

The Source of Social Supply. A Religious---Scientific Interpretation

Of all the things that need to be born none produces so many birth pangs as Truth; yet Truth must be born, and then must grow, until the brightness of His coming sets all our hearts aglow.

THE fundamental law of which the Single Tax is the modern expression is as old as the Ancient of Days, for it was embodied in the old Hebrew law which was given to Moses on Mount Sinai. Divine intelligence foresaw that without this law, which recognized the inalienable inheritance of man in the land, man could not remain free; and so the law required that though a man might sell his land to another it must be restored to him in the year of Jubilee, which occurred every fiftieth year. So the law restored the land to everyone in the year of Jubilee.

Hear what God said to Moses concerning this matter (Lev. XXV, 23): "For the land shall not be sold forever; for the land is mine; for ye are strangers and sojourners with me." Now it is expressly stated in the context that this law was promulgated in order that all men might remain free and not become bond servants to their fellows; or, in the most ultra modern language imaginable, in order that labor might not become a commodity and be exploited by capital. Take note of this, you labor leaders and members of labor unions and cease your foolish strikes, for here is God's law made expressly for you.

Now coming down the centuries to the time of Jesus we find the only begotten Son of God teaching and explaining to Peter the operation of the old Hebrew law; the same law that was given to Moses by God on Mount Sinai; the self-same law of which Jesus said (Matt. V, 18): "For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

Peter was confronted with the demand of the tax gatherer for tribute money for himself and for Jesus (Matt. XVII, 24-27). Jesus did not say, "Peter, you had a good catch of fish last week and you must have some money at home, you better go and get it and pay the tax man for you and for me." Oh! no, Jesus never committed error nor advised others to do so. He knew the law, and knew perfectly well that taxation was a burden, and that His Father never

imposed burdens on any of His children. He knew that social supply did not come from a tax on labor, or capital, or industry, or from any tax at all, but from the unlabored operation of natural law divinely instituted; and so He said to Peter, "What thinkest thou Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" Peter saith unto Him, "of strangers." Jesus saith unto him, "*Then are the children free.*"

To understand the scientific meaning of this passage it is necessary first to know the meaning of the terms. "Strangers" are those who know not God or His law; while the "children" are those who do know God and His law and recognize the scientific relation of parent and child as applied to God and man. When we understand this we get a beautiful interpretation of Jesus' teaching with regard to taxation, and one which is in perfect accord with the Single Tax idea. As amended we read: The kings of the earth take custom or tribute from those who know not God or His law, but those who know God and His law are free from taxation, for these know a more excellent way, knowing the law.

And Jesus said again unto Peter, "Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money, that take, and give unto them for me and Thee." Here was wrought by Jesus a miracle, and Jesus never wrought such works for mere personal gratification, but only in conformity with law to explain and illustrate the operation of Truth. This miracle brought clearly home to Peter's consciousness and the consciousness of all alert Christians the irrefutable fact that social supply does not come from taxation, based on toil or anything else, but in obedience to divine law, even as this law also clothes the lilies.

Again the centuries pass, and in 1879 we find Henry George, who has been dubbed the "Prophet of San Francisco," giving to the world the present day interpretation of that same old Mosaic law which restored the land to everyone in the year of Jubilee; and this modern interpretation is scientific and exact and will accomplish that whereunto it was sent. It will abolish great unearned fortunes, and poverty and so remove from the rich the wrath of God, as expressed in James V, 1-7, and from the poor the crushing grind which poverty entails. In abolishing great unearned fortunes it will destroy inordinate ambition for wealth and so weaken the love of money, which the Bible tells us is the root of all evil; and in the last analysis it will destroy war, establish and promote permanent peace, and cause prosperity such as has never yet been known on the earth.

For 45 years Henry George and his followers have been proclaiming the law of God to this age, doing the very same work for their time that Jesus did when he explained to Peter the source of social supply. During all this time they have given of their substance to spread the good tidings of great joy which shall be to all people through the understanding of Truth and Love.

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