

Freedom's Bedrock – Morality

**The Process
of Change
in a Free Society
and How
Change Occurs**

**Moral Clarity,
Political Freedom,
and Economic Prosperity:
How Are They Connected?**

**Self-Interest
vs. Selfish:
There Is a Big
Difference
Between the Two**

**Henry Hazlitt:
The Morality
of Capitalism**

*“Promoting the responsible and efficient use of tax dollars,
while carrying out an educational role with respect to
wealth creation and responsible public policy”*

THIS EDITION:

Earlier at Grassroots Alberta, we compiled and released a publication called *Property & Freedom*, which examined the relationship between property rights and human freedom.

Although many people think only of land or real estate when they hear the words, “property rights,” the truth is that the term more correctly applies to a wide range of considerations including a person’s life, labour, the fruit of their labour, and everything they earn or create.

Apart from property rights—and laws that protect property in all its forms—it’s not possible to be free. Similarly, in order to enjoy freedom, the foundation of a society must be rooted in morality. Hence, this new publication by Grassroots Alberta, *Morality & Freedom*.

The most miserable nations in the world aren’t impoverished by accident. Corruption and the absence of morality in government, in business, and even throughout the society, will make people poor, unable to prosper.

Some might ask if we’re suggesting that for a society to be free, people must be religious. The answer is no. However, we would quickly acknowledge the Judeo-Christian influence upon the development of

human freedom and western society, which historians say cannot be denied or ignored.

Some have claimed that the founding fathers of the American republic were all Christians. Not so. Several were deists—men who embraced morality and who believed in the existence of God based on reason, yet rejected the idea of revelation and tended to shun formal or organized religion.








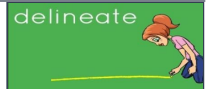

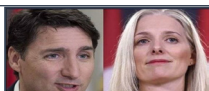
There is some debate, but many believe these early American deists included Ethan Allan, John Adams, and, with qualifications, Thomas Jefferson. Jefferson was deeply influenced by the reason-centred Enlightenment.

Founding fathers who were Christians included Samuel Adams. John Jay, Elias Boudinot, Patrick Henry.

Together, these deists and Christians set the stage for the new republic’s birth, which influenced emerging freedom-oriented governments the world over.

Canada has also been touched by such influences.* New Brunswick’s Sir Leonard Tilley suggested the name “Dominion of Canada.” He was inspired by the Bible passage from Psalm 72:8, referring to God’s dominion: “He shall have dominion from sea to sea...” *John Satink, Director* (*See the *Canadian Encyclopedia*.)

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The purpose of Grassroots Alberta Citizens Initiative/Centre for the Alberta Taxpayer is to promote the responsible and efficient use of tax dollars and to carry out an educational role with respect to wealth creation and responsible public policy.

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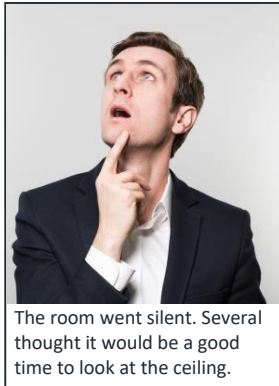
WINNING ELECTIONS OR SHAPING THE CULTURE—IN THE LONG RUN, ONE WILL MATTER MORE THAN THE OTHER

By Kevin Avram at Grassroots Alberta

A friend attended a meeting in Calgary with a group of people who'd been involved in political parties for decades. He wasn't a member of any political party. He was there simply because he'd been invited to offer comments about Canada's future.

There were about twenty people in the room, each a veteran of conservative election campaigns. Wanting to demonstrate where he believed part of the challenge facing Canada actually rested, my friend asked: "Can anyone here in a matter of a couple of minutes, explain conservatism to the rest of us or tell us where wealth comes from?"

The room went silent. Several looked at the ceiling. After a prolonged silence, one very nice elderly gentlemen said, "You know, no one has ever asked me that. He went on to explain that he believed he intuitively understood where wealth originated,



The room went silent. Several thought it would be a good time to look at the ceiling.

but had no idea how such a thing might be explained.

What happened at that meeting demonstrates a challenge that conservative-minded Canadians are facing: Too few are able to explain why conservative ideas and values should easily and quickly be preferred over big government-styled socialism or the philosophy of "progressives."

This is unfortunate, because capitalism and the free market—the fiscal anchors of conservatism—have put more bread, and more butter, on more tables, than all the other "isms" combined.

WHAT DOES IT MEAN?

Some might ask: What is a conservative anyway? One person answered by saying that conservatives put an emphasis on personal responsibility, and because they do, they believe government should have a more limited role in peoples' lives. This means lower

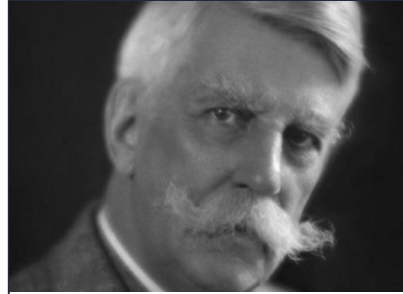
taxes, less needless regulation, and a preference for finding answers outside of expensive government programs. Traditionally, conservatives have also been quicker to scorn government debt and to give room to the wealth creating features of the free market.

TAX FREEDOM DAY

In the middle of June, Canadians celebrate Tax Freedom Day. Starting on January first, if every nickel you earn is given to the government, Tax Freedom Day is the day you start keeping your money, paying your own bills instead of paying the government's bills. This, we are told, is the price of a civil society.

Oliver Wendell Holmes is the guy who first said that "taxes are the price we pay to live in a civil society." He said it over 100 years ago, at a time when Tax Freedom Day fell on January 21st. Back then, the total amount of money a taxpayer shelled out to pay every tax there was, to every level of government, added up to 6% of his or her annual earnings. How times have changed!

Some years ago, Canadian journalist Mark Steyn began



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pointing out that when considering taxes and looking to the future, people should recognize that culture trumps politics.

CULTURE VERSUS POLITICS

Steyn said that many people want to focus on who might win the next election, when the real question they should be asking is where the country is heading based on the influences that shape the way people think. He particularly pointed to media, entertainment, and what's being taught in our schools.

He indicated that a key element shaping the way people think about things can be seen in the work of third party interest groups and associations.

In Canada there are nearly 70,000 special interest groups. Many focus on government due to their desire to change or to protect

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certain laws. These are the lobbyists. The associations that likely have the most long-term influence don't lobby the legislature. They focus on lobbying the people, and the media, knowing that if they can shape public opinion on an issue, elected representatives will have no choice but to follow along.

An example of someone who understood this process can be seen in the life of Graham Spry. Spry was an ardent socialist, part of an early Montreal-based think tank known as the League for Social Reconstruction (LSR).

It was the LSR who wrote the document known as the *Regina Manifesto*, which became a Bible for Canada's CCF, later NDP. The document committed to eradicate private ownership and capitalism, which it referred to as "a cancer."

Not being satisfied with a new socialist political party, Spry took it upon himself to work toward a government-funded broadcaster that would deliberately shape Canadian culture.



The prize that Spry sought was the ability to shape what people thought about a range of cultural and political issues. The outcome of his effort was the CBC, and today, Spry is known as the Father of the CBC.

Other Canadian progressives copied Spry or emulated his thinking. They too worked toward shaping the culture, knowing that by doing so they could reshape legislative priorities.

UNDERMINING THE MARKET

While conservatives have sometimes unknowingly struggled with a restricted ability to articulate values and vision, progressives have aggressively undermined the effectiveness of the free market, arguing that capitalism is rooted in greed and selfishness.

Unfortunately, crony capitalism and market-rigging political schemes by unwise politicians have strengthened this erroneous view.

The result being that across Canada, public opinion and media sentiment are often dominated by pro-big government and anti-free market narratives that call for stricter government legislation



When one person helps another in a manner that involves personal sacrifice, people see generosity and quickly recognize it for what it is—an important part of human interaction. When understood in context, there is similarly an important “human consideration” to free and voluntary exchanges within a market.

and more regulation; the claim being that more regulation is the only way to ensure ‘moral behaviour’ by market participants.

THE MORALITY OF MARKETS

Confusion about the morality of a free market occurs because some people try to assess business and the marketplace using a values-measurement that can only be applied to interactions that are relational and personal.

These critics fail to recognize that economic interchanges between people can be moral in different ways. When one person helps another in need, in a way that is intentional and in a manner that requires personal sacrifice, people quickly recognize it as an important and valuable part of human interaction and kindness.

Many see it as a moral act.

A second example of morality in action is less visible, but similarly important. It has to do with the way people submit to and obey the rules of moral conduct required by a free market—telling the truth, honouring promises, upholding contractual obligations, respecting other peoples’ property, not stealing, no lies.

Those who understand the free market recognize that there is a responsibility to owning things.

Whether land, buildings, hard assets, investment portfolios, or even if someone is endowed with certain skill and ability, ownership brings a responsibility to engage in acts of stewardship that will cause development and growth of these things to occur. ♦

WHAT IS MORALITY & WHY DOES IT MATTER

Consider what the world would be like if there were no traffic rules. Would people be able to travel by automobiles, buses and other vehicles? Without basic rules, no matter how much some people would like to avoid or break the rules, there'd be chaos.

Similarly, why are moral rules needed? Why do humans need rules about keeping promises, telling the truth and respecting private property? This answer too should be obvious.

Without such rules people would not be able to live amongst other humans. People could not make plans, could not leave their belongings when they went away. We would not know who to trust or what to expect. Civilized social life would not be possible.

Whether we realize it or not, many of our judgments are moral judgments. Moral judgments are not descriptions, as occur when someone says the sun is shining. (Saying that the sun is shining is stating an observable fact.) Moral judgments are different. They're evaluations of human behaviour and occur only when a person assigns value to a human action

Why Rules Matter

and then declares the action as right or wrong, good or bad, high-minded or evil.

Whether a politician, preacher, or schoolboy, we all know its wrong to lie, even if a person never gets caught, and even if someone materially benefits from it. The same could be said about stealing, making false accusations, etc.

Morality is something that most people think occurs only at the individual level. In measure, this is true. Yet morality is important in aggregate—when you add it all up. This is because the effect of many small lies taken together can be devastating. Consider that even a “torrential downpour” consists of individual raindrops. And if you get enough raindrops, you get a downpour. Similarly, when you get enough individual acts of political corruption, cheating, etc., you get a societal downpour.

Societies have been ruined in this way. And anyone who winks at such things, especially at the political and legislative level, will pay a price. ♦

See: *What is Morality* by Dr. Y. Block and *The High Price of Cheating A Little* by the World Bank.

THE FOUNDATION

Historically at least, a large part of ethical rules and customs have always had a secular rather than a religious basis.

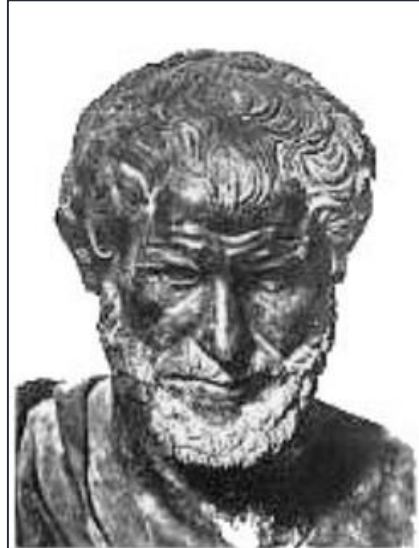
Pre-Christian moralists included Confucius, Pythagoras, Heraclitus, Democritus, Socrates, Plato, Aristotle, and the Stoics and Epicureans.

Even the churchmen of the Middle Ages, as represented pre-eminently by Thomas Aquinas, were indebted for more of their ethical theory to Aristotle than to Augustine.

Each of us has grown up in a world in which moral judgments already exist. These judgments are passed every day by everyone on the conduct of everyone else.

Each of us not only finds himself approving or disapproving how other people act, but approving or disapproving certain actions, and even certain rules or principles of action, wholly apart from his feelings about those who perform or follow them.

So deep does this go that most of us even apply these judgments to our own conduct, and approve or disapprove of our own conduct in



Pre-Christian moralists included Confucius, Pythagoras, Heraclitus, Socrates, Plato, Aristotle (above), the Stoics and Epicureans.

so far as we judge it to have conformed to the principles or standards by which we judge others.

When we have failed, in our own judgment, to live up to the moral code which we habitually apply to others, we feel "guilty"; our "conscience" bothers us.

Our personal moral standards may not be precisely the same in all respects as those of our friends or neighbors or countrymen, but they are remarkably similar.

We find greater differences when we compare "national" standards with those of other countries, and

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perhaps still greater differences when we compare them with the moral standards of people in the distant past.

But in spite of these greater differences, we seem to find, for the most part, a persistent core of similarity, and persistent judgments which condemn such traits as cruelty, cowardice, and treachery, or such actions as lying, theft, or murder.

None of us can remember when we first began to pass judgments of moral approval or disapproval. From infancy we found such judgments being passed upon us by our parents—"good" baby, "bad" baby—and from infancy we passed such judgments indiscriminately on persons, animals, and things—"good" playmate or "bad" playmate,

"good" dog or "bad" dog, and even "bad" doorknob if we bumped our head against it. Only gradually did we begin to distinguish approval or disapproval on moral grounds from approval or disapproval on other grounds.

Implicit moral codes probably existed for centuries before they were made explicit—as in the Decalogue, or the sacred law of Manu, or the code of Hammurabi. And it was long after they had first been made explicit, in speech or writing, in proverbs or commands or laws, that men began to speculate about them, and began consciously to search for a common explanation or rationale.

And then they were faced with a great mystery. How had such a code of morals come into being?



Code of Hammurabi (above) was one of the earliest and most complete written legal codes, proclaimed by the Babylonian king, who reigned 1792 to 1750 B.C. The Hammurabi code of laws established standards for commercial interactions and set fines and punishments to ensure justice.

Why did it consist of a certain set of commands and not others? Why did it forbid certain actions? Why only these actions? Why did it enjoin or command other actions? And how did men know that certain actions were "right" and others "wrong"?

The first theory was that certain actions were "right" and others "wrong" because God had so decreed. Certain actions were pleasing to God and certain others displeasing. Certain actions would be rewarded by God, here or hereafter, and certain other actions would be punished by God, here or hereafter.

This theory, or faith, held the field for centuries. It is still, probably, the dominant popular theory or faith. But among philosophers, even among the early Christian philosophers, it met with difficulties.

How were we mortals to know God's will? The question was answered simply enough, perhaps, for the ancient Jews: God himself dictated the Ten Commandments—and hundreds of other laws and judgments—to Moses on Mount Sinai. God, in fact, wrote the Ten Commandments with his own finger on tablets of stone.

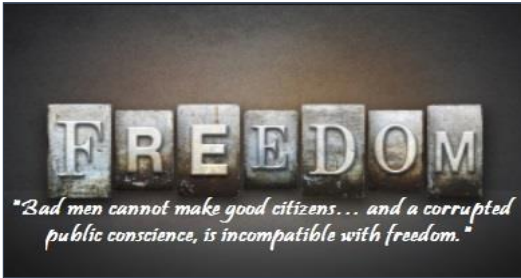


Hazlitt was a journalist, author and long-time columnist at Newsweek. His most popular book is *Economics in One Easy Lesson*, which has sold 1 million+ copies in ten languages.

To convert someone who rejects all religious or moral principles, however, we would simply ask him to imagine a society in which no moral code existed, or in which it were the exact opposite of the codes we customarily find.

We might ask him to imagine how long a society (or the individuals in it) could prosper or even continue to exist in which ill manners, promise-breaking, lying, cheating, stealing, robbing, beating, stabbing, shooting, ingratitude, disloyalty, treachery, violence, and chaos were the rule, and were as highly regarded as, or even more highly regarded than, their opposites—good manners, promise-keeping, truth-telling, honesty, fairness, loyalty, consideration for others, peace and order, and social cooperation.♦

Henry Hazlitt—Foundation of Morality



THERE'S NO SUCH THING AS SOCIETY—THERE ARE INDIVIDUALS AND THERE ARE FAMILIES

It was the blogger and thinker, Randall Chester Saunders, who said that only a moral society is a free society. Having said that, he added that people need to keep in mind that the word “society” is simply a designation.

This was the same point Margaret Thatcher made when she objected to progressives and other interest groups who blame “society” for the occurrence of private crimes or private actions.

“There's no such thing as society,” Thatcher said.

“There are only individual men and women, and there are families.”

“And no government can do anything except through people, and people must look after themselves first. It is our duty to look after ourselves, and then, also, to look after our neighbours.”

Her point was that able-bodied and responsible individuals should expect nothing more from society than what they achieve by their own effort, by earning and producing something for themselves, or by acquiring things others earned or produced in exchange for a mutually agreed to price. ♦

NOAH WEBSTER ON WHAT HAPPENS

“If the citizens... place unprincipled men in office, the government will soon be corrupted; laws will be made, not for the public good so much as for selfish or local purposes; corrupt or incompetent men will be appointed to execute the Laws; the public revenues will be squandered... and the rights of the citizen will be violated or disregarded.”

—Noah Webster

Webster's name has become synonymous with the “dictionary,” especially the modern Merriam-Webster.



INSIGHTS:

"Virtue, morality, and religion. This is the armor, my friend, and this alone renders us invincible. These... we should study. If we lose these, we are conquered, fallen indeed... So long as our manner and principles remain sound, there is no danger." —Patrick Henry

"Bad men cannot make good citizens... a corrupted public conscience, is incompatible with freedom. No free government... can be preserved but by a[n] adherence to justice, moderation, temperance, frugality, and virtue; and by a frequent recurrence to fundamental principles." —Patrick Henry

"Our liberty depends on our education, our laws, and habits... it is founded on morals and religion, whose authority reigns in the heart, and on the influence all these produce on public opinion before that opinion governs rulers." —Fisher Ames

"Socialism employs evil means— coercion or taking the property of one person, to accomplish good ends, helping one's fellow man.

"Helping one's fellow man in need, by reaching into one's own pockets, is a laudable and praiseworthy goal. Doing the same through coercion and reaching into another's pockets has no redeeming features and is worthy of condemnation." —Walter Williams

BIG GOVERNMENT:

Politicians being benevolent and generous with other people's money is no virtue.

And advocating higher taxes on others to pay for government programs may well make some people feel good, but there is no virtue in such acts. Virtue requires self-sacrifice and generosity that by its very nature is personal.

Government aid is less effective at lifting the destitute than is private charity. This is true because private charities make distinctions between people who truly need help, and those who do not.

Personal and private charity also distinguishes between those who need material assistance and those who need a moral refocus, personal counseling, relationship repair or spiritual commitment. Government, no matter how well-intentioned, does not and cannot make these kinds of distinctions. ♦

David Weinberger



No free government... can be preserved but by an adherence to justice, moderation, and virtue; and by a frequent recurrence to fundamental principles. —Patrick Henry

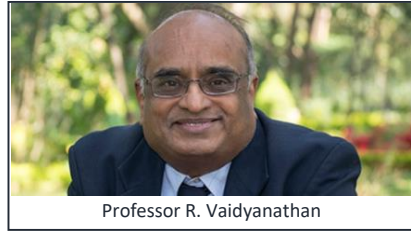
CONSERVATIVES MAY WIN ELECTIONS—BUT LIBERALS ARE WINNING THE CULTURE

The most consequential act of state ownership in the 20th-century Western world was not the nationalization of airlines or the nationalization of railways or the nationalization of health care, but the nationalization of the family.

The above phrase is attributable to Professor R. Vaidyanathan at the Indian Institute of Management in Bangalore. He's a bit of a chippy post-imperialist, but he's absolutely right about this. It's the defining fact about the decline of the west:

Once upon a time, in Canada, Britain, Europe, and beyond, ambitious leftists nationalized industries — steel, coal, planes, cars, banks — but it was such a self-evident disaster that it's been more or less abandoned, at least by those who wish to remain electorally viable.

On the other hand, the nationalization of the family proceeds apace... “The west has nationalized families over the last 60 years,” writes Vaidyanathan.



Professor R. Vaidyanathan

“Old age, ill health, single motherhood — everything is the responsibility of the state.”

STEYN: When I was a kid and watched sci-fi movies set in a futuristic dystopia where individuals are mere chattels of an unseen all-powerful government and enduring human relationships are banned and the progeny of transient sexual encounters are the property of the state, I always found the caper less interesting than the unseen backstory: How did they get there from here?

From free Western societies to a bunch of glassy-eyed drones wandering around in identikit variety-show catsuits in a land where technology has advanced but liberty has retreated: How'd that happen?

I'd say “the nationalization of the family” is how it happens. That's how you get there from here. ♦

Steyn: *Don't Say You Weren't Warned*

MORAL CLARITY, POLITICAL FREEDOM, ECONOMIC PROSPERITY: HOW ARE THEY CONNECTED?

No society can be free, or remain free, if it is not moral. Even economists and economics statisticians recognize this to be true, and know why it is true.

Every year, analysts at the Heritage Foundation—and at times in conjunction with the Wall Street Journal—compile what is called the Global Index of Economic Freedom. This annual analysis has been going on for decades.

On an annual basis, the Index rates 180 countries in twelve categories, each category being designated as one of the twelve freedom indexes. Some of the twelve include Property Rights, Judicial Effectiveness, Government Spending, Tax Burden, Regulatory Efficiency, Rule of Law, and Government Integrity.

These last two categories consider the impact of morality on the political and economic well-being of the society as a whole. Is there such a thing as political morality? Economic morality?

Yes.



Venezuela President Nicolas Maduro. The New York Post said: “Venezuela is a woeful reminder that no country is so rich that it can’t be driven into the ground by revolutionary socialism.”

Immoral and corrupt societies do not prosper and are not free. And already prosperous societies, that for whatever reason begin to reject political and economic morality, will enter a state of decline. Immoral societies are characterized by government corruption, crony capitalism, favouritism and favour seeking from those in power.

The way to get ahead in immoral societies is not through sacrifice, risk, investment, creativity, and

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In the most recent Global Economic Freedom Index (2018), the world's top seven nations (the most economically free) are named as being: Hong Kong, Singapore, New Zealand, Switzerland, Australia, Ireland, and Estonia. Pictured above is Singapore.

hard work. You get ahead through favouritism, favours from those in power, and by means of political corruption.

GLOBAL FREEDOM INDEX

In the most recent Global Index (2018), the world's top seven nations (the most economically free) are: Hong Kong, Singapore, New Zealand, Switzerland, Australia, Ireland, and Estonia.

The seven nations at the very bottom of the Index, those that are the least free and the most oppressive, are nations where the rule of law has been corrupted. These nations do not respect, promote, or defend, what any successful country and its citizens

would intuitively understand to be political and economic morality. These seven examples of human misery brought on by corrupt political regimes and bad economic processes (starting with the world's most oppressive) are: North Korea, Venezuela, Cuba, Rep. of Congo, Eritrea, Equatorial Guinea, and Zimbabwe.

It's informative to note that not long ago, Venezuela was a prosperous country with medical, educational, economic and living standards that were above the global average. Today, because of moral and political corruption the country is on its knees, despite the fact that it has the most abundant oil reserves on the planet.

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HUMAN MISERY BROUGHT ON BY GOVERNMENT POLICY

Venezuela has more oil than the Saudis. More oil than Canada. More oil than the USA, or Russia. Yet the people can't feed themselves. There is no medical care or medicine. Pets have been eaten, zoos have been broken into and wild animals slaughtered for food.

Grocery stores are empty. Cattle near populated areas have been attacked, killed, and butchered by club and stone wielding mobs desperate for food.

The men and women who run the government, like socialists everywhere, are multi-millionaires

and even billionaires. The daughter of former president Hugo Chavez is said to be worth close to \$4 billion.

An investigation by a congressional committee indicates that Venezuela's coffers have been pillaged on an industrial scale. The number of embezzled dollars was pegged at \$70 billion. Yet a former cabinet minister has stated that the real number is closer to \$300 billion.

Venezuela is facing a moral dilemma as much as it is a political or economic dilemma. And it's the moral dilemma that caused the political and economic problems. No society can be free, or remain free, if it is not moral.

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Seven examples of societal and human misery brought on by immoral governments and corrupt political regimes (rated as the world's most oppressive) are: North Korea, Venezuela, Cuba, Rep. of Congo, Eritrea, Equatorial Guinea, and Zimbabwe. Above—rampant poverty in North Korea.

JOHN MILTON

John Milton lived during the 1600s. He's considered by many to have been the most significant English author after William Shakespeare. He's best known for *Paradise Lost*, which is widely regarded as the greatest epic poem in the English language.

Milton understood, and spoke about, the relationship between freedom and morality. He stated that apart from morality, men and women could not be free. He also made an easily understood distinction between freedom and license. He said that only good people love freedom, the rest love not freedom, he said. They love license.

Milton pointed out that self-esteem for any individual only occurs when it is grounded "on what is just and right." He championed thankfulness as a necessary human condition, saying that: "Gratitude bestows reverence, allowing us to

encounter everyday [discoveries], moments that change forever how we experience life and the world."

Milton opposed tyranny and what people nowadays would call state-sanctioned religion. He believed people should worship without any help or instruction from the government (the Crown). (By the time Milton was a teen, and certainly when he was a young man, the popular Geneva Bible had been in circulation for years—which was based on Tyndale's earlier English translation. So too was the Bible that became known as the King James Bible in wide circulation.)

Milton's influence on the English-speaking world and the way people understood freedom (and morality) was so significant that his ideas reached the American and French revolutions, roughly two hundred years after he died.

After Milton's death, attention to the role of morality in protecting a free society was carried on by others. The most famous American writer of the 19th century, some would say, had to have been James Fenimore Cooper, whose writings drew pictures of frontier life in the earliest days of North American

settlement. His most famous book, one of many, is *The Last of the Mohicans*.

PROPERTY IS THE BASIS OF MORAL INDEPENDENCE

Cooper defended economic freedom and property rights on the basis of their morality, rather than economic utility. He said:

“Property is desirable as the ground work of moral independence, as a means of improving the faculties, and of doing good to others, and as the agent in all that distinguishes the civilized man from the savage.”

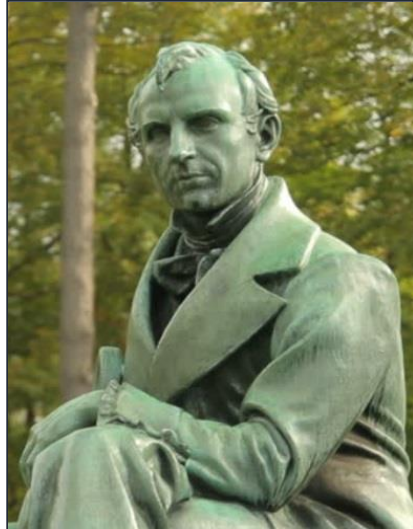
George Washington, in the farewell address that capped his career said: “Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports... And let us with caution indulge the supposition that morality can be maintained without religion.”

In attacking the outcome of governance apart from morality and what happens when respect for the individual and property and scorned or forgotten, Alexis de Tocqueville, the French

diplomat, political scientist and historian observed:

“A profound opposition to personal liberty and scorn for individual reason, a complete contempt for the individual,” is “always ... an attack, either direct or indirect, on the principle of private property.”

Others have pointed out that socialism is immoral, stating that even people who would never dream of robbing someone at gunpoint for half of their income, see nothing wrong with plundering their neighbors so long as it’s done by the government.



“Property is desirable as the ground work of moral independence, as a means of improving the faculties, and of doing good to others, and as the agent in all that distinguishes the civilized man from the savage.” —Cooper

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In immoral countries, few people worry any longer about whether an act is moral; instead, they assume that if it's legal, it must be okay.

Most critics say capitalism and free markets are based on selfishness and greed. They're not. Self-interest and selfishness are two very different things.

When a person acts in his or her own self-interest, an act of self-stewardship is occurring. A person taking responsibility for him- or her-self is a moral act. This is not selfishness by any stretch of the imagination.

Selfishness is a corruption of self-interest, practiced by arrogant people who act in a way that is detrimental to others, and even to themselves and to their own relationships

JOHN MACKEY AT WHOLE FOODS —WEALTH CREATION HELPS ALL

John Mackey, the founder of Whole Foods explains why the accusation of capitalism being rooted in greed and selfishness is false. He built his company to a value of nearly \$14 billion, and says that the wealth the company created, starting from nothing but an idea, not only meant new wealth for stockholders, it created tens of thousands of new jobs.

It made possible Mackey's Whole Planet Foundation, which extends loans to poor people around the world so that they can make capitalist investments of their own. The wealth created by capitalists is not confined to themselves. It spreads in countless ways.

Mackey also stresses that capitalism is "a healthier outlet for energy than militarism, political conflict, and wealth destruction." Just think of the lives lost, property destroyed, and misery caused by the anticapitalistic regimes of the twentieth century.

Mackey's company for two decades, was rated as one of the best places to work,



Legitimate self-interest and self-stewardship, are different than selfishness. Self-stewardship and caring for one's own needs are acts of maturity and responsibility. Selfishness is rooted in immaturity and arrogance. ABOVE: John Mackey of Whole Foods says the accusation that capitalism is rooted in selfishness is false. He says the wealth his company created, starting from nothing but an idea, means far more than corporate profit. It means jobs for thousands, consumer choice, and public options.

demonstrating that wealth, and building things is a benefit to all.

One corvette owner explained it this way: "A guy looked at my Corvette the other day and said, 'I wonder how many people could have been fed for the money that car cost.'

"I replied, 'I am not sure. It fed a lot of families in Bowling Green, Kentucky who built it. It fed the people who make the tires. It fed the people who made the components that went into it. It fed the people in the copper mine who mined the copper for wires.

"It fed people in Decatur IL. at Caterpillar who make the trucks that haul the copper ore. It fed the trucking people who hauled

the finished car from the plant to the dealer, and it fed the people working at the dealership and their families too.

"But, I have to admit, I guess I really don't know how many people it fed. Quite a few I think—hundreds, maybe even thousands." ♦



I have to admit, I guess I really don't know how many people it fed. Quite a few I think—hundreds, maybe even thousands."

WHEN POLITICIANS TELL LIES

Tell one lie, they say, and it makes the next one easier, but until recently no one had really bothered to find out why.

Then researchers at the University College London decided to look at lying from a scientific perspective. They wanted to know two things: what kind of situations make people most likely to lie, and what happens in a person's brain when they lie. What they found out was unsurprising and downright chilling.

The researchers paired people up with “partners” then, with the “partners” in a separate room, asked them to estimate the amount of money in a photograph of a jar full of coins. In some cases, they had no reason to lie. In

others, they were given incentives to be dishonest.

People were unlikely to lie if it didn't have some benefit. And they were more likely to lie if it benefited them rather than the partner, though they often lied in both cases. But they were most likely to lie if it benefited both people in the pair.

That's the “not surprising part.” Neither was the fact that the more times people were presented with the jar, the more likely they were to lie—especially if both they and their “partner” got something out of the deal.

We see it every day as politicians lie to benefit themselves and their political parties. And we also know that for some, the longer

they're in office, the more lies—and the bigger lies—they tell.

Now here's where we get to the “downright chilling” part. About a third of study participants took part while in a functional MRI



According to a non-partisan collaborative website that tracks political lies and promises, Justin Trudeau told at least 40 specific lies to get elected and made an additional 47 promises/commitments that he has never acted upon. (Trudeau: Polimeter.org)

scanner, letting the researchers look at what was going on inside their brains.

They found that the emotion-related parts of the brain lit up the first time a participant told a lie (indicating that they felt guilty, as most people would.)

However, with each successive lie there was less activity in these areas. And not only did repeated



In Alberta's 2015 election campaign, Rachel Notley said she carefully worked the numbers and could promise a balanced Alberta budget by 2019. The Notley government instead posted an \$8 billion deficit for 2018-19 and has projected a \$7-\$8 billion deficit for 2019-2020. (A two-year total of about \$14,500 for every Alberta family of four.)

lying cut down on the emotional response, the greater the reduction in brain activity the bigger the lies subsequently told.

WHAT HAPPENS WHEN POLITICIANS TELL LIES?

1. People lose heart and lose confidence in the very political and legislative system that is supposed to protect their lives, their freedom, and property.
2. Telling lies becomes part of the national culture.
3. Politicians who get ahead by lying feel absolute freedom to keep lying even more.
4. The general public is left with an abject sense of injustice.
5. Politicians who lie demonstrate that despite what they say, they do not respect the people that they claim to want to help and represent.

In short, telling lies initially made them feel guilty. But once they had started telling lies, it got easier. With each lie they told, the more their emotions were numbed. And the more numb their emotions, the bigger the whoppers were that came out of their mouths.

So, there you have it folks. Lying, it seems, actually changes how your brain functions. Tell enough lies—even small ones--and your brain may well end up working a lot like a psychopath's. Or a politician's. So, keep that in mind the next time you think about telling a "harmless fib."♦

Notes from Gold Standard Brain



SELF-INTEREST VS SELFISHNESS —THERE'S A BIG DIFFERENCE

SELF-INTEREST: The legitimate and appropriate concern for one's own well-being

SELFISHNESS: Concerned excessively and inordinately with oneself; seeking or concentrating on one's own advantage or pleasure while acting in a manner detrimental or hurtful to others.

Taking care of your own self-interest is an important part of life. Self-interest is why people pursue excellence, education, economy, vocation, and property.

Self-interest is what motivates people to provide food and shelter for themselves and for their families.

Self-interest motivates people to pursue successful economic and vocational careers—to improve themselves through training and the diligent application of labour.

Self-interest is different than selfishness.

Selfishness is a corruption of self-interest. It is practiced by people who are utterly and exclusively concerned only with themselves and who will act in a manner detrimental to others.

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SELF-STEWARDSHIP LEADS TO PHILANTHROPY

A person motivated by self-interest isn't negligent toward others.

These are the people who engage in responsible acts of self-stewardship, who build and accumulate wealth.

After this happens, they are in a position to help others. There are many successful business people and entrepreneurs, who start their careers with nothing, and end up bestowing grants to fund hospitals, universities, training

centres for young people and so much more.

To various degrees, in free societies this sort of thing is happening all the time. In many instances it will be parents or grandparents helping their children or grandchildren establish a farm, ranch, business, or professional career.

Because the earlier generation acted in its own self-interest, and engaged in acts of self-stewardship, they positioned themselves to lend support to others—and not just to family.

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In many instances it will be parents or grandparents helping their children or grandchildren establish a farm, ranch, business, or professional career. Because the earlier generation acted in their own self-interest, and engaged in acts of self-stewardship, they positioned themselves to be able to lend support to others—and not just to family.

STEWARD:

A person who is responsible for acting upon an opportunity and who protects, invests effort into, causes to enlarge, and cares for, money, property, and other considerations to which he or she has been entrusted.

STEWARDSHIP:

1. The office, duties, and obligations of a steward;
2. The careful and responsible management of something entrusted to one's care.

Accumulating wealth is not an act of selfishness, as many progressives would have us believe.

The creation of wealth by self-stewardship may well be one of the more noble acts in which a man or woman can engage.

This is why the great writer, James Fenimore Cooper said: “Property is desirable as the ground work of moral independence, as a means of improving the faculties, and of doing good to others, and as the agent in all that distinguishes the civilized man from the savage.”

Some people confuse the idea of self-interest with selfishness, assuming they're the same thing. They're not. It's a mistake to assume that taking care of your own needs and acting with self interest deprives someone else of anything. It doesn't.

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The accumulation of wealth—as many progressives would have us believe—is not necessarily an act of selfishness. In fact, the accumulation of wealth through self-stewardship may well be one of the more responsible acts in which a man or woman can engage. It was the wise King Solomon, who stated: “In all labour there is profit, but mere talk leads only to poverty.”

ON IDEOLOGY, BETTER AMBITIONS, AND CHARACTER

“In the West, we have been withdrawing from our traditions, religion-centred and even nation-centred cultures, partly to decrease the danger of group conflict. But we are increasingly falling prey to the desperation of meaninglessness, and that is no improvement at all.”

“Ideologies are substitutes for true knowledge, and ideologues are always dangerous when they come to power, because a simple-minded ‘I-know-it-all’ approach is no match for the complexity of existence.”

“The better ambitions have to do with the development of character and ability, rather than status and power. Status you can lose. You carry character with you wherever you go, and it allows you to prevail against adversity.”

“If you think tough men are dangerous, wait until you see what weak men are capable of.”

—Peterson Online

PROGRESSIVES OFTEN ATTACH A NEGATIVE STIGMA TO FINANCIAL AND ECONOMIC SUCCESS

Many leftists (progressives) attach a stigma to financial and economic success. They falsely claim that economic success for one person occurs only at the expense of others. This isn't true.



Ford can't make anyone buy one of its cars. Toyota can't make anyone buy one of its pickups. Burger King has no ability to make anyone buy one of its burgers.

Private businesses meet human needs. And they do it efficiently and in a cost-effective manner.

The only way business owners can act in their own self-interest, and the only way they are compensated financially, is if they provide products and services that other people need and want—at a price that people are prepared to pay.

Ford can't make anyone buy one of its cars. Dodge can't make anyone buy one of its pickups. Burger King has no ability to make anyone buy one of its burgers. And Walmart has no control over whether you walk in its door to buy your groceries. The only thing any private business can do is offer you a product at a price that you are willing to pay.

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ONE TOASTER—TWO WINNERS

Free market transactions always involve a willing seller and a willing buyer, and each party to the deal walks away believing they derived more value from what they got, than they did from what they gave. This is the reason that the free market has a moral consideration.

Imagine a woman having a garage sale, selling her used toaster. She puts a price tag of \$20 on it and sets it out for sale. A young couple in need of a toaster walks by. They see the toaster. They plug it in and try it out. They like it. They buy it for twenty bucks. To the

woman selling the toaster the twenty bucks is worth more than the toaster. To the couple buying the toaster, the toaster is worth more than the twenty bucks. There is no coercion in the transaction and both parties get exactly what they want. This is the nature of a free market transaction.

When the free market is removed from a transaction, a price has to be imposed. It means someone will be gaining an advantage and someone will be suffering a loss, or what some would call an injustice. Consider Canada's milk and dairy laws.

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Consider a woman having a garage sale, selling her used toaster. She puts a price tag of \$20 on it. A young couple walks by. They see the toaster. They buy it for \$20. To the woman selling the toaster, the \$20 is worth more than the toaster. To the couple buying the toaster, the toaster is worth more than the \$20. Each party to the deal walks away believing they derived more value from what they got than they did from what they gave. This is the nature of the free market—win-win transactions.

OSOYOOS AND OROVILLE

For the past 40 years, the production of milk in Canada has been legally regulated. Canadian milk production is limited to about 79 million hectoliters per year and the price is set by the Canadian Dairy Commission, an arm of the federal government. By law, milk can be produced only by farmers who are approved by the Dairy Commission.

Every farmer is allowed to supply a defined quantity, which is referred to as a quota. And the farmer may increase that quota only if another farmer is willing to sell his “quota.” “Quotas” have enormous value. At present the total value of Canada’s supply-managed quotas is roughly \$30 billion. The dairy system is also protected by trade tariffs. By way of example, the tariff presently stands at about 250% for yogurt and cheese and 300% for butter.

Farmers are paying more than \$30,000 (and even as much as \$40,000) for the right to increase a dairy herd by a single cow (quota). That money per cow is all padded into the price that the consumer pays at the store for dairy products.

It means a Canadian who wants to start a small dairy farm first needs to put up millions just to be allowed to produce and sell milk. After that comes the cost to build the barn, buy the cows, and grow the feed.

In Canadian communities near the U.S. border and closer to U.S. cities, such as Osoyoos, B.C. and Oroville, Washington (about 8-10 minutes apart by car), it is not uncommon to see Canadians in the U.S. supermarket buying a dozen gallons of milk or more, plus dairy products (cheese, ice cream, etc.). Often, friends and relatives on the Canadian side buy dairy products together.

So, when one person from the group goes ten minutes away to Oroville, he or she brings back milk and dairy products for the entire group. It is said that some Canadian families save \$500 per year or more—revealing the impact of the Canadian protectionism to which U.S. trade negotiators often point. ♦



Grocery store at Oroville, Washington, that attracted milk buyers from Canada.

CANADA'S GOVERNOR GENERAL ON CLIMATE SKEPTICS & PEOPLE OF FAITH

Last fall, Julie Payette was sworn in as Canada's 29th representative of the Queen—as our nation's new Governor General. Recently, Payette was in Alberta.

Payette, who was appointed on the recommendation of Justin Trudeau, quickly became known for publicly mocking Canadians who question global warming alarmism and who believe in God.

According to the Canadian Press, her tone when saying such things was one of incredulity.

“We now know that our Governor General thinks people who question climate science, [and] think God created the world... are... bozos who deserve to be mocked.” —National Post



SASKATCHEWAN'S BRAD WALL RESPONDED PUBLICLY

Brad Wall was so disturbed by Payette's impropriety that he issued a public statement: "I am concerned recent comments you have made did not meet the standard of conduct that comes with your position," he said.

Wall added that Payette is qualified to serve as Governor General given her record of service.

But said her comments did not meet the standard of conduct that comes with the position to which she had been appointed.



GRASSROOTS ALBERTA RESPONDS TO PAYETTE VIA ONE OF OUR DIRECTORS

In response to Payette’s outburst and criticism, Kevin Avram, a director of Grassroots Alberta sent a letter to the Governor General. Unfortunately, there has never been a response or even an acknowledgement that the letter was received. The letter stated:

Dear Madam Governor General,

Recently we learned that you believe Canadians of faith, and those who have legitimate cause to question the assumed orthodoxy of climate change, are throwbacks to an earlier era of stupidity and superstition.

With all due respect Madam Governor General, there are thousands of world class scientists (including with a Nobel Prize) and numerous climatologists—at the very top of their field—who question climate orthodoxy and who refer to themselves as climate skeptics.

(Dr’s Lindzen, Curry, Spencer, Christy, Ball, Happer, just to name a few.)



ABOVE: Payette finger wagging as she mocks climate skeptics and Canadians of faith. She ignores the fact that there are numerous world class scientists and climatologists—at the very top of their field—who question climate orthodoxy and refer to themselves as skeptics.

We are not aware of a single scientist or climatologist who “denies” climate change.

To be sure, there are many who deny the reliability of the computer models, including renowned scientific thinkers like Freeman Dyson and William Happer.

Both are members of the prestigious group of elite scientists known as JASON, who advise the U.S. government on sensitive issues. Accusations of denial hurled at such men by alarmists are but a red herring thrown by those who wish to discredit others rather than engage in genuine debate.

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CRICHTON & MOORE

Brilliant thinkers like physician and author Michael Crichton gave enormous time and study to the subject of climate change, yet remained unpersuaded—not that climate is changing, but that humanity is the singular or even a primary cause.

Greenpeace founder and PhD ecologist, Dr. Patrick Moore, states that if evidence of human-induced climate change had ever been conclusively established, it would have been written down and the process replicated so that all could see and understand it.

Moore points out that such evidence doesn't exist. Many climate skeptics also point to the fact that the ice core record clearly indicates that historically, global temperature rise has always preceded rising CO₂—not the other way around.

YOUR ASSERTION THAT SCIENCE/FAITH ARE AT ODDS

In response to your assertion that science and faith are at odds with one another, and that by implication to believe in God is to

be unscientific, we present Copernicus (Catholic), Lavoisier (Catholic), Malpighi (personal friend of Innocent XII, papal physician and professor of medicine in the Papal Medical School), and Alexander Fleming (Catholic).

Kepler (motion of the planets), Heisenberg (quantum theory), Brahe (new astronomy), and Gauss (math) were all Lutherans. Max Planck, the founder of quantum theory and one of the most important physicists of the twentieth century was clear in his religious views.

In his famous lecture “Religion and Science,” Planck wrote: “Both religion and science need for their activities the belief in God, and moreover God stands for the former in the beginning, and for the latter at the end of the whole thinking...”

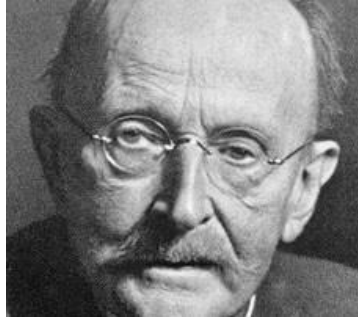
Leonard Euler was a scientific and mathematical genius and a Calvinist. At his eulogy delivered by Nicolas Fuss (differential geometry, and actuarial science) it was stated:

“[Euler] was entirely imbued with respect for religion and his piety was sincere and his devotion was full of fervor... it was against those enemies of religion, especially against the declared apostles of atheism that he made a stand...”

Some maintain that a list of the most influential scientists of all time would include the names of Isaac Newton and James Clerk Maxwell. Newton and Maxwell, were both religious. Maxwell's equations for electromagnetism have been called the “second great unification in physics” after the first one realized by Newton.

Maxwell wrote: “I think men of science as well as other men need to learn from Christ, and I think Christians whose minds are scientific are bound to study science that their view of the glory of God may be as extensive as their being is capable.”

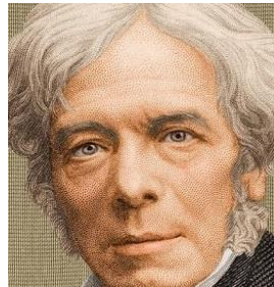
James Joule, the originator of Joule's law, and after whom the joule as a unit of energy is named, saw no contradiction whatsoever between his work as a scientist, his religion, and his confidence in the Bible as an authoritative document.



Max Planck, founder of quantum theory wrote: “Religion and science need for their activities the belief in God, and moreover God stands for the former in the beginning, and the latter at the end.”

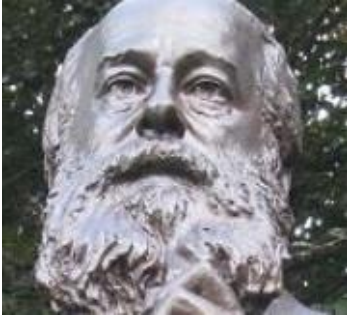


Bernhard Riemann (Riemann Hypothesis) was a religious man whose last words were from the Lord's Prayer. On his tombstone are words based on Romans 8:28.



Michael Faraday was a giant in electromagnetism and electrochemistry. He said: “the book of nature which we have to read is written by the finger of God... His unspeakable gift in His Beloved Son is the ground of no doubtful hope.”

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James Joule, after whom the joule as an energy unit is named, said, "It is evident that an acquaintance with natural laws means no less than an acquaintance with the mind of God..."



Georges Lemaître, the individual who proposed the Big Bang theory was a priest who saw no conflict between his religion and the study of science. When he received the Francqui Prize among those who proposed his name was Einstein.



George Boole (Boolean) publicly resisted religious skepticism and argued that there is a "Supreme Intelligent Cause."

JAMES JOULE

Joule repeatedly and firmly acknowledged God as the Creator of all. In commenting on this Joule said: "It is evident that an acquaintance with natural laws means no less than an acquaintance with the mind of God therein expressed."

George Mendel, the father of genetics, was a monk who conducted many of his experiments in a large garden attached to his monastery.

According to Bertrand Russell, the work of George Boole (as in Boolean) was where "pure mathematics was discovered." Boole spoke against what he viewed as "prideful" skepticism toward religion, and instead, favoured the belief in a "Supreme Intelligent Cause."

Boole declared: "I firmly believe, for the accomplishment of a purpose of the Divine Mind." And indicated that he perceived "teeming evidences of surrounding design" and concluded that "the course of this world is not abandoned to chance and inexorable fate."

FARADAY, LEMAITRE, EDDINGTON & RIEMANN

Michael Faraday was an absolute giant in electromagnetism and electrochemistry. He said that "the book of nature which we have to read is written by the finger of God... His unspeakable gift in His Beloved Son is the ground of no doubtful hope."

Arthur Eddington, the man many consider the founder of modern astrophysics, was known throughout his entire life for his devout religious views. He said: "The idea of a universal mind or Logos would be, I think, a fairly plausible inference from the present state of scientific theory."

Georges Lemaitre, the individual who proposed what is now called the Big Bang theory was a priest who obviously saw no conflict whatsoever between his religion and the study of science. When he received the Francqui Prize in 1934, among those who proposed his name was none other than Einstein.

Bernhard Riemann, after whom the Riemann Hypothesis is named, was a deeply religious man whose

last words were from the Lord's Prayer. On his tombstone are words based on Romans 8:28.

NOBEL PRIZE WINNERS

Nobel Prize winners who believe in God include Smalley, Ross, Anfinsen, Mott, Bragg and Eccles just to name a few. There are many more.

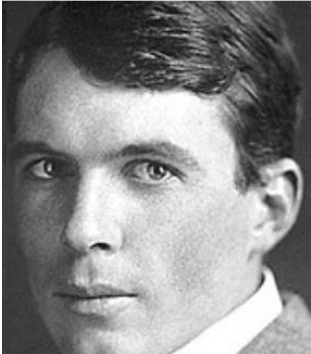
Nobel Prize winner Bragg stated: "From religion comes a man's purpose; from science, his power to achieve it. Sometimes people ask if religion and science are not opposed to one another. They are: in the sense that the thumb and fingers of my hands are opposed to one another."

Smalley (Nobel Prize in Chemistry) stated: "God did create the universe about 13.7 billion years ago, and of necessity has involved Himself with His creation ever

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Nobel winner Anfinsen: "Clearly, an all-powerful, all-knowing entity must exist to explain our existence," he said.



Nobel winner Lawrence Bragg: "From religion comes a man's purpose; from science, his power to achieve it... people ask if religion and science are not opposed to one another. They are [like] the thumb and fingers of my hands."



Nobel winner Sir John Eccles: "The appearance of conflict [between science and religion] is a result of ignorance."

since. The purpose of this universe is something that only God knows for sure, but it is increasingly clear to modern science that the universe was exquisitely fine-tuned to enable human life."

Nobel winner Ross, upon discovering that the malaria parasite was carried by the anopheline mosquito, wrote a poem. He stated:

"This day relenting God, Hath placed within my hand. A wondrous thing; and God Be praised. At His command, Seeking His secret deeds with tears and toiling breath, I find thy cunning seeds, O million-murdering Death. I know this little thing A myriad men will save. O Death, where is thy sting? Thy victory, O Grave?"

Nobel winner Anfinsen was a devout individual. He wrote to the compilers of the scientific anthology "Cosmos, Bios, Theos" the following:

"I enclose a favorite quotation from Einstein that agrees almost completely with my own point of view.

ANFINSSEN & THE MYSTERY

Einstein himself once said that 'The most beautiful and most profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer stand rapt in awe, is as good as dead. That deeply emotional conviction of the presence of a superior reasoning power, which is revealed in the incomprehensible Universe, forms my idea of God'."

In a later letter Anfinsen stated: "Thank you for your... kind words about my small contribution to your anthology. I can think of little more to add to my final point having to do with the nature of God and the existence of God. Clearly, an all-powerful, all-knowing entity must exist to explain our existence."

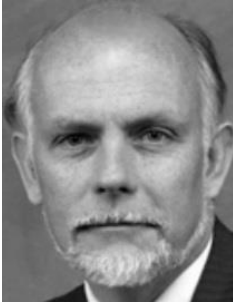
Nobel winner Mott (1977 for the electronic structure of magnetic and disordered systems) was an extremely religious man. Mott's fellow Nobel winner, Bragg (Bragg's law of X-ray diffraction) once stated: "From religion comes a man's purpose; from science, his

power to achieve it. Sometimes people ask if religion and science are not opposed to one another. They are: in the sense that the thumb and fingers of my hands are opposed to one another. It is an opposition by means of which anything can be."

Australian Sir John Eccles, who won the Nobel Prize for his work on the synapse, said: "The appearance of conflict [between science and religion] is a result of ignorance. We come to exist through a divine act. That divine guidance is a theme throughout our life; at our death the brain goes, but that divine guidance and love continues. Each of us is a unique, conscious being, a divine creation."

We don't remember the statement verbatim, but we can

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Smalley (Nobel Prize): "God did create the universe... and of necessity has involved Himself with creation ever since... it is increasingly clear to science that the universe was exquisitely fine-tuned to enable human life."



Nobel winner Ross, upon discovering the malaria mystery stated: "God hath placed within my hand. A wondrous thing; and God Be praised."



TOZER: "The history of mankind will probably show that no people has ever risen above its religion... We tend by a secret law of the soul to move toward our mental image of God," he said.

paraphrase something said by the great thinker A.W. Tozer that likely sums up the view many of these great minds may have had.

Tozer pointed out that reason-based science and true religion point in the same direction, and that when understood in context, do not contradict one another. He argued that at times religion and faith may transcend reason, but said when they are each understood in context, are never contradictory.

Your decision to verbally attack Canadians because they fail to subscribe to climate alarmism, or because they are men and women of faith, is unwarranted, ill-conceived, and unjustified.

It is most regrettable and disappointing that an individual with the responsibilities you carry would undertake such a consideration. ♦

THE FALLACY

THE FIXED QUANTITY OF WEALTH FALLACY & THE FOUNDATION OF FAULTY ECONOMIC THINKING

The word fallacy means falsehood. A fallacy is something that's believed by many, yet despite common assent, is not true. There are many fallacies in the world, but the one which has perhaps had the most significant impact on government economic policy and political debate—indeed on our lives—is the myth that the amount of wealth available to a society, to its citizens and to the country, is somehow fixed or limited.

At the core of this fixed quantity of wealth fallacy is the mistaken assumption that wealth is not created; only rearranged.

People who believe the fallacy look at the world and think they see rich people getting their hands on more and more wealth.

Because they don't believe or fail to understand that wealth is something that can be created in an almost unlimited supply, they falsely conclude that if somebody has more wealth than average, it must mean that somebody else who should have some wealth isn't going to get it. After all, if there's only a fixed amount of wealth available, every dollar a rich person has is one less dollar available for everybody else.

Karl Marx, the father of socialism, was one of the first big propagators of the fixed quantity of wealth fallacy. He claimed capitalists became wealthy only because they were stealing the value of labour from workers. He greeted every tremor of economic difficulty in the latter half of the

nineteenth century as the beginning of the end of capitalism. Yet by the beginning of the twentieth century, such rhetoric had already become hard to believe because the poor people of the rich countries, in defiance of what Marx had stated, were becoming less poor.

The Russian revolution then put the disciples of Marx in command of Russia and launched what would eventually become the Soviet empire.

As the twentieth century moved along, the question which increasingly demanded answers was if the doctrine of Marx is true, why are the poor who live in the free countries prospering and getting less poor?

Marx was dead, so the new leader of the Russian Revolution, Lenin, supplied the next lie: The people in the free countries were getting richer he said, only because those countries were stealing wealth from the labour of poor countries. This lie was not only believed by Russian socialists, it's still preached by some people right here in Canada.

For about as long as the world's poorest countries remained poor, this revised version of the lie retained some plausibility. By the second half of the twentieth century, however, a few of the formerly poorest countries in the world, most notably Hong Kong, Taiwan, Singapore and South Korea, were getting rich.

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By the second half of the twentieth century, a number of the formerly poorest countries in the world, most notably Hong Kong, Taiwan, Singapore, and South Korea, were growing rich. Why?



In South Korea (left) and Nigeria (right), per capita GDP was somewhat similar in the 1950s. Both were incredibly poor. Today the World Bank reports that South Korea has the eleventh-largest economy in the world (Canada is 10th), while the majority of Nigerians still live on under \$2 a day. Why?

THE ASIAN TIGERS EMERGE

Were these increasingly wealthy countries which came to be known as the Asian Tigers getting rich by assembling radios and other electronic components as everyone believed, or, in reality, were they secretly looting other parts of the world? Hardly.

There have always been men and women who saw through the fixed quantity of wealth fallacy. But the collapse of the myth has coincided with the collapse of political regimes founded upon it. By the 1990's, it was apparent that all countries were capable of producing wealth.

Even so, there are still some who cling to the myth—Cuba, Venezuela, Zimbabwe, and North Korea. In North America we see social activists, and even certain

politicians speak about things as if the fixed quantity of wealth fallacy is true. They talk about someone getting “more than their share,” the assumption being that if someone has a dollar it automatically stops someone else from getting or earning a dollar.

As pointed out in a *Kitchen Table Talk* commentary, blatant examples of wealth creation are evident for anyone who wants to see. In South Korea and Nigeria, per capita GDP was quite similar in the 1950s. Both countries were incredibly poor. Today the World Bank reports that South Korea has the eleventh-largest economy in the world (Canada is tenth), while the majority of Nigerians live on less than \$2 a day.

Why? What happened? How can one country (South Korea) have created so much wealth and

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become so rich in just a couple of generations, while the other (Nigeria) remains absolutely immersed in poverty?

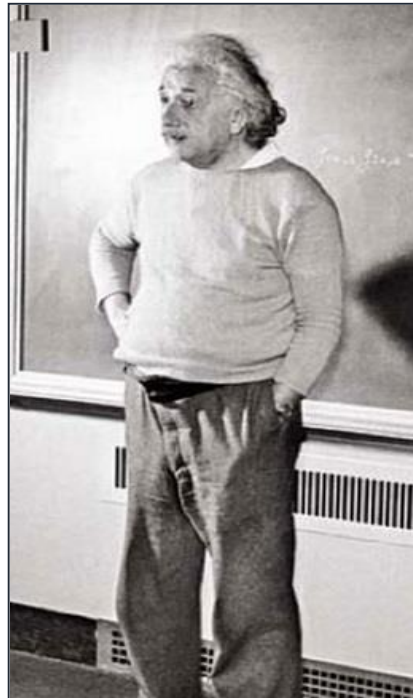
South Korea's new-found wealth is not attributable to resources. The nation is resource poor. Nigeria, by contrast, is resource rich. In addition to being one of the world's top oil countries in terms of national oil reserves, Nigeria also has natural gas, tin, iron ore, coal, and more. Yet the World Bank says that South Korea's GDP per capita stood at C\$34,500 in 2016, while Nigeria's was less than C\$2,800. Why?

The widely different financial outcomes in these two countries are the result of moral decisions, legislated economic policies, and political priorities. South Korea established policies that provided opportunity for people to act upon their own legitimate self-interests. It embraced opportunities and possibilities by looking to the free market

realizing that the best and only way to harness human creativity and the legitimate self-interest we all possess is a free market system. The people prospered and so too did the nation prosper. Nigeria stayed corrupt and poor.

This reveals how some misunderstand the nature of human beings, and then errantly conclude that government control rather than markets and liberty, will usher in development and prosperity. ♦

Partially adapted from: Brian Micklethwait, *The Fixed Quantity of Wealth Fallacy*



"Everything that is really great and inspiring is created by the individual who can labor in freedom." —Albert Einstein (1879-1955), Physicist and Nobel Laureate.

THE REACH OF SOCIAL MEDIA @GrassrootsCitizens FACEBOOK FRIENDS AT GRASSROOTS ALBERTA

The reach of social media is stunning, helping to explain why people like Justin Trudeau are said to fear it. (In terms of social media reach, and by way of example, we posted a single two-minute video of our prime minister on Facebook that in ten days was shared 8,100 times and viewed 320,000 times.)



Insights	
Publishing Tools	
Your Followers	People Reached
Country	People Reached
Canada	681,027
City	People Reached
Calgary, AB, Canada	52,127
Edmonton, AB, Canada	47,600

example, so far in this period we've reached 52,127 in Calgary, 8,219 in Medicine Hat, 7,728 at Ft. Mac, and 2,463 at Okotoks. For Ottawa during the period, the reach number so far is

11,740. (We always hope that Minister McKenna is checking in on us!)

According to the Facebook Stats Page, Grassroots Alberta's reach through Facebook fluctuates. That's no surprise. Most pages are probably the same.

Depending on what's going on, our weekly page reach (internationally) has at times hit seven figures. In the current measuring cycle (which will be a full 28 days when its complete), our Canadian reach so far is 681,000. Surprisingly, on occasion we reach as many people outside Canada as inside.

Of the people we do reach in Canada about half are Albertans. We receive a regular breakdown that tells us the 45 cities and towns with the highest reach. For

One of the things that's happened as a result of our Facebook presence is that we've met a number of rock-solid Albertans who visit the Grassroots Alberta page regularly, posting comments and stories, talking politics, speaking about family. Many dislike the policies of Justin Trudeau and his Climate Minister.

One of these regulars is Della Byce. She's colorful and sometimes crusty. We asked Della if she'd be okay if we took some of her Facebook comments and printed them in a newsletter. She consented, and then sent us a letter, telling us about herself and her life in Alberta. Here are just a few comments from her letter:



Everything slipped away—but that kitchen table. The table wasn't Grandma and Grandpa's but the camaraderie was part of their legacy.

to my parents but they didn't dwell on them. There was too much work to do to wallow in any kind of self pity. This is true of almost every family anywhere on the Prairies, especially.

They turned that kind of adversity

DELLA: Two sets of my great grandparents lie in Alberta graves and a homesteading grandfather who died before my dad was born and so we knew nothing of him. He came from Sweden with a brother and sister and the two brothers filed homestead claims in the Daysland district. My maternal grandfather homesteaded in the Pigeon Lake area and settled after a time at Heisler. His wife, was an American from ND. What wonderful grandparents they were. I cherish every memory I have of them.

My parents had 4 children; one died in infancy and my younger brother died from the complications of diabetes at age 27. Those deaths, though decades apart, were devastating

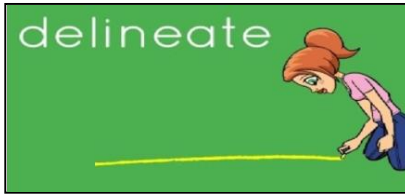
into a stronger work ethic and embraced joy all the more for it. Laughter is an integral part of life, especially rural life I think.

A few years back I visited my cousin and his wife on their farm. The farm used to belong to our grandparents. And everything slipped away but that kitchen table. The table wasn't Grandma and Grandpa's but the camaraderie was part of their legacy. I was so sorry when we had to leave. Such a good time.

It's about a 3-hour drive from here so I won't get back too often. As things turned out it was also the last trip my daughter and I made with my mother before she died a few years later. Even more noteworthy.

Continued on next page

DELLA'S DELINEATIONS—HER FACEBOOK POSTS & COMMENTS



We present this material from our Facebook page not because we agree with everything said, but because we wish our supporters and others to know about the opportunity for vibrant dialogue at our social media site.

DELLA: Mr. Morgan (another Facebook visitor) has stated very clearly and forcefully who is the blame for our failing economy and who is directly responsible. Albertans certainly have never had any doubt. Trudeau and the Liberal Party of Canada, ultimately, yes. Notley and the NDP of Alberta who began the process, absolutely, Horgan in BC, the clown. We have to have a clown.

Notley has spent us out of our money. Our pockets are empty. We don't get equalization payments. Notley has squandered all we had, then borrowed against the rest to the everlasting loathing of many, and I'm one.

Mr. Kenney will not only inherit a province on its knees, he will inherit a province that still has a heart, soul and a will to be the

place our ancestors built into what it was, before Notley and Trudeau. If he would do his duty and fulfill an obligation to Albertans, do the building again, pay off the debt again.

DELLA: Some climate change advocates are all for a separate country for all climate change deniers. We are all to be placed there and stay there. I say YES, but since there are so many of us "deniers" we'll need a continent.

We'll have North America and the rest can go live in Europe since they espouse the same goals as the EU. And blessed be they. Wouldn't it be lovely? At my age, I consider I have helped build this country into what it is and see no reason to tear it down to appease an ideology that has been proved unworkable, costly & destructive.

DELLA: They spent last year protesting in ND. Did you see the mess they left? Filth and garbage awash all over the place.

The state government spent a lot of money cleaning it up before spring break-up because of the probability of all that muck and slime washing into the river system. What an unholy pile of trash and refuse.

DELLA: The EU is an example of all the idiots on a rampage of ignorance using non-proved assumptions and calling them science and squandering billions with no shame at all. Just like Trudeau, Notley and the others, they are deliberately impoverishing their citizens.

Any government which ignores the advice of its citizens, robs them of their money through an inordinate amount of taxation, borrows future generations in an abyss of debt is not to be trusted, ever.

DELLA: If I had my druthers, and I don't, I'd never let a Liberal set foot in Alberta. So, here's to you Liberal Party of Canada. May you fall fast and land hard.

DELLA: Trudeau has fought against Alberta from the first day and we have a premier who not only allowed it but encouraged it. Tell me when Canada has fought for Alberta? During the NEP? That was step one on the downward spiral and I thought when Pierre was dead, the deliberate hate toward Alberta had died. It hasn't, and I for one, am fed up with it.

DELLA: You know what really ticks me off about all the know-it-alls making comments about our resources industries? The fact that

they could, each and every one of them, be quoting Notley. She did a lot of traveling before becoming an accidental premier and the sole purpose of those trips was to denigrate our industries.

DELLA: Having good provincial governments is a boon. They are much closer to their citizens than are federal governments who are so biased and prejudiced by favoring one region over another. At present the only provincial government, in Western Canada, that is worth the salt in their food is the government in Saskatchewan.

DELLA: Trudeau would try to walk on air from cliff to cliff if the UN asked him to.

DELLA: If something is pertinent, wise, contains a great deal of common sense, is truthful and meaningful for citizens, then it is something that socialism doesn't recognize as good, but as an evil.

DELLA: My anger is still reserved for all the outsiders Notley brought into AB to run our province and its industries. Their credentials were that they believed in, and worshiped from, the same book of ideology that was detrimental to Albertans and our industries.

Continued on next page



I wondered at the time if they could even find Alberta on a map and later they proved to be that inept. That money Notley threw away to backstabbers was my money and yours; taxpayers' money.

DELLA: Disrespect for politicians is not what's wrong with politics today, politicians' disrespect for us is what's wrong with politics today.

A government is supposed to be concerned with all citizens without favor, that hasn't happened in the Trudeau government unless you reside east of the MB - ON border.

DELLA: Finding workers for positions available used to be Alberta's 'problem'. Not any more. Notley has seen to it.

One thing for future resumes ought to be a space where a job applicant can write: Unemployed due to the Notley years.

ASKED A QUESTION: What will the "Sky is Falling Greens" do if in fact we move into a period of global cooling and they have successfully derailed the energy sector?

DELLA'S ANSWER: Simple, they'll readjust their already fake computer models and still carry on as though they invented weather. They're very adaptable.♦



The purpose of Grassroots Alberta Citizens Initiative/Centre for the Alberta Taxpayer is to promote the responsible and efficient use of tax dollars and to carry out an educational role with respect to wealth creation and responsible public policy.

Grassroots Alberta Citizens Initiative/Centre for the Alberta Taxpayer are registered trade names and a project of the Grassroots Alberta Landowners Association, an Alberta non-profit organization.

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DO CANADIANS DESERVE RESPECT? JUSTIN TRUDEAU EQUATES “CLIMATE SKEPTICS” WITH GENITAL MUTILATION

It's been a while since MP Gerry Ritz first called Catherine McKenna “Climate Barbie.” At the time, McKenna was outraged and thoroughly indignant. Rosie DiManno in the Toronto Star responded by calling it a “brilliant barb,” saying that she wished she had thought of the nickname.

Interestingly, even as McKenna expressed outrage about the name “Climate Barbie,” she and Prime Minister Justin Trudeau nevertheless kept right on hammering away at legitimate climate skeptics and even world class climate scientists as “deniers.”

If they'd be honest about it, Trudeau and McKenna would have to admit that there are about as many real climate “deniers” in Canada as there are Clinton family members in the U.S. making donations to Donald Trump's re-election campaign. They don't exist.

Many Canadians are climate skeptics, yet fully realize that the climate has been changing for thousands of years—apart from human influence. At the same time, they've searched for, and have been unable to find, evidence that decisively proves CO2 is the great climate villain



If they'd be honest about it, Trudeau and McKenna would admit that there are about as many real climate change “deniers” in Canada as there are Clinton family members in the U.S. making donations to Donald Trump's re-election campaign. They don't exist.

that the United Nations, Rachel Notley, Catherine McKenna, and various alarmist leaders and organizations make it out to be.

Former Greenpeace leader Patrick Moore points out that there is no such evidence. Moore says if such evidence were available, it would have been written down long ago and replicated so people the world over could see it.

In the years that Grassroots Alberta has looked into the climate issue and discussed it with so many, we've never met anyone who denies that the climate is changing. Not a single person.

Yet, Trudeau and McKenna keep referring to every individual with legitimate skepticism or criticism of alarmist rhetoric, as a "denier." They try to skew the entire debate by responding to legitimate skepticism with name calling that implies stupidity and narrow-minded ignorance. Their objective is to nefariously draw a parallel between legitimate climate skeptics and wild-eyed zealots who deny that the WWII holocaust ever happened.

McKenna and Trudeau also lump the world's leading academics,



physicists, and climate scientists into this "denier" camp.

Freeman Dyson is considered by many to be one of the world's greatest living scientists. He spent a career at Princeton, and is often referred to as Einstein's successor.

Dyson is a climate skeptic who flat out says that additional carbon dioxide is a huge advantage to the planet. Yet Trudeau and McKenna would term this brilliant man a "denier." How absurd!

Not long ago, Trudeau went further. He used the podium at New York University to claim that there is a parallel between climate skeptics (including world class scientists) and those who advocate the brutal practice of female genital mutilation.

That Trudeau never had pause to refrain from such a foolish statement says much about the lack of insight and narrow perspective of the man. ♦

PEOPLE BEFORE PROFITS?

“People Before Profit” is a mantra, used by socialists and progressives the world over. It’s a slogan they put on buttons, bumper stickers, T-shirts, campaign literature, and picket signs.

Progressives believe their slogan is a declaration that establishes, and then reflects, moral superiority. The only problem with their slogan is that it declares something that can’t possibly be true. Think about it.

If someone has never incurred or experienced profit (through wages, endowments, or investment), they have nothing to give to anybody. If someone has never incurred or experienced profit, they’ve no resources. If someone has never incurred or experienced profit, they possess only sentiment and words — neither of which will feed anyone or meet any tangible need.

Only accumulated profit will enable one person—or a group of persons—to help others.

For example, the Salvation Army gives away free stuff all the time, and cares deeply about people in need. Yet to keep the door open and do all that it does, the



The Salvation Army freely gives to people in need, yet in order to keep the door open, it too must have access to dollars that somebody, somewhere, first obtained through profit.

Salvation Army must have access to dollars that somebody, somewhere, first had to gain through profit. Before the Salvation Army, well-intended progressives, or anyone else can “put people first,” somebody, somewhere, has to make a profit. And when it comes to doing that, nothing is as effective as the price system and wealth generation process of the free market.

In part, this is what James Fenimore Cooper meant when he said that “property is the basis of moral independence.” He knew that the accumulation of wealth and property in all its forms—through labour, investment, and self-stewardship—enables people to engage in acts of charity. People certainly matter, but so do profits, because no one will be helping anyone do anything, unless somebody, somewhere, first makes a profit.♦

—Kevin Avram



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