

Thoughts on Economy

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[Mr. Timm, a young newcomer to the Georgeist ranks, states that his life's aim is to help toward bringing about world fellowship and understanding. He is attending the Merchant Marine Academy at present, studying for officer's training, and affirms that he will persevere in his ideals. Mr. Timm promises to write more articles for LAND AND FREEDOM in the future.—Ed.]

ECONOMY is the principle of division in the propagation of man's own livelihood; the division of man's creative ability, his produce, his accomplishments, his failures, his desires, and his designs upon others; the division of nature's paradise, mother earth, the outer crust of the world we live in and its rich veins within of mineral and the like. This is economy. Yet what does it mean?

Economy can mean strength and security. Economy can mean just the opposite: weakness and insecurity. Who is to decide what state of affairs, what system, and what method would provide an economy suitable to all mankind; just and liberal in every degree? Man none the less is that judge. Man none the less must decide for himself and with his fellowmen the right and the wrong, the evil and the beneficial in all that lies before him, in all that he creates, and in all that Mother Nature, all that God his Creator has bestowed upon this earth and him alike in natural gifts.

Today the world is in a state of devastating turmoil. Blood flows free, freer than a great body of water, for if there is no rain, the river's source dries up and carries that dryness to its mouth; but the blood of man never stops flowing within his body or upon the battlefield. Flesh is rotting too, human flesh in every corner of the earth, flesh that once was man, flesh that once was God's created being. This is what greed, hatred, and the lust for power has brought about. This is what has become of God's children. Some, yes, victims of circumstance, others foolish followers of the cause, but all sinners; sinners because they did not live for what is right and die for what is true.

"Oh God," they say, "how can You permit all that is happening; how can You permit us to destroy one another, to lay waste Thy field, and to pollute Thy rivers?" No, God is not to blame. He is not to blame for the destruction of man's individual self, his fellow beings, his heart and soul, and the world that he lives in. Economy is to blame; not economy itself, because that is merely a word, but man's economic choice between right and wrong, between evil and beneficial. From the little fellow to the big fellow, from beggar man to thief, from big business to small business, they all ask why; why must our standard of living provide so little for some and so much for others? Why must it create wars, wars of liberation and wars for the justification of equality? Why? Because they've called their way of living a standard of living instead of an economic standard of living, because they thought their God created as well as directed all, and because they never realized that the

real fault lay in their own personal actions and contributions. God once said to man, "I give thee meat and drink and all that thou needest to preserve thy being in its earthly existence; take all and be thou thine own benefactor." And so God gave man all that he needed to preserve and to keep the body that was likewise given to him. But man, the greedy one, the selfish one, began to hoard in his early stage the gifts of God, began to claim himself rightful owner of certain property, certain lands, and certain bodies of water, and soon began to deny the privilege of others to share equally in what was rightfully free to all. Yes, man even went as far as to put a price on freedom. Thus man first created his own economy; his own economic standard of living. Unfortunately his economy was the result of a wrong and evil outlook, and thus what God gave aplenty for all to share was gathered by many, but shared by few. How did it all start? By an unjust distribution of land. How will it all end? By a just distribution of land.

The sooner man learns that his Creator is the sole owner of his being and the earth that he stands upon, and that man can only rent land, not from others but from himself, because he is part of the whole and the whole is the community; they receive and they return, he shares and they share; the sooner man learns this, the sooner will he create heaven on earth; a right and a beneficial economy.