

cultivation," rising as it rises and falling as it falls. The problem is how to raise the margin? That is vastly more important than how to make public improvements and extend the functions of government.

RELATION OF NATURAL LAW TO DEMOCRACY

(For the Review)

By LAURIE J. QUINBY

This article may not be considered entirely germane to the purposes of this periodical. But it is written by one of our sterling Single Taxers of Nebraska and it is so well expressed, and is so admirable an example of *multum in parvo* that we cannot refrain from giving it space. And after all does not the Single Tax include that philosophy of natural law and democracy of which the method itself is but their expression in government?—EDITOR SINGLE TAX REVIEW.

First, let us understand what we mean by natural law; then, what we mean by democracy.

Every student of the phenomena of Nature, whether his studies lead him into the realm of hidden things or out into the open field, concedes that Nature in all possible aspects is governed by absolute law. There is positively nothing left to chance. Every fact fits into some other fact. Phenomena fit into phenomena. Everything is the result of something. Nothing comes of nothing. Every act is a justification of another act. All is merely adjustment. These facts the student soon learns, and these facts prove to him the everlasting presence of changeless law. This is his foundation for the conviction that every deed is absolutely governed by law.

What these laws are, at least as they relate to human conduct, is not left for anyone to determine as a fixed rule for anyone but himself to follow. I cannot set down an arbitrary statement of a moral law and charge you with its violation. Therefore is the wise charge, "Judge not." What the law is, you, for yourself, must discover. Though it take you a thousand lives and eons of time, no one shall interpret this law for you. If your intelligence cannot perceive it, then its adjusting penalties you shall feel. If you are too blind to see the briars, then your bleeding feet shall smart until your awakening intellect shall perceive the law.

Not for nothing was it said, "I come not to destroy, but to fulfill the law." Not until the law shall be fulfilled shall there be peace.

Let us not always, either, think of Nature's laws as meting penalties only. They mete good for good as well as ill for ill. As there can be no such thing as vicarious atonement, neither can there be a realized happiness unless a legitimate price be paid.

These conclusions arouse the mind to considerations of democracy, and

of what democracy implies. There never were truer words set to the music of truth itself than these:

"It matters not how wide the gate,
How charged with punishment the scroll,
I am the Master of My Fate,
I am the Captain of My Soul."

If these considerations are well founded, then is democracy merely the fulfillment of the law. For there can be, in the last analysis, but two conceptions of life in its relations to government: either we shall have absolute despotism, where one man shall assume the prerogative of enacting, interpreting, and administering the law; or we shall have democracy, where all the people who constitute the social fabric shall do these things. Of course there are other forms of government, but all of them, if not wholly one of these, are merely combinations of them. Just as in architecture there are only two lines—the straight and the curved—and every structure is a combination of them, so in the affairs of men.

There can be no substitute for self. Let me preach the enlargement of the ego. He does not mount with borrowed feet or soar with stolen wings. Is the egoist an egotist? Far from it. The enlargement of the ego awakens the soul to a sense of humility. For when he fully comprehends his own responsibilities, his comprehension grasps the like responsibilities of other men. His enlightened conscience venerates the everlasting law into which his course is set. He does not seek to evade it, or to vacate it, or to cry for mercy. His resolute soul is prepared for any emergency. He knows that by this law he expands to infinite proportions, and that sometime, somehow, somewhere, shall the law be fulfilled and justice be done.

If I remain true to these statements of natural law and of democracy, then I must repudiate every religious tenet or other rule of life that seeks to instill into my mind any idea of any hierarchy, either in this world or in future existences, be they what they will. For all that we can know in this life sustains the idea that life in its every phase is consistent and harmonious. There is not one law governing the dense, material world and a contrary one affecting the realm of the soul or of pure intellect.

I am a Democrat. So is every other man and woman who aspires above the common clod. There is not a right-minded man who will deny that he is a democrat, so far as his own life is concerned. It is only when he is asked to concede the same prerogative to others that the idea of autocracy arises. No self-respecting man will publicly acknowledge that the enactment of criminal statutes is necessary to keep him within the rules of the moral law. His idea of the enactment of the criminal statute is "to protect society from the base, criminal acts of evil men." It is not necessary that I be threatened with punishment, but we must have a penalty for the other fellow. Oh, if only

we would love our neighbors as ourselves, what a heaven this earth would be!

I ought to close here, but no utterance upon these two themes can ever end. Every thought suggests a new enlargement; every enlargement, a new sphere. So, the question of democracy suggests the idea of "majority rule," and this is in itself a denial of democracy. As to this I can say only that when the philosophy of democracy shall be fully understood, even majorities will not seek to rule; for they will declare with Shelley, "The man of virtuous soul commands not nor obeys."

ECHOES FROM THE NATIONAL CAPITAL

(For the Review)

By **BENJ. F. LINDAS**

A NATIONAL DISGRACE

Washington has been called "The Most Beautiful City in America." In many respects this is far from being true. It may seem unpatriotic to say it, but landlordism has not only covered our wide avenues and streets with dilapidated and unsanitary shacks, and retained on the business streets houses that date from the War of 1812, but it has made the housing of the government a spectacle that to those who have not seen it, is scarcely believable. The following words from Chas. H. Whitaker, of the American Institute of Architects, made to the American Civic Association, are absolutely correct:

"We have a building problem in this city that is little short of a scandal. The United States pays in rent \$650,000 a year for the most ill-assorted, decrepit array of buildings used by any government on the face of the globe. Priceless documents lie exposed to fire loss, and unless some different method is speedily adopted conditions are certain to grow steadily worse."

SINGLE TAX IN WASHINGTON

I wonder how many Single Taxers have seriously considered the possibility of the National Capital becoming the first real Single Tax city of the nation.

Think what such an event would mean. From one year's end to the other the city is crowded with visitors from every section of the country. Primarily, most of these come here to observe and learn. From morning until night the public buildings are the Mecca for these travelers who are beginning to give Washington the appearance of a perpetual World's Fair. To establish Single Tax here would mean to spread its objects and teachings into every nook and corner of the land.

Then, again, every year the political forces of the nation gather here.