

## DEMOCRACY

BY LEWIS H. BERENS, IN "TOWARD THE LIGHT."

The goal toward which, despite temporary aberrations and transient periods of reaction, the civilisation of Western Europe constantly impels mankind, may then be summed up in the one word Democracy, using this term to denote a Social System, as well as a Social Creed, based upon Justice, upon the Law of Liberty, upon the Golden Rule of Righteousness, upon the recognition and enforcement of the equal claims of all to life, to liberty, and to the pursuit of happiness, and all that this involves.

Justice, as we have already seen, involves Liberty: a liberty which finds its natural limitations in the equal liberty of others. For, in accordance with this fundamental, social, or ethical principle, whatever liberty of action a man may claim for himself, he must necessarily concede as a matter of right to his fellows. As already sufficiently emphasised, if Justice is to be done, if Equal Liberty is to be secured, if we are to recognise and respect the equal claims of all to life, then the opportunities of Nature, included in Economics under the term "land," must be made available to all on equitable terms, and to each must be secured his equal and joint share in the bounties of Nature, and the exclusive and absolute right to dispose of his own activities, and the fruits of his own activities, as he may deem desirable, provided only he in no way infringes on the equal liberty of others. . . . Privileges abolished, equal liberty secured, the present class divisions and caste system would disappear, the identity of interests of all the co-operating working units, now obscured by the din and turmoil of conflicting class interests, would become manifest, and thus the reign of social peace within the limits of the community would be inaugurated. Moreover, communities thus organised would soon arrive at the full realisation of the inspiring fact that the social and industrial interests of the workers of the world are, in truth, identical, that it was but the privileged classes—who previously dominated and directed their international relations—who had conflicting interests. In other words, the inspiring light of Justice would reveal to them that fundamental identity of social and industrial interests which, even to-day, despite conflicting class interests, racial animosities, differences in civilisation, in religion, habits, manners, beliefs, customs, and laws, constantly tend to weld the workers of the world into one harmonious social whole. Thus, too, the reign of international peace would be inaugurated on the safe and sure foundations of identity of interests, safeguarded and supported by those fundamental pillars of the Democratic Faith, Justice, Liberty, and Toleration.

Moreover, communities thus organised, though they would be prepared if necessary to defend themselves, or even others, against aggression, would find no motives impelling them to disturb the peace of other communities. . . . For Justice not only imposes as the most sacred duty of individuals, toleration of the idiosyncrasies of other individuals, but it also imposes, as the most sacred duty of communities and nations, toleration of the idiosyncrasies of other communities and nations. Hence, they would be compelled to realise, not only in the abstract, but as the animating principle of their foreign as of their domestic policy, that they had and could have no right whatever to impose by force their own views, beliefs, and aspirations on others. Thus, the main source, cause and motives of both "righteous" and "unrighteous" wars would be removed, and the reign of peace between peoples in various stages of social evolution, differing in habits, customs, beliefs, and phases of civilisation, would be inaugurated.

## PALESTINE FOR THE JEWS FREE OF CHARGE

The following article from the pen of M. W. Norwalk appeared in the YIDDISCHE FOLK of November 12th, issued by the Federation of American Zionists. It is translated into English by the author, for the SINGLE TAX REVIEW, at the request of Mrs. Mary Fels and Judge Louis D. Brandeis, of the U.S. Supreme Court, and head of the Zionist world movement since 1914. —Editor, SINGLE TAX REVIEW.

Assume that every statement published in the Jewish press, that Zionism has penetrated among almost all classes of the Jewish people, is all true. As proof, there are large Orders, Verbands and Rings, which openly declared themselves for the Zionistic idea and promised material aid. Assume that a Jewish Congress will demand Palestine for the Jews. Suppose that both sides—the Allies and the Entente—are favourably inclined toward the proposition. Assume that a World's Peace Congress will ask the Jewish Representatives on what conditions they desire Palestine. They will want to know what the Jews will do with Palestine when they get it. Do we know what to answer? You smile at this seemingly foolish question. You think it time enough to worry when absolutely necessary—that is, when we get the land we will then think of what is to be done with it. Now, dear reader, you are making a big mistake. You must remember, that to know what to answer to an "Apikoreth" agnostic we were taught even in smaller things—especially here, where we are to deal with the so-called "The Wise," or the Statesmen of other nations, who as friends are willing to make concessions for our welfare but not, of course, to prepare trouble for themselves. They will under no circumstances consent that Jews shall settle in Palestine and there have a "Mexican quarrel" among themselves.

We must not forget that "Eretz Israel" (Palestine) is more or less populated, and that most of the land is someone's property. No international Peace Congress will assume the right to take away the property from its present owners and give it to the Jews.

One more thing we must remember. Though the Bible says, and many admit, that we are a "wise and understanding people," yet all know that a large number of our people, drowning themselves in the troubled seas of the Golus (Diaspora) caught on to the straw of State Socialism, the ideas of which are distasteful to almost all of the reigning classes. That these latter shall not take us to be dreamers, we must have a concrete plan in order to be able without great sums of money, to settle large numbers of Jews in Palestine, and when there, not to call out class-hatred and strife—a plan which shall at the same time coincide with the Bible and shall be recognised by civilised nations as just and feasible.

I say, "caught on to the straw of Socialism" advisedly, because after a careful analysis it will be found that Socialism, besides being morally and practically doubtful, is surely not after the ideals of either the Bible or Talmud. I do not want to engage in a lengthy discussion in order to prove that under a Socialistic system—that is, where all means of production belong to the people—no worker would receive the full value of that which he produced, because the so-called means of production (machines, &c.) are products of human labour and when a part of the produced wealth should belong to the public-at-large, the individual labourer must have so much less for his work. I want only to say here that even the most enthusiastic supporters of Socialism acknowledge that the Socialistic system—the accurate plan of which is known to none—can be inaugurated only through evolution and that it must