

# No progress and no Christianity

by Margaret Bardwell

John Anderson, the media candidate, is presented to the American public as a morally and politically “independent” alternative to the Carter and Reagan candidacies. In fact, John Anderson and his every policy are a product of the New York Council on Foreign Relations, the Trilateral Commission and the Bilderberg Society, which entirely control the Carter administration and dominate the Reagan campaign. John Anderson is himself a member of all three of those institutions.

Anderson’s 20-year career in the House of Representatives is exactly what one would expect it to be, knowing the policies of those institutions: He has been a “liberal” on what are termed “social issues,” ranging from a “permissive” ambiguity on legalizing dangerous drugs to professed support for “homosexual rights.” But on economic issues, he has been a “fiscal conservative.” Actually, they come to the same thing—commitment to the CFR-Trilateral Commission policy of “controlled disintegration” of American industrial society.

In the House, Anderson has sponsored the legislation that created the Federal Election Commission, which helped ensure election of the Trilateral Commission’s Jimmy Carter in 1976, and has since become an agency capable of financially making or breaking any candidate’s campaign. For Anderson, the FEC was only one of many steps he wants taken to eliminate the U.S. Constitution’s regulation of American political processes. He has called for the introduction of a parliamentary system like Britain’s into the United States, and as a preliminary step, the inclusion of congressmen in the President’s cabinet, which he called “a very useful experiment, even though we do not have a parliamentary system and even though cabinet people serve at the pleasure of the President, not of Congress.”

In the economic domain, Anderson’s legislative career has been strictly zero-growth. He sponsored the Alaska Lands Act of 1980, which removed millions of resource-rich acres to constitute a permanent wilderness. His economic platform in the presidential race features proposals for wage cuts, energy cuts, deregulation (and so decline) of industry, and a national financial dictatorship of the type that Big MAC has represented in the

collapse of New York City, to be called the Reconstruction Finance Corporation.

## A Christian?

Anderson calls himself a “born-again Christian” like Jimmy Carter. At the age of 9, he underwent a “cataclysmic change” during a local church service, a change “that is eternal in its consequences.”

But Anderson, who opposes economic progress on principle, rejects the call of Apostolic Christianity and the Book of Genesis for Man to exercise “dominion over nature.” Zero growth demands, he says, that man be only nature’s “steward,” but never nature’s master.

The rejection of science implied in this “Christianity” establishes that John Anderson is a “born-again” occultist mystic. So he professes to be. William Whitsun, founder of the California “Novus” (for “New Age”) institution who believes extra-sensory perception may someday be a military weapon, praised Anderson’s views on such subjects highly. “John Anderson could be the lightning rod to attract all the energies of the Aquarian conspiracy,” by which Whitsun refers to the youth drug-rock counterculture and all manner of “California syndrome” cults.

In his 1970 autobiography, *Between Two Worlds: A Congressman’s Choice*, Anderson himself linked denial of the need for progress and acceptance of the occult. He states:

Only now are we beginning to realize that we have paid a very heavy price for what we call progress. We assumed that increased production was itself a desirable achievement. . . . Now, in our time ecologists are discovering that far from dominating nature, man depends on a subtle natural balance of forces for his survival. . . . We must be willing to admit that we are all polluters. . . . We are despoiling our land and befouling our air and water. . . . If we are going to make any real progress to save our environment, we will have to take steps both to limit our own numbers and to change our attitudes about man in nature and society. . . .

Elsewhere in his autobiography, Anderson states:

I see no reason to deny the validity of the supernatural as the price that must be paid to take a sincere interest in the natural phenomena that operate in the sphere of our earthly existence. Indeed we are currently witnessing a tremendous upsurge of interest in the occult and even obscure forms of Oriental mysticism by many who are simultaneously very active in political causes which relate wholly to the material side of man’s existence.