

labor and capital shall be set free to do their best without let or hindrance and reap the reward without any undue tribute. Such a means, very simple and very effective, well understood by students and not entirely untried is close to hand whenever the people and their statesman are ready and willing to apply it, and it is: The taxation of all capitalization, i. e., its liquid value, the monopoly, even up to its limits when necessity calls for it, and the prompt abolishment of other taxes which are now an additional burden on industry.

By taxing all monopoly value, which the protection and service of government create, the people will only be taking that which, by the law of "man's right to himself, collectively" belongs to them as a whole, and thereby strip privilege of its power. Only one mode then remains of making monopolies desirable and profitable: their utilization, the very purpose for which possession and protection were granted and guaranteed. By abolishing taxes on industry we will also be at last complying with the law of "man's right to himself, individually," expressed in the constitution of our country by the injunction that no private property must be taken for public use without just compensation.

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## GOD'S LAW IN POLITICS.

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Address Read at the Montague Street Men's Methodist Club,  
Balmain, Sydney, Australia.

By EDWIN I. S. HARDING

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In this the day of adult franchise, and popular government, it is customary to believe that the voice of the people is the voice of God.

That a measure or policy has received the assent of a majority more or less large, is a sufficient reason in the minds of most people to give it the highest sanction.

It does not occur to them, that the trite old saying, "put not your trust in princes" may be rendered, "put not your trust in governments," and that every evil that can be committed by a royal despot, can equally be perpetrated by a so-called democratic government. We shout "the greatest good for the greatest number," and applaud that motto as if it were the highest attainment of triumphant democracy—whereas the motto "Justice for all" is infinitely higher. And if men would only believe in it, and work for it in the right way, they would find it just as attainable as the other.

There is far too much disposition in our day to depend on governments. We need to learn that there are many things that a government cannot do, and that there are many more that it should not do.

It is the province of political economy to teach us what things governments can do, and what things they cannot do; also what they ought to do, and what they ought not to do.

We hear a lot about conforming to "law and order." We call those who break our laws and will not conform to the established order, Anarchists. But a senseless, ignorant attempt to overthrow the existing order, when it can be shown to be unjust, is not more criminal than a senseless, ignorant resolution to continue it; and those who oppose the abolition of injustice and wrong, are anarchists of a much more dangerous character, and are perpetrating infinitely more harm in God's world than all the other sort who ever fired a bomb.

Many of our laws were made in older times by warriors who made them in ignorance or contempt of human rights, and maintained them by the power of the mailed fist or the bloody sword; others have been made in more recent times by men equally ignorant, or contemptuous of human rights; and are maintained by the power of the ruling classes—in a democratic country, by the people.

What I particularly wish to impress, is the fact that in spite of all our talk about law and order, we are really anarchists—we have not conformed to the laws and the order of the Creator of the universe, in framing our statutes. We have not even thought if He has made any laws to guide us in our politics, much less have we tried to discover them, and still less are we inclined to obey them or to put them in force; and the result is the horrible mess we have made of our social affairs.

God will not give harmony to those who will not obey the laws of music, or crops to those who disobey the laws of agriculture, or health to those who ignore the laws of health; nor will He give social harmony and peace, and happiness to a nation that ignores His social laws.

"Some of God's laws by ancient seers,  
Were penned on sacred page;  
While some are only now discerned,  
By scholars wise and sage.—

"Some He has carved on solid rock—  
Some traced on limpid stream,  
Or vap'rous air, while some  
In fiery letters gleam.

"But all God's laws wherever found,  
Are generous and kind,  
Their Justice and their equity  
Display their Maker's mind."

There are those who are well acquainted with the laws which inspired seers have passed down to us, and they have also read Nature's open book, they have found sermons in stones, and read the midnight sky, and traced the evolution of the jelly-fish upwards, even as some think to the human body

itself. And all along the line they have found wonderful adaptability and ingenuity displayed—everything working according to law and order, and crying aloud that the hand that fashioned us—the mind that designed us, is Divine!

Why should it seem a thing incredible to such people, that God who has so beautifully fitted the bird for flying in the air, and the fish for swimming in the water, and every creature to its environment, should not have left the crown of His Creation to grope in the dark, not knowing how to arrange this world so that the plenty He showers down upon us in response to our labors, shall be sufficient to go around?

It certainly did not seem incredible to Emile De Laveleye, the famous statesman and reformer, who said:

"There is in human affairs one order which is the best. That order is not always the one which exists; but it is the order which should exist for the greatest good of humanity. God knows it, and wills it: man's duty is to discover and establish it."

Now the function of Science is to copy Nature. All our learning is at first copied from Nature's book. Like other books there are some things in it easy to learn, and some things are hard to understand. A little girl or boy can read some of the pages, while there are some that the wisest intellects have not yet succeeded in reading, and a vast deal more that human minds will require eternity to decipher.

All things in Nature's book are true, and all Nature's laws are God's laws.

Sometimes a wise man will read Nature wrong and put the wrong reading in his book, and people will be led astray by his book, until some other wise man goes direct to Nature's book and so discovers the error, and says to the people, "That writer is wrong, come and look in Nature's book and you will see for yourselves he is wrong."

Men going on hearsay evidence wrote it down in their books and spread it all over the world that a whale had so small a throat that it could swallow nothing larger than a herring, and people everywhere believed it, and theologians revised their explanations of Jonah and the whale to meet the difficulty, and thousands of good simple people had their minds disturbed by doubt needlessly.

Well, there may be difficulties regarding Jonah and the great fish now, but there is no difficulty regarding the ability of an ordinary whale to swallow a false prophet. For Mr. Frank Bullen, not content with hearsay evidence, went and consulted Nature's big book for himself, and there he found it written that a whale could swallow—not a dog, or a boy, or a man, but a horse! And the big scientific men who had written so much but knew so little about whales, went and looked in Nature's book at the place where Mr. Frank Bullen told them to look, and there they read quite plainly that Mr. Bullen was right, and they had to alter their books to make them scientific.

Now the science that deals with wealth and the laws of its production and distribution is called Political Economy, and if it be a true science it can deal

only with natural laws, and has nothing to do with acts of parliament, or the opinions of men, except to correct them. This the old economists forgot, and political economy as taught by them was full of falacies, and the conclusions they drew from their false premises were so contradictory and confusing and withal so hopeless and gloomy, as regards the condition of the masses of the people, that it was called the "Dismal Science." And men who saw the abject condition of the working classes, and consulted the current political economy to find out how to mend matters, turned sorrowfully away from it in despair.

But God who always hears the despairing cry of his children sent a man called Henry George, and he did for Political Economy what Frank Bullen has since done for natural history, in the matter of the whale's gullet; he went direct to Nature's book and found that previous writers had not read it correctly, and he gave us a new political economy in accord with Nature's laws, and as taught by Mr. George, political economy instead of being the dismal science is radiant with hope, and a study of it will bring us into closer touch with Nature's God than it is possible for any other science to do; other sciences may show forth the power and wisdom of God, but it is political economy that bears witness to His benevolence and justice.

Mr. George finds that the misery and poverty that abound in our civilization, is not due to the niggardliness of nature, as has been erroneously taught. He vindicates the Almighty from the charge of sending more people into this world than he had provided for; he shows that an all-wise Providence with benevolent foresight, had un-numbered ages ago planned and prepared this world for the occupation of man, and had filled it full of everything that could add to the comfort or well-being of the human race.

Mr. George, first of all, so that we may know what he is talking about, defines Wealth to be anything that has been produced by labor, and that has an exchange value. Then inquiring of Nature he finds that wealth can be produced by two factors, land and labor, but that in any state of society above the lowest, labor will be assisted by a third factor called capital, which is really stored up labor; and is defined as that part of wealth which is used to produce more wealth. He calls the reward that God pays for the exertion of labor, wages. And the further reward that God will give to a man who uses capital to help him in production he calls interest.

Here we can plainly see that God is the real paymaster, and that He has fixed wages. When He filled the ground with metal, and coal, and oil, and gas, and water, and planted the timber on the mountains, and clothed the fields with grass and flowers, and put cattle and sheep on them, and placed fish in the sea, and put the properties in the soil that support vegetation—He then and there decided the wages of men.

When He placed the coal in the ground He then decided how much coal could be extracted by a given quantity and quality of human labor, thereby fixing the wages of the coal-miner. And always when men exert the proper amount and quality of labor, God will give them their wages in the amount

of coal that long ages ago He decided shall reward such exertion. No laws of parliament, no arbitration court, no trade-union, no strikes, no protective tariffs, can possibly increase these wages. There is only one way in which men can get God to raise wages, and that is to bring a better quality or quantity of labor into force. And every advance that man makes in this direction will be swiftly responded to by our bountiful Father, with an increase in pay. Our Father is no niggard, and He is never bankrupt, no matter how much we improve our methods and the efficiency of our labor, He will always have the correspondingly increased reward ready for us—He encourages us to come forward and by fulfilling His conditions to claim it. What is true of coal is true of every other commodity.

One of the most patent of God's laws is that labor can produce nothing without land; no matter how skillful, or intelligent or industrious laborers may be, they are absolutely helpless if divorced from land. Land is as necessary to the life of man as the water is to the fish. Moses with a foresight that proves his inspiration, allowed property in the things made by labor, and even permitted a mild form of chattel slavery, but he forbade the land to be sold forever.

We hear a lot about the difference that obtains in the human factor in production; we are told that some men are more skillful, more intelligent, more energetic, more brainy than others, and we hear the difference in the wealth possessed by individuals ascribed to the possession and exercise of these qualities; and if we consult God's book of nature we will find that He certainly does pay higher wages to those who have, and exercise those qualities, than to those who do not.

If two men go into the bush to cut wood, the cut wood is their wages, and if one man can cut twice as much wood as the other, his wages will be twice as much; that is how God rewards extra strength, or industry. If one man is wise and takes a well tempered sharp axe, while the other is ignorant and uses a soft blunt axe, the reward of the former will be larger than that of the latter; that is the way God rewards superior intelligence.

These are natural inequalities in the human factor, and it would be thieving to take from the earnings of the strong man and give to the weak man, or from the intelligent man and give to the man who is not so intelligent.

Now if it is plain that God has made men of different productive capabilities, and rewards them unequally, in proportion to the difference in their talents and exertion, it is quite as plain that He has given all men an *equal* right to land, from which all their materials must be drawn, and on which all their labor must be exerted. For as we have just seen the difference in the ability of the worker is God's mark that there is to be a difference in his pay; and also wherever there is no interference by man-made laws, the reward to each is always in proportion to this difference.

But the Creator has put no distinguishing mark on men to show who are to be slaves or who are to be slave-owners, or who are to be land-owners, and who landless; so that we are forced to the conclusion that all men are intended



to be equally free, and that every man without distinction has an equal right to land, and consequently that all the wealth that accrues through mere ownership, should be equally divided among all men—or more correctly, should be used for the common benefit of the whole community.

This wealth has been aptly termed "communal wages," for it is a value that only attaches to land where there is a community, and it increases according to the density and intelligence and general advancement of the community, and almost in exact proportion to the needs of the community.

In a young, uncivilized society there will be small need for communal funds, and land will have a very low value; but as the community prospers and grows, there will be a growing need for larger and larger communal funds, and the value of land will correspondingly increase—showing that God intends the one to supply the other—showing that the Great Architect of the Universe foresaw our civilization, and the vast social expenditure it would involve, and in His wisdom and benevolence has provided an ever growing, inexhaustible fund with which to meet it. And for us to allow this fund to flow into private pockets is to continue a system of robbery. It is also to destroy God's plan for deciding how much each man is to be paid for his services; for it is only when men have equal access to land that it is possible to see the natural inequalities that exist. When men have equal access to what Herbert Spencer calls the "natural media," then any inequality that is not made by act of legislatures, must be due to a difference in individual aptitude, and is natural and right; it is Nature's method of encouraging the inapt to improve themselves.

We must also remember that one wrong leads to another, and because men will not "forsake their futile schemes

And learn God's social plan,  
Which ages ere He formed the world,  
His foresight drew for man,"

governments are obliged to impose grievous and heavy burdens of taxation on the earnings of labor, and this taxation is the nether millstone, as land-monopoly is the upper millstone between which the workers are ground to powder.

We allow the land-owners to steal all the communal wages—the wealth God sends to the community, and then we turn around and rob the workers of the wealth that God sends to them, as the wages for their individual activities.

Parliaments have no right to meet and discuss how to raise revenue. As God provided a lamb for Abraham to sacrifice instead of his son, so has He provided a never failing source of revenue for all possible purposes, and the duty of governments is to take this fund and decide how they can best spend it in the interests of the whole community. Not to do so, is to continue to sacrifice human beings in place of the lamb that God has provided.

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