

ARTICLE IX.

WHAT IS LAW?

WHAT is law? What and where is the source from which it comes? Is there more than one source from which laws may be obtained? Is there more than one kind of law? What is the difference in kinds, of value and quality?

I look in dictionaries and ask professors and lawyers, from universities and colleges. Each one gives me a different definition and meaning, not one of which makes any distinctive difference between natural law and artificial rules of action. Then, what am I to do if I desire to know more fully about this affair? Think and reason it out for myself, in my own way. This is what I find:

Man can and may make rules of action, only, but he cannot make law. Laws have always existed, and do not need to be made, but they may be found, by observation and discovery of the will and source of nature, and are the natural law and ethics, which always were, are now, and always will be present everywhere, at all times, places and in unlimited space.

There is only one source from which law can come and be obtained—the source of nature, which is from above, and by which society may govern itself equitably, justly and democratically;

it is the only true source and exact science of political ethics, and may be depended upon never to fail of exactness and of meeting every requirement in every detail and particular, which is the absolute infallible will of the natural and law.

As this is the only source from which man may be enabled to obtain the true abstractive fundamental foundation upon which law must rest, it must be founded upon justice and equity, and always pays the greatest reward when fully obeyed with equity; nor will it fail of administering the penalty when violated. For that reason it needs no force to enforce, and is the only possible way of disarmament and preventing military government by force. Is not this what special privilege and the educators have kept hidden from the people? Once installed, and the people educated, it would free them from superstition. Now, they are ever learning and yet never able to come to the knowledge of the truth, because false teaching hides this noble truth.

The dynamic power and influence of the natural law is ever present, even when set aside by substitution of artificial man-made rules, to take the place of the natural, which must always result in clash and conflict between the natural and the artificial rule and law. Of this there is no escape from paying the penalty. Is not this the Omnipresent, Omnipotent, and Omniscient God,

of itself, which is the cause of all that was, is now, and ever will be? Is it not the abstractive, fundamental foundation of all philosophy and science, upon which all must depend for action, energy, harmony and equity, material or immaterial, visible and invisible? To be out of harmony with it is but to be blind, superstitious, false and hypocritical, a mischievous worker and babbler of confusion, regardless of position occupied or of dignity assumed, or of the halo that may appear.

Man is the only animal in all creation that is able, by cunningly arranging his own rules to occupy the place of natural law, to deprive his fellow-man, brother and citizen, of natural rights. And whosoever acts and aids in denying these rights to others, by legislation or in other manner, is still only animal, though endowed with the form of man. And when he accepts a public trust and confidence bestowed upon him through the sacredness of democracy, and denies by legislation the sacred rights of private property, by inequitable taxation, then he is betraying his sacred trust; he is denying every right to himself that is sacred and dear—the sacredness of both private property and democracy, which is the most holy of holies; he is undermining the rights of his own child that may not yet be born. Is this to be created in the image of his Creator? Is it the physical body of flesh and instinct that is the man, or is it the quality and

value of the will, and love of equity, that constitute the man?

Natural laws are the only fundamentals there are, that are permanent—everlasting; that are not possible of alteration nor amendment. And when set aside by the substitution of man-made rules, natural laws will in every case be followed by penalty, which in all cases must be paid. Six thousand years of history are a record of that fact and show that it is as certain as that light follows the sun. The mandates of natural law are vitally necessary to national life and voluntary co-operation of individual life.

The second is the source from which rules of action come and are obtained, that is, from the desires and will of man, only, and most often from a minority—a few men—for the purpose of getting advantages over other men.

Rules differ from fundamental law, in that they are only temporary, arbitrary, artificial, prescriptive and often assumed, man-made and home-made. They are not fundamental nor permanent, nor can they be made so, as they are subject to change, alteration or amendment, or to be dispensed with any time a legislature meets.

To assume that man-made rules are fundamental law, would be equivalent to assuming that God is a God of caprice, whim and accident, and is contravention of Himself. Yet many of these rules are good, and desirable and must be. However, far the greater portion of them interfere

with and deprive man of his natural rights of production, exchange and equitable division of wealth, which are his rights to life and are natural, voluntary co-operation of free exchange. Violation of these rights results in poverty, want and squalor, which are at fault and are the cause of revolutions and wars, crime and the downfall of nations. On every page of history, from Adam to our time, one wreck after another is a record of that fact; and that is the creator of counterfeit politics and politicians, who have only man's form of flesh.

In order to be democratic, natural or artificial rules or laws must be sanctioned by representatives of the people as a whole, free from cliques, groups, privileged persons or combines. When artificial rules do not rest on the morals of the natural law they are false and idolatrous, superstitious and disastrous.

There is a great difference between a natural law and an artificial rule, made by and from man's will and desires. It is a great wrong to call both by the same name or term, without making a clear distinction between them, when they are so extremely different, both as to source and as to quality and value. One is a free gift from the God of Nature, dependable, equitable, just, infallible and immutable, the most absolute perfection; the others are only temporary. In many instances they are good, but in most cases they are indescribably mis-

chievous, and have made this earth a battleground and a cemetery for six thousand years.

If it were possible for man to create or make law, it would also be possible for him to unmake them; then prohibitionists could call on Congress and have the law of fermentation cease, which would bring drinking and bootlegging to a close, at once. This would be well worth while, saving millions of expense, besides the woe of thousands of mothers and children. If it were possible for man to make law, we could have chickens lay bricks as well as eggs.

Some may ask, "What is natural law?"

Honesty and reason, alone, can answer that. Each must have that within himself, as it cannot be seen with physical eyes of flesh, but can be seen only with the mental eyes of reason, as many of the natural laws do not manifest themselves with a physical body of their own accord, for instance, the law that governs mathematics, or the science of politics, or chemistry, and many others. What we see in the physical realm, that is to say the earth, animals and vegetation, is only the effect and manifestation and will of the natural law. The law, itself, can be seen or comprehended only by the mental eye of reason.

We say that two and two are four. Why are two and two four? Let us have the reason why. It does not make it true because mankind says it is so. Two and two are four because

that is the law of nature, truth, and God, Himself. Man never made that law; he only discovered it. As it did not manifest itself with a physical body it could not well be used in that manner, so he invented ten numerical characters, then gave each of them certain powers, both of form and location. Without these they could not have been used or imparted and learned by others. And he that receives this knowledge receives inspiration from the God that made him.

After this, man was enabled to use the wonderful law of numbers for his own convenience and glory. Had this not been accomplished mankind could never have risen far above the lower animals.

Some may ask, "How long have two and two been four?" Reason at once suggests the answer. It was always true; two and two have always been four, everywhere. It never needed to be made so, here, in America, or in Europe, Asia or on the planet, Jupiter, or anywhere in unlimited space or time.

Take the modern sewing-machine. The law upon which it must depend for action and results never needed to be made; it was always everywhere present. The same is true of mathematics, chemistry, the loom, gas, steam and electricity, or the radio, wireless telegraphy, or of all astronomical bodies. All are governed by the natural law. Man might have had sewing-machines and all the modern science 50,000 years

ago, as well as now, had he at that time reached this stage of discovery and understanding of the natural law, which is science. About 3,000 years ago Solomon said there was nothing new under the sun.

Here is a fact that should never be lost sight of in legislation, which is the cause of the world's trouble:

Every law of nature that ever has or ever will be discovered is endowed with two equally balanced agents, one of power and the other of force. The one of power is the constructive type of competition, which affects and works for good; the other one, of force, is the destructive type of competition, which affects and tears down and works for the bad. One or the other of these agents is always present in society. Which one of these agents will be brought into play depends on how the government raises the public taxes. When they are raised by equitable methods of taxation, then the one of power is brought into full play, which removes all unfair and unnatural restrictions from production, exchange and division of wealth, and is the natural right of man. And that will give full reward just in accordance to services of both man and nation. Full reward is a powerful incentive that is just and a lifting lever of civilization.

When taxes are raised by inequitable methods, then the agent of force which is brought into full play is the destructive type of

competition, which interferes with man's natural rights of production, exchange and equitable division of wealth, forcing man to pay over 60% of his earnings for the privilege of working, and creating armies, navies, revolution and wars, and bringing civilization down to lower levels. This is artificial man-made rule and not law.

There can be no peace, except by prosperity; there can be no prosperity except for the few, until governing and administrative power is so adjusted as to harmonize with natural ethics and divine order, which is the science of politics. Because we bring into use the science of machinery and chemistry, we must also bring into use the science of politics, for the reason that the first two of these sciences increase production, but have no corresponding effect to increase consumption, or division of this increased wealth, which leaves this great increased wealth in the possession of the few, but which confounds and debauches the three-headed form of governmental functioning bodies, the law-making the judiciary and the executive.

The new science of equitable taxation has just the opposite effect on the division and consumption of this increased wealth, which science brings to man. But the old method of inequitable taxation has the effect of concentration of the increased wealth in the possession of the few.

If we increase production we must also increase consumption; that is the will and law of nature, which is challenging man-made rule, of which the World War was a symptom of the conflict and clash between the two.

For forty years the privileged have managed to keep this late science of politics hidden from the plain people, and from themselves as well, also from party organizations and legislative assemblies. Probably they did not know, at the time, that a new generation of managers would be born, who would have to mount the stage of management, and that the new set would be left blind and dark on this matter; neither did they know that to stay and arrest equitable taxation would produce a catastrophe that would wipe the old world off from its feet, like chaff before the whirl-wind, with sudden, unexpected and abrupt end, forever, and with terrible sacrifice of life and wealth; the privileged classes have been blinded, themselves, by the judgment they placed upon others. By so doing they are unable to look or to see the abyss of their own making, which is also a trap of their own making. If correctives are not applied very soon, it will cause their downfall. The people are easily fooled, but if the attempt is made to fool them again the foolers will themselves be fooled. The sciences that have been discovered are being turned to the destruction of civilization, but the sciences that have completely displaced the

old world for the new will not permit history to repeat itself, but will have a reflex action, entirely different from what it was heretofore.

Would it not be very strange that all science must depend upon the natural law to operate, and government and civilization alone should be left out of that sphere—the realm of natural law and science? That government should be left to caprice, whim and prescript of man? It is as plain and simple as the law that straightens a string when both ends are pulled, that that is not the case.

The science of political ethics is the understanding and application of the natural law and order by which society may govern itself equitably, justly and correctly; which is the only true fundamental foundation possible for peace, prosperity and true liberty.

Man can no more make rules to govern himself justly and correctly than he can lift himself over the moon by pulling at his boot-straps. Six thousand years of experimenting ought to teach us that.

Under just and equitable conditions, where man would be free to act with security and free from fear of want, his first natural impulse and instinct would be to follow and obey the natural law and order. First, because it is ethical; second, because reward follows obedience, and third, because disobedience enforces its own penalty, never-failing and without mercy.

Artificial rules of action in nearly every case have just the opposite effect. For that reason there must be a penalty prescribed by legislation to enforce by force. In nearly every instance it interferes with man's ethical rights and pays the greatest reward when disobeyed; and when obeyed a penalty is administered to the other parties, who are innocent and must bear the burden. That is true of all consumptive taxation, tariff, income licenses and personal property taxes.

We continually hear the well educated and learned say, "What we need is more education." They often assert that the lack of education is why the evolution of politics is so slow of progress. But at the same time this same group of educators has cut out, completely, from all of the text books used in the great places of learning and in smaller, as well, everything that is equitable, applicable, constructive, just and scientific—all that is in the least way suggestive of the restoration of man's natural ethical rights, and substituted economics and sociology that are more or less a science of business, but have no relation to the science of politics. Economics and sociology are not science; they are well-written wrong prescript taught in the name of politics, to befog the mind. Economics are results; politics is the cause.

One of the most noted and learned characters that ever stood before the American people

has written and prepared a large text book for use in the great places of learning. He calls the book, "History and Practical Politics." It is fine, as to history, but as to practical politics, it is absolutely void, bunk and quackery, that becloud the minds of students and make them think they understand politics, and that it is a very intricate matter, which is not true. In reality it is as plain as the law that makes 2 and 2 equal 4.

The graduates who receive diplomas from these great places of learning do not understand the difference between land rent and interest, or between wealth and capital, and do not understand the natural law that governs rent of land, wages to the producers, and their relation to the natural division of wealth.

Is not hiding this true science by quackery, or by not teaching the science at all, far more wrong than lying is, itself?

Is civilization not now directed and guided by the highest and best learned, shrouded by dignity and a halo of education? Are professors, deans and presidents of colleges free to teach this true science? Are they not over-lorded by special privilege, which dominates all schools, and every avenue of intelligence that leads to this star of liberty? Are not the press and party organizations also dominated? Are they not of little or no education, only potters' clay in the hands of educators, who mould falsely?

Was not the command of the prophet to the teachers, rulers, preachers, scribes and priests, to "feed my sheep," given in reference to knowledge, not bread? Is not equity the Golden Rule, and did he not make clear what the abyss was, and what the penalty would be for failing in equity?

Is not equitable taxation the foundation, which must be placed first, in first's place, first, and that all remaining functionary principles must rest upon that, in order to properly function? Did not democracy create the state and nation, as a security and salvation of the individual who created them? If so, then, salvation of the individual and nation must depend upon national political Christianity in raising the public moneys in an equitable manner to pay for this work.

The present unfair and unjust conditions, created by artificial rules, in raising the public moneys were handed down by custom and tradition from Babylon and Rome, by and from the highest and best educated; but they are robbing the industrial farmer, the factory hand and the ordinary business man of over 65% on the dollar of what he produces—his rightful wages and earnings. This automatically resolves itself into abnormal land rents, which are caused by wrong methods of taxation; they spontaneously go to the wrong parties and are taken by those to whom they do not belong. This is so obscure, as to be almost an invisible mystery, because the pro-

cess does not manifest itself with a physical form and material body, therefore it is hard for the sheep to see. The educators know that. Physical things can be seen by physical eyes of the flesh, but spiritual law can be seen only by mental eyes of reason; that makes the difference.

It is easy to assess wealth, but not so easy to make wealth pay taxes. There has never yet been found a method by which wealth can be made to pay taxes, and that isn't all, there never will be. Besides, that would be wrong, if it could be done. Wealth should never be made to pay taxes. Wealth is not what is injuring civilization. The more wealth there is the better it will be for all. It is wrong taxation that interferes with the equitable division of wealth and that is doing the injury to society.

It is the monopoly of land, which is a special privilege, that interferes with the equitable division of wealth and that is injuring civilization. When we raise all the public money by taxation of this special privilege and land monopoly, only, then no one will want to own any more land than he is able to put to average good use. That will make land as free as sunshine and the air we breathe. Then the cost of land, exclusive of improvements, will be only the regular annual tax on the land, and there will be no consumptive taxes on the goods bought or sold. And what now goes to land rent will then go to wages, with no land rent nor consumptive

taxes added to the price of the goods that must be bought—which are now fully 65% on the dollar of what is being consumed. When these taxes are abolished, wages and earnings of farmers, laborers, factory workers and ordinary business men will be fully doubled. Then great wealth and money can no further injure society, because then great wealth will no longer be able to lend money on artificial land values, as the artificial values will disappear, and all unearned incomes will cease at once. Why not?

Some say that life is more sacred than private property. That is a great mistake. There can be nothing that is more sacred than private property, because that is the only thing upon which life, itself, must depend that is moral; and when the state takes private property from the pockets of private parties, for public purposes, then the state is violating the rights of property, which is life, itself. Is it worse to rob without legislation than with? Does not wrong beget more wrong? Can Congress make a wrong method right and moral?

Can there be peace and lasting prosperity until the state appropriates, by taxation, what by nature belongs to the state, and ceases taking from private pockets what by nature belongs to private individuals?

When the chief priests and scribes asked Jesus, "Is it lawful for us to give tribute unto Caesar?" and he said to them, "Render, there-

fore, unto Caesar the things that are Caesar's, and unto God the things that are God's," it was made plain that this tax is the natural public value, as he said to render to Caesar "the things that are Caesar's."

Long ago it was prophesied that the first and foundation would be the last. Every conceivable wrong that is possible to be devised by the wisest wizards has been clothed with the most beautiful phraseology, rhetoric, dignity and legerdemain, to avoid the effect of equitable taxation. It required 6,000 years of experimenting to bring man to this issue and decision between the two alternatives, whether this world should be governed by natural law or by artificial, man-made rule. The natural leads to whole life, while the other leads to certain death.

There are only Three first fundamental foundation principles to equitable government, and are as follows:

The first is the right of the people to organize the democratic state which brings the state into account to provide for this public expense in an equitable way, this involves the second fundamental, which is:

The first second foundation fundamental principle is to raise this public money, by equitable method of taxation.

The third first fundamental foundation principle, is for government, to own and to operate all natural public utilities because the law of

constructive competition will not apply to them as in private affairs.

Invisible Government and by Whom:

The Literary Digest, October 14, 1922, commenting on an article in the Philadelphia Public Ledger, by Mr. Herbert N. Casson, says, under the heading, "How British Business Dictates British Policy:

It is interesting to note an eminent British authority on business declaring that "the British people have an unwritten national policy just as they have an unwritten constitution." "This policy," continues Mr. Herbert N. Casson, in a London letter to the Philadelphia Public Ledger, "has been developed by the necessities of trade and commerce, rather than by prime ministers and generals. This British policy has never been officially made known, but it is in the background of every business man's mind and might be expressed as follows:

Britain is the workshop of the world. It lives by foreign trade, therefore, to secure and hold markets it must invest money abroad, acquire colonies and control the seas; debts must be paid; the gold standard must be maintained; forms of government do not matter; law and order must be established and revolutions put down.

The world must be made safe, not for democracy, for that is only a word, but for trade and commerce." Here Mr. Casson tells us in

the Philadelphia paper, is "the national policy of the British thinking. It is not openly stated, since in England it is not considered good form to shout one's beliefs from the housetops, but—in quiet talks among business associates and in directors' meetings, Englishmen relate and say what they really believe.

There are 75,000 joint stock companies in Britain, and they have directors' meetings once a month. So there are at least 75,000 meetings, secret and unreported, and it is at these meetings that British business opinion is best shaped and expressed."

Going on to tell us what English business men are thinking, Mr. Casson points out that as far as cancellation of war debts is concerned, the only pro-cancellation articles that have appeared in the London papers have been written by Americans, while not one British chamber of commerce or trade association has passed a resolution in favor of the cancellation of debts."

Does not this statement by Mr. Casson make clear: by whom, where and why artificial man-made rule—misnamed, "law,"—is dominated over, and how legislatures and administrations are dominated over? Is there a nation that is free from this kind of a group, wielding the magic wand of power over the plain people, in the name of democracy?

Are not the same little groups under the folds of every flag, the patriots who create slo-

gans and keep the equitable, constructive science of politics hidden from the people? And are they not the ones who are responsible for the World Wars and revolutions, which Mr. Casson says must be put down, but which they, themselves, make? Are not these upheavals caused by inequitable consumptive taxation, which creates abnormal land rents? Then the expense is laid on the back of industry to pay, and industry breaks down, and revolutions and wars are inevitable.

Can the plain people get a hearing in legislation? And if they did, few know just what is needed to be done, because of the fact that this same group of great business men double-crosses the people at every effort. Big business has control of the places of learning, the party organizations, the newspapers, and of the pulpit and every avenue of intelligence.

Armies and navies are not what make wars and revolutions; they are only the tools that the real war-makers use. Then how can leagues of nations and disarmament bring peace and war to a close? Leagues of nations and disarmament may put down revolution, which they make, themselves, and they may force the people to accept their prescription and slavery and try to make them like it, but the masters will break down, after they have slaughtered millions.

Mr. Casson tells us democracy is only a word; which is true as long as the voters do

not understand the power of equitable taxation, and government ownership and operation of all natural public utilities. When these two things have been brought into play in the game of life, there will be peace, after which disarmament will automatically take place. As long as we do not rule by equity there must be force. And he also says, "acquire colonies." Where or how did England get the right to dominate over other people and colonize them. This group to which he referred, usurped that power, did they not? There are no rights, aside of natural ethics, the true democracy.

Disarmament is not a political question, but is an economic matter. But before that can take place to any extent that will be of great consequence or even worth while, there must first be brought into play the taxation of land values, only, by which opportunities may be created, whereby the discharged soldiers may employ themselves and produce their living. Now, under present wrong conditions, the supply of labor is already overstocked. If the right course is not pursued, this same big business group may use the over-stock of labor as strike breakers and beat down wages to lower and lower levels, causing revolution and making peace impossible.

As to leagues of nations, the same group that now dictates the policy of the nations will also dictate the policy of the league of nations; the dictators are well organized and have com-

plete control, behind closed doors, in secrecy and unreported, as may be seen by the statement of Mr. Casson.

As long as the nations are unwilling to bring into play equitable taxation and governmental ownership and operation of all natural public utilities, we need not expect peace, as that is impossible. And the two fundamental principles must come first, as they are the foundation upon which the entire governmental structure must rest, in order to function properly. Equity only can bring peace and prosperity. All other efforts are foolery.

This is the natural law, ethics and equity, the only foundation dependable for peace. The trouble in Europe, at this time, and for that matter, the troubles of the entire world, are due to inequitable consumptive taxes and to the private ownership of public utilities, both of which are disobedience of divine order. When the proper corrections have been made, then natural rehabilitation will take place, automatically, and the world will have peace and prosperity.

Trying to rehabilitate Europe by great financial loans is only throwing more oil on the already consuming fires, and it will aggravate the trouble, while it is filling the pockets of restless, ambitious and mischievous workers, commonly called statesmen, diplomats and politicians; but they are not; they are merely wiz-

ards who use magic phraseology, and deception and fraud. Those who advance loans should take their own chance and risks, and not involve home nations.

When the masters of great business and combines fall out among themselves, in the strife for domination, then monarchs, kings, presidents and the majority of legislators become only push-buttons of the real war makers. All are in a position of self-defense, and must do the will of their masters in order to hold their jobs, and the sheep hurry to the slaughter, and believe themselves free.

If we had spent one tenth of the money and time in teaching democracy, and true equity, that we spend teaching militarism, there would have been no World's War—but an everlasting peace, and not deceiving ourselves, by leagues of nations or international courts, and which must come before there can be peace and prosperity.

When the door of democracy closes, the door of revolution automatically opens, as the two methods that I have described so often are the only methods whereby grievances can possibly be corrected. The civil and natural way is by democracy, and when that avenue is closed, that opens the door to revolution. Big business, dictating policies of nations from behind closed doors, in secret and unreported, is the very worst breach of political ethics. These are the one who are sticklers for all forms of con-

sumptive taxes that caused the World War, and the Russian Revolution, and also that which took place in Old Mexico. Revolutions are always caused from within and not from without, as the group now in control of the governments of the world would have us believe.

What is law? Natural ethics is the only law there are.

Would it not be strange indeed if science, mathematics, chemistry, machinery, astronomy and all of the sciences must depend upon natural law for power and results, and that politics only is left out of this realm, and is only a matter of accident, whim and caprice for man to make, juggle and prescript?