christian men should think out a system of political economy, so that the talented are facilitated in serving their fellows with more comforts, etc. If this were done, it means sharing of talents, and equality in that which these talents produce.

Third Principle.

80.(a) Christ declared, "It is as hard for a rich man to enter My kingdom as it is for a camel to go through the eye of a needle," which is tantamount to saying, in modern language, "It is as hard

for a rich man to enter Christ's Kingdom as it is for a man to get through the handle of a teacup. This condemns riches, rich men, and the tree that produces them. (b) Hence the rich but intensely religious young ruler was refused admittance into Christ's Kingdom by Christ Himself, because he would not part with his riches. Thus, the following is recorded in Holy Writ, "And the rich He hath sent empty away." (c) Old Testament prophecies relating to Christ's Kingdom and the whole of Christ's teaching and life, proclaim sympathy with the poor and condemnation of the class called "Rich Men" (and riches), and, therefore, the system that produces them stands condemned. (d) The foregoing absolutely condemns our present laws, which produce poverty and riches, the rich are becoming richer, and powerful combines, etc., have become immensely wealthy, controlling and owning vast sums of money and accumulations of wealth. (e) The time has now come for Christians to immediately busy themselves in discovering a system of laws and a political economy so that "there be none poor and none rich," which means an equality of wealth. Thus shall the Scriptures be fulfilled. "The mountains shall be brought down, and the valleys shall be filled up."

The point of story of the rich young ruler is that riches in themselves bar men out of Christ's Kingdom, but some seek to nullify this by saying, "Oh, no, it's not because a man is rich, but because he trusts in riches, that he is excluded," and to support such nullification of Christ's Gospel, Matthew and Luke are ignored, and Mark is quoted as having asserted that Christ said, "They that trust in riches." If this was the point of this story, then Matthew and Luke would never have left it. Probably the phrase, "They that trust in riches," was never uttered. Mark, on this point, is generally regarded as an unreliable witness, so much so, that some translators leave this very phrase out of Mark. (Weymouth says some leave this phrase out of the "Varia Lectio.")

The Gospel of Jesus, properly understood and applied, will create a society wherein none are poor and none rich, hence Christ's undoubted objection to riches and rich men. They are the product of a system utterly inconsistent with his own.

Fourth Principle.

81. Christ said (a) "Thou shalt love the Lord thy God with all thy heart, soul and mind," and (b) "Thou shalt love thy fellow man as much as thyself." (c) These two conjoined commands cover all Divine laws and commands. Obedience to the first (a) compels me (amongst other things) to care for God's greatest creation, Mankind. The more I care for mankind the more will God be pleased, hence, on Judgment Day, all will be asked, "Did you clothe the naked?" "Did you feed the hungry?" In doing these things we are taught we are doing them unto God Himself. (d) This teaching compels every Christian to eliminate everything that harms mankind, and to seek for that which improves and cares for mankind. It is obvious from this that Christians must face, among other things, industrial and trade problems, for without their solution we will continue to have industrial strikes and turmoil and international trade wars. (e) The kingdom of heaven on earth cannot come in its fulness until strikes and wars cease. So get to these problems, ye Christians, for you cannot obey these just commands without first solving these problems. All mankind is interested in their solution. It is obvious if we love our Heavenly Father we should love all His children of whatever race. This love means to equitably share production, comforts and happiness between nations and individuals. (f) Now as to the second command, equal in importance to the first, "Love thy fellow man as much as thyself." What? As much as myself. Yes, that's it. (g) If I love myself so much as to get the wherewithal to buy a motor car, and so realise my ideal of happiness, then to love my neighbor as much as myself compels me to see that he too may get together an equal wherewithal to secure that which realises his ideal of happiness. (h) To be otherwise means that our Heavenly Father favors some of His children more than others; such a thing in an earthly father is abhorrent. (i) Love thy fellow man as much as thyself means if I desire high wages or a big share of production, then I must ardently desire and secure the same for my fellow man, otherwise I am not loving him as much as myself. (j) The

application of these commands must result in equality of wages. In this connection one remembers the parable wherein the kingdom of heaven is likened to the owner of a vineyard, who employed men. Some worked, say, one hour, others four, others eight, but all received the same wage. The owner of the vineyard (Christ) said He paid equal wages because it was right.

Paul says, "Masters, give unto your servants that which is just and equal" (Col. 4: 1). Christ says, "Love thy neighbor as thyself," that is to say, what a Christian desires for himself he must also desire for others. This is an equality more absolute than any yet conceived of. For if I desire high wages, a fine house, then I must desire the same for others. Thus, slums would go, all would work for decent homes for all. Thus poverty would go, for, as no Christian desires this for himself, he must seek to avoid it for others. But by what method or scheme, O Christian, will ye give effect to this teaching?

THE LORD'S PRAYER.

Fifth Principle.

82.(a) Christ commanded, "When ye pray say, 'Our Father,' The Father of every race. This prayer binds the whole human family into one brotherhood. A brotherhood considerate and generous to its every member. How can this be achieved? Not under our present political economy, for that always means fighting for trade, for business—man against man, country against country. Christian men must promptly discover a Christian political economy and Constitution under which all men work together for the common good, and not individual gain. (b) Christ commanded, "When ye pray say, "Thy will be done on earth." What is His will? "Seek and ye shall find it." "Seek ye first the Kingdom of God and His way of doing right, and food and raiment shall be given thee." Are Christian men seeking for a political economy so that thereby "Christ's will shall be done on earth"? (c) Christ commanded, "When ye pray say, "Thy Kingdom come." Surely there is no one foolish enough to say that this Kingdom will be without form, without a constitution, without laws. This Kingdom will come just so soon as Christians evolve its laws.

It's a Christian's duty to do that, and in so doing Christians will be making the paths straight for the coming of the King and His Kingdom.

(d) Christ said that Christians were to be as the salt to the earth, to keep it pure and clean and healthy. When we have done this completely, by equitable and Christly laws, then will the Kingdom come—not before. What a glorious Kingdom it will be, “when all men dwell as one fraternity.”

(e) An apostle, in a vision, saw the fulfilment of the prayer, “Thy Kingdom come.” Listen to what he says, “And I, John, saw the beautiful city coming down from heaven (to earth), its streets paved with gold.” Think of our gold standard used to pave streets. There is evidently to be another means of exchange. What is it? Is it to be a time currency as provided under Part IV.—the only world-wide and true standard to value production. Tens of thousands of factories in every part of the world are teaching the workers how to use it.

(f) And so the Lord's Prayer, uttered by myriad tongues, in all languages, will open the door to a world-wide Kingdom, which stands for universal brotherliness, equality and happiness. Yet, forsooth, someone will hinder this Kingdom by foolishly saying all men are not equal, therefore we cannot have equality nor an ideal Government on earth. Notwithstanding that men to-day, with all their varied characters and endowments, govern and are governed; and the boast of sound and just government is that all men are treated alike.

(g) There are equalities and inequalities, but the great Architect of the Universe drew the plans so that all inequalities might be fashioned by men into one symmetrical and glorious organisation called the Kingdom of Heaven on Earth, wherein every person will find a pleasureable duty and a work to perform. That's Christ's ideal. Let us all aim for it. It can be achieved.

(h) Inequalities of brain and of physical powers of taste and of genius are absolutely necessary to a perfected social organisation. Different men for different work. Each to the employment each is best suited for. Of a surety, the great Architect will give to his perfect organisation on earth its correct proportion of different sorts of workers.

IMPORTANT.

83.(a) Christ did not formulate laws, rules nor legislation. He left that to His followers. But He did lay down the principles, as aforesaid, upon which legislation was to rest. These principles are eternal, but the legislation resting upon them may vary. Thus it is that, as the centuries go by, human legislation more and more approximates to His principles, until eventually it will blossom forth into the Kingdom of Heaven on Earth.

84.(a) Christ's entrance into this world's affairs was heralded by the very angels, and with the proclamation, "Peace on earth, goodwill among men." This was to be achieved by His teaching, which, as shown elsewhere, results in Peace, Goodwill, Happiness, Fraternity, Equality, Liberty. (b) The Church, it is said, refuses to seek for a Christly political economy, or set of laws, or constitution to achieve these results. Hence the Russian and French national hatred of the Church. Christ utterly hated the barren fig tree. His treatment of it was drastic. Root it out. This barren fig tree, and the Church that refuses to yield its fruit, deserve the same treatment. The Church's fruit is to achieve the aforesaid results by such means as are best. Among other things it must formulate a constitution and a set of laws to achieve these results. (c) This the author has endeavored to do, and so commends this constitution to all students and patriots of all countries, with the hope they will form organisations to work along the lines herein contained, and so avoid civil and internecine war. Any communications will be replied to, or information or speakers supplied. Address: "The Author," 495a Swanston Street, Melbourne, Victoria. Extra copies supplied, 2/6 dozen.

85.(a) Christ commanded, "Go ye into all the world and preach the Gospel," meaning "Preach Christ, His principles (as aforesaid), His salvation, kindness, mercy and goodness. Preach Christ as the Saviour of man and of the world," remembering Christ's promise, "And I, if I be lifted up, will draw all men unto me." (b) The author endeavors in the constitution herewith to show how Christ's

teaching can be given complete effect to, how it can be woven into the laws of a country, how it can solve the industrial problems of our time, how the Kingdom of Christ can be realised on earth. If the reader judges the author's views to be correct, then the reader should become a missionary, and preach this Gospel of Jesus Christ as the author has outlined it. (c) The reader can go into all the world and preach this Gospel as follows:—(d) Buy a number of these pamphlets. (e) Circulate them by hand and by post, and at your Church, Club, or Union, etc. (f) Talk to those you meet about it. (g) Have meetings in your home, or in public and Church buildings to discuss it. (h) Post these pamphlets to people abroad, and ask them to re-print it in their language. (i) Correspond with the author. (j) Form a branch of the Social Order and get to work. (If you form, send your secretary's address to the author.) (k) Send a contribution, addressed "The Author, 495a Swanston Street, Melbourne, Victoria." Every penny received will be acknowledged by post, and be used solely for printing and posting. Audited accounts will be kept, and will be open for inspection at 495a Swanston Street, Melbourne, during the first week of December of each year.

IMPORTANT.

86. (e) This book is divided into parts and clauses and pages. The author suggests that the reader numbers, and writes upon envelopes, the said clause numbers and subject matter thereof, and then collects extracts and information bearing thereon, and place them in their respective envelopes for future use and reference. (f) Another good way is to paste your extracts and copies and notes into a book, numbering and indexing same, and to then put these numbers against the said clauses relating thereto.

The author suggests that the reader to accumulate knowledge of the various subjects herewith:—(a) Searches the Scriptures; (b) reads newspapers and magazines; (c) studies statistics and commercial

news; (d) peruses the political platforms of all parties, and, in so doing, cuts out, or makes copies of extracts therefrom, bearing upon the subjects and clauses herein. In this way the reader is qualifying every day as a public speaker, a teacher, and a leader into the Kingdom of Heaven on Earth. (g) Never forget, the Bible, from cover to cover, repeatedly deals with human affairs (land, wages, interest, etc., etc.); so should the Christian and the Church. The industrial problem overshadows all others, for it is both national and international.

THE SOCIAL ORDER.

1. That an Association of men and women be formed, to be known as "The ——— Branch of the Social Order."

2. (a) Its object shall be to maintain law and order, so that society can improve along constitutional lines. (b) To formulate laws for the establishment of the Kingdom of God on earth, and to seek for His way of doing right, so that the prayer be answered, "Thy Kingdom come, Thy will be done on earth," (c) To study political economy. (d) To find a solution of the industrial problem, thus preventing industrial, trade and international war. (e) To study and discuss economic and social statistics, problems and theories, with the view of applying Christ's ethical teaching thereto. (f) To stand for right as against wrong in everything, seeking first the Kingdom of God and His way of doing right. (For righteousness exalteth a nation). (g) To secure improvement in the conditions of life for all, in all countries. (h) To give full effect to the threefold ethical teaching of Christ: (1) The strong shall bear the infirmities of the weak; (2) The greatest amongst ye is the servant of all; (3) Love thy neighbour as thyself. (i) To realise for all nations the benefits contained in the teaching, "The Fatherhood of God and the Brotherhood of Man."

3. Its members are those who enrol themselves to realise its object, and who subscribe a silver coin per month to the funds of their branch.

4. Its control shall be vested in meetings of its members, who may adopt such rules and methods as such meetings consider advisable.

5. Its officers shall be a chairman, vice-chairman, minute secretary, organising secretary, literature secretary, statistical secretary, and treasurer, who shall act as an executive committee, but subject at all times to meetings of members.

6. The ordinary rules of debate and conduct of meetings shall govern its procedure, subject to the majority of members in meeting assembled, or to such rules as adopted under Clause 4.

**CONSIDER THE FOLLOWING BIBLE
TEACHING.**

Search the Scriptures.

- (a) The love of money is the root of all evil. (All evil is here attributed to the love of money.)
- (b) Ye cannot serve God and riches.
- (c) The rich He hath sent empty away.
- (d) Go ye rich men, weep and howl.
- (e) Your riches are corrupted.
- (f) The ungodly prosper, they increase in riches.
- (g) Woe unto you that are rich, for ye have received your happiness in this life.
- (h) It is prophesied that rich men will hide themselves on Judgment Day.
- (i) The deceitful of riches choke the seed of Christ's Gospel and the purpose of Christ's mission.
- (j) They that will be rich fall into temptation.
- (k) Poverty is the destruction of the poor.
- (l) He has anointed me to proclaim good news to the poor. (What was the news?)
- (m) Open thy mouth and plead the cause of the poor.
- (n) Christ said, "My heart yearns over the people, for they have nothing to eat."
- (o) Prepare ye the way for My people.
- (p) I am the Saviour of My people.

(q) The entire law has been kept when you love your fellow-men equally with yourself.

(r) Christ said, "He who showed sympathy and went to the help of the distressed obeyed His command, 'Love thy neighbor as thyself.'"

(s) Alas for you who have neglected the weightier requirements of the law, just judgment, mercy and faithful dealing.

(t) Take care lest you lead to ruin one for whom Christ died.

(u) Thou shalt not steal (part of another man's share of production).

(v) Christ commanded, "I charge you not to be over-anxious. (Christian men have yet to discover a political economy to do away with worry and anxiety.)"

(w) And on Christ shall the nations rest their hope.

On earth peace and goodwill among men.

Let the same disposition be in the community as was in Christ. (What does this mean in practice?)

(x) Every ravine shall be filled up and every mountain and hill levelled down. The crooked places shall be turned into straight roads and the rugged ways into smooth, and then shall all mankind see God's way of saving the people.

(y) For God so loved the world that He gave His only Son (Christ) that the world through Him might be saved.

(z) Christ said, "Behold, I stand at the door and knock, if any man will open the door (of his heart and brain and life) I will enter and sup with him and he with Me."

How gracious and kindly this Christ is. He descends to every man's level. He knocks and waits to be admitted. What cad, so low as to refuse admission to so kindly a guest? Admit Him, and the Scriptures declare that he who admits Him has life everlasting. This is salvation. So simple! You have only to open your door. You readily open the door of your house when a friend knocks. Do so with Christ. To-day Christ knocks

at the door of every individual and of every nation. Has He again to knock with war at the doors of nations? The lesson of the war was this:—

That the people, organised by the State (as Britain was), during the war produced and did more by twice as compared with peace times, notwithstanding that six millions of her men fought in the war.

ELEVEN TRUTHS.

Truth I.

Producers provide all food, clothing, housing, etc.; it is they who make and grow all commodities used and worn. For convenience these commodities are priced and then converted into money. Money is therefore another word or substitute for production or commodities. That this is so is best seen when we change or give money for commodities, such as tea, sugar, etc.

A man does not merely draw money as a wage. He in effect draws his proportion or share of the sum total of all production. This sum total of all production is created by all producers, but they have to share it with another great class, called non-producers. It should be the aim of statesmen and thinkers to discover an economic system that will greatly augment the proportion of producers to non-producers, and thus greatly increase the sum total of production. This means better wages. For illustration: there are now approximately two non-producers to every producer, and if one of these non-producers is made a producer, it means doubling the number of present producers, which in turn means doubling present production, so that we would have twice as much housing, food, apparel, and comforts, all of which would therefore result in doubling every man's share of these things. Thus there would be such abundance; that there would be none poor, insufficiently fed or clothed; there would be less hours of labour, and more time for the arts and sciences. But all this cannot be achieved, nor the number of producers doubled, under our present "economic individualism," for the law of profits absolutely limits producers. (See VIII.)

It can only be done when all the means of production and the workers are controlled by the State, for then the State can determine "what proportion of its citizens shall be producers." That the State must eventually assume this duty is revealed by Edison's declaration, that the bulk of human needs will eventually be produced by new inventions, and discoveries, in machinery and science, which means still further reducing the proportion of producers to non-producers.

We must, therefore, declare for nationalising the means of production and work, or else these will fall into the hands of the few, and outside of them will be a seething mass, of worried, unemployed, starved citizens. Nationalisation of the means of production and distribution is distinctly patriotic, meritorious, and business-like, for it will greatly increase production and wealth, and will eliminate poverty and worry.

Truth II.

All producers should be united together in the bonds of friendship; in the mutual exchange of their productions. The producer in the factory should not be the enemy of the producer on the soil; but both should seek to exchange their products with each other, at the least cost of labour or expense. For the greater this is, the less must be the share of both. The patriot aims to keep down the cost of exchanging commodities, by eliminating as many non-producers and distributors as possible. This can only be done when the State owns and controls the means of production and distribution.

Truth III.

It is absolutely impossible to have industrial peace under economic individualism, as there will be continuous fights between employer and employee over the division of production. And there can be no "Kingdom of Heaven on earth" without industrial peace. Therefore economic individualism must go.

The Churches are for the bringing in of the "Kingdom of Heaven on earth," and it follows that they must assume the duty, and work, of

finding out a just method of economy by which all men can peacefully and equitably work together, and so eliminate industrial war and disputes, and thus make the paths straight for the coming of the King and His "Kingdom of Peace." If the Churches fail in this respect, Christ and society will pronounce them "unfaithful servants" and unfruitful trees.

Truth IV.

When God blesses us with bountiful harvests, so that wheat falls to 2/- per bushel (as it did), and apples to 1/- a case (as they did), then do the producers refrain from returning thanks unto God. This shows that something is wrong somewhere. The fault is in our present economic individualism, that ordains, if God is too generous, then human profits must vanish; and as it is only on the profits the producer lives at present, instead of upon the things he produces, he suffers accordingly. Our present economy must be changed for one under which, "Greater the harvest, greater our thanks." At present the producer is selfishly compelled to sing, "Greater my profits, greater my thanks," which necessarily means, "Greater my profits, greater somebody else's losses," for every penny received in one citizen's account appears as an expense in another citizen's account.

Truth V.

When God blesses a country with a bountiful fish supply, say, at 1/- a basket, then do men meet together to cut down supplies and throw back into the sea God's great generosity. What great sin is this, that our present economic individualism compels some of our countrymen to commit? A sin all the worse because it is committed whilst some people are in actual need of this God-given bounty, which is limited in supply by human inaptitude and want of scientific economic organisation.

Truth VI.

When men invent a wonderful producing machine, so that things therefrom become plentiful and cheap, then do other men seek to limit the output thereof, although there be many persons

in dire need of the things produced thereby; which thing is absurd and wicked to do. Yet such things will be repeatedly done, until economic individualism gives place to State ownership of the means and machines of production. God gives mankind inventive brains, and to limit the result of their inventions is to again limit and control God's gifts and bounty. For which sin God has His punishment, in that many suffer hunger, and want of the things thus curtailed by man's stupidity and sin.

Truth VII.

The law of profits says you must not make, nor provide for the needs of the people, unless there be a profit. Hence the cotton-spinners of England for years were only worked half time. They had cotton, they had the looms and factories, and there were the spinners wanting full work. But the law of profits intervened, and said, "Thou shalt not work full time." And so the wives and children and dependents of these unfortunate spinners were shiveringly clad and insufficiently fed. What an iniquitous economy, that refuses to give employment to those willing to work, and so provide for needs of wife and bairns. And when we are assured that periods of unemployment will be more frequent and acute, it is high time we prayed that our present political economy be changed for a better.

Truth VIII.

To illustrate how badly the law of profits works: Take a family as a type of the nation. Edward is a baker; he calls on Arthur, another branch of the family, who is unemployed and hungry. Edward tells them they can have his bread, provided he gets a profit, and if they cannot give him his profit, they must remain hungry. He thereupon takes away his bread, and then decides to limit, in the future, God's supplies, according to the quantity he can sell at a profit, and not according to the people's needs. Henry is a clothing manufacturer. He also calls on Arthur's family, and finds they want clothing, and he also says, "You can have clothes, so long as I get a profit;" but as no profit is forthcoming, he departs, and leaves the

family naked. And then he decides to close the mill, though half of the people be insufficiently clothed, and though there be plenty of cotton, machinery, and labour.

In both of these instances, the law of profits stepped in between unemployment and employment, between poverty and plenty. This is wicked, for it entailed much unnecessary suffering. This in itself should convince anyone that our present economic individualism is cruel and unscientific. Society calls aloud for an economy free from the law of profits; an economy that is governed by the needs of the people, and accordingly arranges for the necessary work to provide food and clothing when and where required.

Truth IX.

Economic individualism says a man cannot exchange his products with others, unless these others likewise produce something to make an exchange with. Thus, if the farmers have bad seasons, they have little to exchange, which in turn compels other producers to make little also.

This is very silly and unnecessary, and is a result of our present individualistic economy. It is as if a father said to his two sons: To the elder, go and grow wheat, and to the younger make clothing. Both did their best, but the elder son's crops failed; but the younger son said, "I will go on making clothing and will supply you with your needs, so that in the days that I fail you may supply me with wheat." Thus only one misfortune befell this family, viz., the failure of the crops; not the failure of both crops and clothing as now results under economic individualism. As with this family, so shall it be with the State when the State organises and employs all.

Truth X.

Under economic individualism merchants generally have two prices for their goods—a low price for the wealthy, and a higher one for the poor; a low price for the big buyer, a higher price for the little buyer. This is unjust and is utterly opposed to Christ's teaching, which insists on more con-

sideration and help being shown to the poor, and the smaller as against the rich and the strong.

Reversely, the big buyer expects to get concessions and advantages over the little buyer. Thus the strong are getting stronger, and the weak are becoming weaker. Further, in buying, a buyer is not expected to find out if the price is fair, but only, is it the lowest, which may be an utterly unfair recompense for the persons selling. Hence sweating, bankruptcies, prostitution and all manner of evil.

Truth XI.

Business under our economic individualism is the art of (a) buying in the cheapest market, and selling in the dearest; and of (b) giving as little for as much as possible. This is the principle employers and employees and salesmen act upon, whereas Christ's teaching was, "Full measure, pressed, shaken down and running over." This teaches unselfishness, whereas business methods encourage selfishness or every man for himself, so that he tries to grab as much profit as he can, and in so doing he grabs from the share of production that should go to widows, orphans, the unfortunate and others. All of which is ethically wrong and wicked.

ESSENTIALS.

A perfect system of national and international political economy must have the following essentials:—

- (a) A common standard or method of valuing the production and services of all citizens, and one that can be easily understood by the people.
- (b) An easily understood system of costing and of pricing goods, such prices to contain the cost of government and the public utilities set forth under part VIII., page 8.
- (c) A system of paper currency issued to citizens by the State against the security of their production held by the State, the said production to be purchasable by the said paper currency.

- (d) Abolishment of interest, profit, rent, increment or other increase, as it is by these means producers are deprived of much of the production of their labor.
- (e) Increasing production and the proportion of producers to non-producers.

ECONOMIC INDIVIDUALISM (CONDEMNED).

Whereas our present economic individualism must be destroyed, for it hath served its purpose, and now stands condemned by its understated evils (1 to 15):—

1. It is producing combines, trusts, monopolies and rings for their own gain. These work in the dark, for their deeds are frequently anti-social.
2. It causes trade strife, strikes, lock-outs, national and international trade disturbances, resulting in war, civic disorder and bloodshed.
3. It produces immense loss of value in production arising from the foregoing causes, and by reason of genuine unemployment.
4. It is impairing the health of the race by reason of worry, and the strain and strenuousness of life.
5. It is causing death by increasing the death rate by heart, nerve and other diseases.
6. It is increasing insanity, degeneracy and neurotics, with further consequent impairment of the race.
7. It is increasing suicide.
8. It is causing many to do dishonorable, immoral and other hurtful acts.
9. It is causing unfair and unhealthy competition between the sexes, between the old and the young, the strong and the weak.
10. It is the main cause of international war and enmity.
11. It is causing the means of production and livelihood to pass under the control of an irresponsible few, to wit, combines, trusts, etc., to the ultimate detriment of the many.

12. It is already limiting production and raising prices to the deprivation of many.
13. It is inequitable and unjust in its division of work and production, causing many to be unemployed, whilst others are overworked; many are made poor, whilst others become over-rich and over-luxurious.
14. It is inducing an undue proportion of non-producers to producers.
15. It is antagonistic to the present needs of society, and to the unselfish humanitarian and ethical teaching of Christ.

SOCIALISM (APPROVED).

- (a) It will remove the foregoing evils (1 to 15) of economic individualism.
- (b) It will banish poverty. Poverty is an offence against Christ and humanity, for it is an injustice and wrong for any to be insufficiently educated, employed, fed, clothed and housed.
- (c) It will secure State control of the means of production and livelihood, to the future advantage of humanity.
- (d) It will greatly increase production by State saving and organisation of labor and distribution (as proved by the war).
- (e) It will secure to all their equitable share of production or wage, whereas wage boards and arbitration courts have failed, and will continue to fail.
- (f) It will unite society into one brotherhood to equitably share its burdens, joys, production, comforts, pleasure and recreation.
- (g) It will guarantee to all the right to work and live without worry or anxiety as to the future.
- (h) It will increase happiness and decrease sorrow, anxiety, sickness and death.
- (i) It will provide an equitable standard of valuing production, and an adequate standard of exchange instead of the present gold-

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standard, which by reason of its defects, has caused at various times untold financial disaster and loss the world over.

- (j) Socialism is both national and international co-operation for the good of humanity.
- (k) Socialism alone will secure the full advantage of invention and applied science, to both inventor and the people.

CONCLUSION.

WHEREAS in times of war the State assumes control of industries to their greater increase of production.

AND WHEREAS many countries already own railways, telephones, postages, water, gas and other public utilities for the benefit of the people, let the people now declare for the gradual ownership of all production and distribution.

AND WHEREAS public opinion of all nations is growing in favor of socialism.

AND WHEREAS socialism is the only permanent solvent of the world's industrial unrest and wrongs, the only avoider of war and disorder, the confirmer of national and international peace and amity, the herald of Christ's ideal kingdom and government on earth whereof one day it will be said, "All the kingdoms of this world have become the kingdoms of our Lord and Master, Jesus Christ." Be it therefore enacted by the people as set out under parts 1 to 10 herewith.

DEFINITIONS.

1. **Socialism or Nationalisation or National Co-operation.**—Ownership by the people of the means of production, its distribution, and its equitable division, with State employment for all.

2. **Combine or Monopoly.**—A national industry in private hands. A number of persons and/or businesses united together to control and sell an article of commerce to their own advantage.

3. **Co-operation.**—The joining together of a limited number to secure benefits for themselves.

4. **Economic Individualism.**—The right of individuals to exploit the labor of others.

5. **Producer.**—One who actually grows or makes an article of commerce.

6. **Secondary Producer.**—One who is absolutely necessary to the producer in his work of production.

7. **Non-producer.**—One who neither makes nor grows an article of commerce, nor is absolutely necessary in the production thereof.

8. **Ethical.**—Relating to morals and duties.

9. **Ethics.**—System of morality, code of rules for social observance.

10. **Jurisprudence.**—The science of law, the knowledge of laws, customs and rights of men in a community.

11. **Political Economy or Economics.**—The laws and methods, written and unwritten, that govern wealth and its production, distribution and division.

12. **Social.**—Matters relating to society, affecting public interest and welfare.

13. **Law.**—Is crystalised public opinion as to what it determines to be right.

14. **Party.**—A number of persons banded together to secure what a majority of them deem to be right.

15. **Church.**—An organisation (inter alia) to seek, first the Kingdom of God (on earth), and His way of doing right, and so secure justice, fair dealing and happiness for all; and to also remove the causes of evil and suffering and unhappiness.

“What think ye of Christ.”



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- 1 Now, sound ye forth, with trumpet tone,
Let the oppressor fear,
Speak to mankind the thrilling words
Which tyrants quail to hear;—
Yes, write them out on Freedom's flag,
And wave it in the van:—
The world-wide Fatherhood of God!
The Brotherhood of Man!
- 2 Upon the sunny mountain brow,—
Amid the busy throng,—
Proclaim the day for which our hearts
Have prayed and waited long;—
The grandest words that men have heard
Since this old world began:—
The world-wide Fatherhood of God!
The Brotherhood of Man!
- 3 Too long the night of ignorance
Has brooded o'er Man's mind;
Too long the greed of power has ruled
And not the love of kind.
Now—let the glorious truth be flashed
To earth's remotest span;
The world-wide Fatherhood of God!
The Brotherhood of Man!
-
-

- 1 These things shall be! a loftier race
Than e'er the world hath known shall rise,
With flame and freedom in their souls
And light of knowledge in their eyes.
- 2 They shall be gentle, brave and strong
To spill no drop of blood, but dare
All that may plant man's lordship firm
On earth, and fire, and sea, and air.
- 3 Nation with nation, land with land,
Inarmed shall live as comrades free;
In every heart and brain shall throb
The pulse of one fraternity.
- 4 New arts shall bloom of loftier mould,
And mightier music thrill the skies,
And every life shall be a song,
When all the earth is paradise.