

ARTICLE VIII.

ONLY TWO SCHOOLS OF POLITICS.

WHEN arranged and classified in proper order there can be only two different schools of politics. The first is the natural and the second is the artificial. There are only two sources from which law or rules of action can come or be obtained. The first source is the will of nature, and from it the natural law is derived. The second source is the will or desire of man, and the rules of action derived therefrom are artificial, prescript and assumed, and not fundamental law.

It is clear that there can be no more schools than there are sources from which law and rule can come, as the source, only, is what makes the difference. Names of parties are not what make the different schools, the source from which they get the law and rules does that.

Naturalists and First School:

The first school is composed of those whose desire it is to fully obey the will of natural ethics—those who get their law by observation and discovery of the source of nature as that is the only true abstract base and source of all law, for equitable and just government, and of all science, which must be depended upon for correct actions and results.

Those who belong to the first school well know that political ethics is an exact science, which is underlaid with exact fundamental principles of natural law and divine order; that government is the same as any and all of the sciences, as mathematics, chemistry and astronomy. All must depend upon the same cause. It would indeed be very strange if the science of politics, only, were left out of this realm or sphere, as if it were merely a matter of prescript, accident, caprice or man's whim. Natural law is everywhere present at all times, and it is beyond the power of man to alter or to amend, and it is eternal and everlasting.

It enables those who belong to the first school to draw equitable and exact decisive lines that show clearly where individual and civil official rights begin and end—so far and no farther; and when the natural law is obeyed it pays its own reward to the proper party, therefore needs no force to enforce. When disobeyed it administers its own penalty to the right party, never fails and without mercy.

Natural law is the only fundamental, ethical, applicable, constructive and exact science of political ethics. Those who are guided by its principles are naturalists.

Artificialists and the Second School:

The second school is composed of those whose desire it is to obey the source of man's desire and will, artificial, arbitrary, assumed and prescript

rules only, then to misname it law, when it is only man-made law, or rules of action, which have no more fundamental foundation than the desire of a few men's will, and is usually void of natural ethics, and the science of true politics. Man-made laws depend upon artificial ethics—upon custom and tradition handed down from feudal ages of the past; they are no more than the whims of a few men of caprice, of tooth and claw, catch on who can, where and when you can, if you can; every fellow for himself, regardless of true morals. Such rules of action always leave those who follow them unable to draw correct ethical lines—the lines that show clearly where official civil and individual rights begin and end.

Prescript and man-made rules which do not rest on the morals of nature are very technical and mischievous and not dependable, which places the administering of government and judiciary in a very awkward position to administer justly, and can never meet the requirements; but when desired, may be caricatured, with magic phrases, and dignity and affable composure, into almost any kind of verdict that is wished.

Man-made rules are temporary, subject to alteration, to be changed or dispensed with, and in nearly every instance they are only caprice and whim, for the purpose of getting unfair advantages and interfering with man's natural rights, and therefore pay the greatest rewards

when disobeyed. For that reason force is required to enforce them, and penalties are prescribed by legislation, with never-abating, ceaseless warfare between man and man—between nation and nation, strategy, struggle and strife in self-defense, in defense of life, each in the feudal arena of Babylon.

As these laws stand only for artificial, arbitrary and assumed man and home-made rule, which has as its foundation only the desire and will of men, they are absolutely void of natural ethics and fundamental law, regardless of the party names chosen. The parties that depends on them are only different factions who get their rules from the same artificial source, which places them in the second school, as such are confounded and confused who are truly artificialists.

The Democratic, Republican and Prohibition parties all make their mistake in political ethics, by ignoring the sacred rights of private property, in raising the public moneys, as they take private property from private pockets for the public use, and at the same time ignore the taking of the natural public value created for the public use, which is a breach of natural ethics, the most serious that there is, also ignoring the public utilities, which are natural public affairs, though in the control of and managed by private parties, at the present time. The public utilities

are a natural public affair, because the law of competition does not apply to a public utility.

These two important facts make them only another group of socialists, artificial prescriptors, regardless of party names under which they choose to march.

The Naturalists and First School:

The naturalists, those who belong to the first school, have a political party known as the Single Tax Party; they believe that all equitable and fundamental law can come only from the source of nature, both for individual and national life; that the injunction of the natural law and divine order must be fully obeyed in order to have equity, liberty and lasting peace and prosperity; that this is the only source that can be fully depended upon, as this alone can restore to man his natural inherited rights that are his by birth—his equal right to the use of the land, by which both the individual and the nation are lifted out of the deadly pit of self-defense, struggle, strife and of tooth and claw for life. Then the constructive type of competition will be brought into full play in the game of life, for the first time in civilization. It will be brought into play as the natural regulator and governor of both man and nation, which will automatically regulate all three, opportunity, exchange and division of wealth, so that each will have its exact proportion, in accordance with services rendered.

All who understand the natural law, which is the science of political ethics, well know that there is no remedy except equitable taxation and government ownership and operation of natural public utilities. One makes the sacred rights of private property valid, while the other makes the sacred rights of public service just and efficient, as these are the first fundamental foundation stones upon which each must rest to properly function, and must be brought into play first, as the foundation, after organizing government.

All who understand the natural law well understand that the discoveries of science have completely changed the old to a new world, and that there can be no such thing as rehabilitation by old and former methods; that science is what is creating the demand for new methods, for an equitable division of wealth. This will have to take place before we can have peace and opportunity. Until this is done there can be only military government, which covers the whole face of the earth, no matter by what name it may be called. The administering of government is of far more importance than are form and name. When government is administered by equity there can be no further need of force and the military.

The naturalists of the first school understand that the discoveries of science have increased man's power of production to such enormous proportions that it is about from 250 to 300 times

as great as it was 100 years ago. At that time man, horse and oxen were the only power. Now it is oil, gas, coal, water power, electric, steam and gas engines, attached to automatic machinery with fingers of steel to take the place of fingers of flesh, and which automatically turn out finished goods, ready for the market and use. When the power of production is increased the power of consumption must be increased, also, at about the same ratio, which the science of equitable taxation, only, can or will do.

Science has brought the world new conditions that will have to be met by new methods. When two-thirds of the industrial producers are engaged with highly developed machinery, warehouses and shelves are soon overstocked with goods. This has a bad effect on farming, as well as on all other business, and soon leads to closing down of factories. Then hard times set in and cutting of wages soon leads to strikes, then the need of military aid, which means more taxation; and so this goes on and on, ceaselessly.

This has been going on so long that both big business and labor have become spoiled, losing all reason, and becoming, as it were, insane. Neither seems to know what to do that is equitable and just, both seemingly dignified only when they can show others where to head in.

With this increased power of production that science has brought there is always a great surplus of both labor and goods, because wages and

farm products are so low that the producers are unable to buy back the products of their own labor, which brings on hard times.

Then when strikes take place big business is able to pit the unemployed half against the other starving half; and thus the war goes on, lowering civilization with each event, of which both groups are members. Neither seems to know what to do, and both are stubborn to the point of insanity, because neither understands the science of politics, which treats on equity of taxation; it is the Eureka—the remedy for both rich and poor. There is no other remedy, nor will there be any other ever found. Nature determines that; and this school well understands it. Forty-two years have passed since this was made known by Mr. Henry George, and no man is able to answer, refute or explain his arguments away.

The artificialists are divided into several groups; each has a party organization. Democrats, Republicans, Socialists, Prohibitionists, Soviet system and Communists, are groups of the artificial school, consciously or unconsciously. They are not classified according to the different names they assume, but according to the source from which they get their law or rule. When the source is from man's will, only, then it is merely prescript and artificial rule, upon which all of these groups depend for rules of action, none of which can be fundamental law; but

each artificial, only, with little or no regard for the natural law and ethics.

This leaves them unable or unwilling to understand where to draw clear and decisive lines where individual and official rights and wrongs begin or end, so that these artificialists are unable to see the natural rights of man to the equitable use of the land, and the natural right of free exchange, thus interfering with natural production and division of wealth. So complete and powerful is this control, in the hands of a few who have control of the two great parties, that candidates seldom feel safe to express their own convictions on equitable taxation and constructive issues for platforms and legislative measures that rest on natural law.

Thus, both the people and administrations are left confused and bewildered, at the mercy of special privilege, hence they are dominated over, lines of right and wrong not being drawn or taught. By this means, rules are passed by which special privilege can plunder the people, one now, and another then, gradually undermining security and just government, over-riding true democracy, the right of the people, and making the rich richer, and the poor poorer; and making of those who usurp the rights of the people kaisers and czars, in the midst of our nation. This is what is creating armies and navies, and making military government of force, which is only a necessary evil.

Governments whose foundations rest on natural equity need no force to enforce, from the fact that obedience fully merits the greater reward to both man and nation.

Neither of these parties have clear, clean-cut program, as may be seen by the platforms they offer, and from the rules they formulate and pass by legislation, which place them on record as assumers. After election they throw away their platforms, as they are of no further use, as at next election new ones will have to be written, which must be altogether different. Because those who frame these platforms do not understand natural fundamental principles they cannot stand for the same thing more than once.

All of these groups disobey the sacred rights of private property, when they take by taxation private property from private pockets for the public use, and at the same time refuse to take by taxation for the public use the natural public-created value, which attaches to land by reason of its being a special privilege and franchise, for which the holders owe the public, and which, in fact, is not a tax at all, but a value that falls in the holders' hands, without effort on their part. Then, in nearly every case, the holder says that he believes in the sacredness of private property. It must not be lost sight of that land is not property, which fact is explained in the article on money. Land is no more property than the black man was before the Civil War. He be-

longed to himself; and as land is the bounty of nature upon which all must be fed, therefore it belongs to all mankind to use on terms of equity, which is the birthright that Esau sold for a mess of pottage, the sin of our fathers so often referred to in the Scriptures.

After platforms are arranged and nominations made, office seekers, deceiving and being deceived, pose, affable, magnetic, and surrounded by a halo of deception and disguise; scolding, quarreling, threatening and misrepresenting; keeping the truth and mystery of taxation hidden from the people, which is more mischievous than lying. Then there are the bewildering lure of the band and the thunder of the press; the office-seeking spell-binding, the wind-jammers of political jazz; and there are false promises, with no way of checking up or fixing responsibility. Not understanding the science of politics, the people are ensnared like rabbits and sheep, over and over, again and again—too smart to learn. And this must continue until the plain people, themselves, learn, and become wise, fair and unselfish, or parties collapse with their own corruption.

Each of these parties has a different name and may stand for different issues, but the issues are all from man's will, which are from the same sources, unnatural and artificial, commonly called "politicians" which is only to mis-name them, as they are only office seekers looking for jobs.

A politician, proper, is a saint, who loves equity and understands the science of politics, and who acts and works to that end.

The Socialists, however, are sincere and honest, and have the right ideal, but fall far short of the natural, ethical, constructive and applicable remedy. Neither honesty nor sincerity can make a wrong method right, but they are a great help in finding the right method. Socialists' books fail to show the difference between interest on capital and land rent, or what is natural private and public property; they fail to show the difference in effect between the two methods of taxation, direct and indirect; they fail to see that the direct method is equitable, and is the natural automatic distributor of the land and natural resources, while the indirect has the opposite effect, in the concentration of the land and natural resources and also of all other wealth, therefore indirect taxes are inequitable and fall on the consumers to pay, all of which interferes with opportunity, production, exchange and division of wealth.

The socialists do not see that taxation of land values, only, and government ownership and operation of all natural public utilities—these two planks—are all that is needed in any platform to correct present wrong conditions; that the remaining social wrongs will, like cogs in a machine, fall into proper place and correct themselves; that these two planks will cure bad bank

law and money systems and disarm and dispense with military government. What will the moneyed interests do with their money when land values disappear? Then they will not be able to lend money on land. Then how can they injure society with it, as then will artificial land value will have disappeared.

Anarchists are also artificial and belong to the second school; they also, are confused. Theirs is a theory of government without fixed rules of action; they believe that all governments are oppressive and deprive man of his natural rights, which is partly true. But they fail to see that there are some rights that are to some degree protected, and that men are looking for the light—trying to find the path that leads to that protection; they fail to see that it is better and safer to get protection through the government that we have now, than to annihilate or destroy what we have already attained, and take such desperate chances. Anarchists are also confused, and are not able to see the difference between natural law and the artificial rules that are man-made.

Man does not see from the light that surrounds us, but he may see from the light that is within.

The Declaration of Independence, Says, in Part:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable

rights; that among these are life, liberty and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed; that whenever any form of government becomes destructive of these ends, it is the right of the people to alter or abolish it, and to institute new government, laying its foundation on such principles and organizing its powers in such form as to them shall seem most likely to effect their safety and happiness.”

This is probably the most sacred, holy and true declaration that ever originated in the brain and passed from the lips of man. This inalienable right is the right to life, which cannot be protected as long as babies are born who have not the right to set their feet on earth, and where some men must pay others for the privilege of working to preserve life. As it is now, the majority are compelled to make life for others before they are allowed to make life for themselves, and must give over 60% of their earnings to others for the right to work, and on top of that is consumptive taxes and excessive freight rates.

Inalienable rights means something we cannot part with, something we cannot sell or give away and exist without. The right to use the Land on equitable terms to all, which is the right to life itself.

Remember the most radical thing on earth, is Truth, Equity and Justice. Our form of Government, is as near Ideal as any I know and more than likely, the best to our time. All admit and agree something is wrong. The troubles come not as such, from form—But from administering and raising the public moneys, any and all the different forms do that in about the same way and manner, and all have the same troubles, which is conclusive evidence, that the troubles comes from wrong administering rather than from forms.