1934-1936

FSTC: C. A. Gaston: Scrapbook (3 of 3)

Fairhope

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the editor counts de Aryan as one of his best friends—a really loyal friend who is willing to pay whatever price is necessary to be a friend to a man he thinks worth knowing; but, as usual, de Aryan had to write in such haste that—well, let him tell it:

> "But," says Beckwith, "**IF** humanity has chosen to . . . . . ." or words to that effect. **We do not have time to find the exact quotation.**

The man gets through a prodigious amount of work in a week, and works under pressure all the time and in his haste, he misquotes, and charges brilliantly at straw men he sets up unintentionally and is quite unconscious of his ridiculous mininterpretations; and runs into open switches and derails his train of thought through lack of time to watch switch signals.

It is to be hoped that his accounts of what happens in San Diego, which are so eagerly read by his admirers, are more accurate than this reckless comment upon what is going on in Stockton.

For example:

He quotes Beckwith as saying that, **if by some accidental choice made independently of the understanding,** mankind had treated land value as common property and collected the rent instead of taxes, there would never have been any depressions, peace would have prevailed instead of international strife, and there would have been no race problem.

Regardless of one's ability to agree with the statement, that is clear enough as a matter of English. It would seem impossible for any one to be so busy that he could misinterpret that.

Yet here is de Aryan's astonishing comment:

> Anybody who claims to be a "scientist", but professes that he does not know why the present vogue of appropriating land values by certain individuals is in practice and has been taught for thousands of years, is a mighty ignorant "scientist". For science means positive knowledge, not guess work.

Now how did de Aryan jump **that** switch **that** way and get way over on **that** track? Who said anything about **why** humanity went the **other** way? Where did de Aryan get the idea that Beckwith had said anything at all about **why** humanity has done **any** thing, or that Beckwith had mentioned, or had even suggested such a thing?

Another case in point is his misrepresentation in the following comment upon Beckwith's views:

> His idea of the universe is that even though there is a central LAW, a unity of government throughout all realms, still he claims (Here de Aryan is dashing off ideas in such mad haste that he cannot take time to be accurate.—L.D.B.) that moral law and physical law are working independently and not interdependently. He states that an automobile will run just as well for an immoral as for a moral man; that two and two will be four for a crook and for an honest man; that, therefore (And here de Aryan disregards the switch signals though they are in plain English, and runs into another open switch and jumps to an entirely different track and runs off in an entirely different direction.—L.D.B.), it does not matter whether the individuals in certain groups (called society) are crooks, or not, the abstract law governing society protects society just the same, "scientifically", if—and here comes the big if—IF the law is followed. But if one breaks the law, of course, we have economic misery.

That this is a misinterpretation is immediately manifest to those who are familiar with the standards de Aryan thinks he is interpreting. That this is a misrepresentation will be demonstrated below; but, for the moment, let us follow de Aryan:

His very next paragraph, page three of his issue of November 19, contains another example of his unreliability as a pilot; for he again jumps the switch and goes off in an entirely different direction—apparently quite unconscious of the fact.

He says:

> Beckwith ignores the fact that while the automobile will run for the immoral man as well as the moral man, it will run into the ditch with the drunkard at the wheel . . . . the immoral man murders others with that automobile, the moral man gives them enjoyments and benefits.

Now who said anything about **where** that automobile would go? What has that got to do with the mechanical performance of an automobile engine?

Will not de Aryan agree that a gun will shoot just as well for a drunken man as for a sober man; or would he jump the switch and plunge into a discussion of the **marksmanship** of drunks, and argue that **a drunk does not aim as steadily as a sober man?**

Editor de Aryan has been insisting that Beckwith learn to stick to his last; editors who, like de Aryan, cannot stick to one subject through a paragraph of twelve lines should cultivate concentration before they offer advice to others on that subject.

Here's another example of the pitfalls de Aryan falls into because of his habit of rushing through the day as as he does, too busy to capitalize on his ability. He says:

> Beckwith does not realize that the very act of complying with natural law in society IS MORALITY; and the act of ignoring it is IMMORALITY. And that no social economic law applies benificently except to the extent that the individuals in the group decide to apply it that way.

Note how the man has again jumped the switch. The morality of the individual is such an obsession with de Aryan that he could not keep his mind on the science of economics long enough to write those fifty words!

In spite of his good intentions and his belief that editors should stick to their subjects, his mind again played that same prank on him and jumped through an open switch and started off down another track.

The alert reader will note that de Aryan mixes up hopelessly two distinct concepts. One is the scientific law and the other is the moral effort that he thinks is involved in obedience to that law, or the moral benefit that one derives from the act of obedience.

These last two **are** as he says, matters of morality.

But it is de Aryan, not Beckwith, who is discussing them; Beckwith has not discussed them, nor mentioned them. When Beckwith is writing on economics, he is not interested in such irrelevant matters and he does not let his mind wander that way. Unlike de Aryan he is able to concentrate upon the matter of economics and leave morals and morality out of his consciousness. Beckwith's mind does not run into open switches like that and lead him and his readers off on wild goose chases as does de Aryan's.

In a former article it was suggested that what de Aryan lacks is the power of abstraction. Specifically, the power **to separate the concept of a law from the concept of the individual subject to that law and from the concept of that individual's attitude toward the law.**

Says de Aryan:

> We repeat again what we have said so often about Beckwith—let him keep to his last . . . . Beckwith is able to develop the science of economics correctly . . . . But when he invades the real of psychology, religion, universal and moral law, practically every word he utters is pure agnostic nonsense.

The amusing thing about that is that Beckwith has not written a sentence relative to psychology. He has not mentioned the subject. He is not interested in it. Editor de Aryan is commenting on the "straw men", those figments of his imagination that are created by his feverish effort to comprehend things without taking time to examine them.

As for religion, the only references to religion in these columns have been protests against the sacrilege and the blasphemy involved in the acceptance by church people of the NRA, the AAA and other forms of planned economy; and the defense of Deity against the imputation of ignorance and incompetence that is involved in the current teaching of what passes in the schools as economics.

Readers of this paper may follow their own bent in the matter of religion and psychology. The editor is not interested. It is de Aryan's lack of time to be scholarly and his inability to stick to the subject that has misled him here.

Oddly enough, it is de Aryan who has been accusing Beckwith of being unable to stick to his subject. Last fall he published the complaint that Beckwith is unable to—

> stick to one line of thought . . . but has to mix in his own speculations as to moral and social effects.

Editors who live in glass houses should not throw stones.

HE SHOULD NOT JUDGE GOD BY HIMSELF

In commenting on de Aryan's lack of comprehension of htings economic, in The Forum, page (Corrected) 2840, said:

> The inability of de Aryan to understand how God provides for society without sacrificing the freedom of the individual to choose between right and wrong is no reason for thinking God is incapable of making that provision. De Aryan should not impute his own lack of comprehension to Deity . . . .
>
> The problem that so baffles de Aryan was no problem at all for Deity. All that was necessary was to establish the science of economics to govern civics, politics, industry and statecraft, **leaving the individual under the moral law**, where he could take all the time necessary to develop will power without bringing suffering on others.
>
> **By this dual control** it becomes immediately possible to have wholesome civic conditions, clean politics, industrial justice, and world-wide peace . . . .

Now comes de Aryan, rushing through a heavy day's work, confessedly lacking time to look up the quotation, and tells his readers that Beckwith teaches that "the moral law and the **physical** law are working independently and not interdependently."

In the first place, Beckwith has said nothing at all about the moral law and the **physical** law; he is not interested. He was discussing the moral law and the **economic** law.

In the second place, Beckwith neither said nor implied, nor does he believe that these work "independently and not interdependently". He does not believe anything of the kind; for he holds that these are merely two departments, so to speak, of one universe, which is of necessity co-ordinated throughout and interdependent throughout.

In spite of Friend de Aryan's error in jumping to a contrary conclusion, Beckwith knows as well as de Aryan that compliance with natural law IS morality. But what of it? We are not discussing morality!

We are discussing economics. But in all these discussions de Aryan sooner or later jumps the track and rides his moral hobby and sermonizes about the moral duty of the individual. Beckwith would agree with him in what he says along that line, if he had any occasion to discuss that subject; but that subject is taboo in these columns. This paper is dedicated to the science of economics.

Beckwith refuses to litter up his columns with discussions of morals and psychology and the petty vengeance of assessors and district attorneys or any of the 1001 other things that loom so large in the view of a moralist like de Aryan. Beckwith sticks to the science of economics. Even when correcting de Aryan's misrepresentation, he is careful to play up the man's aberations as horrible examples of the unreliability of thinking when it is based, not upon scientific principles, but upon the variable mandates of the moral law.

THE DUAL CONTROL, de ARYAN "MUFFS" IT

Editor de Aryan, by this last article of his, furnishes convincing proof that he has not grasped the idea of the **dual control** presented in The Forum page (Corrected) 2840 and No Taxes 297, 298, in which it is shown that the moral law is for the government of the individual **and the natural laws of economics for the government of society.**

> even though there is a central law, a unity of law throughout all realms . . . . it does not matter whether the individuals . . . . are crooks, or not, the abstract law governing society protects society just the same "scientifically" if the law is followed. But if **one** breaks the law, of course, we have economic misery.

That is a mistatement and a false presentation—due, of course, to de Aryan's habit of doing "on the run" what real thinking he does. He hasn't time to be scholarly. He gets by, when he does, because he is so exceptionally clever and quick-witted.

The student will detect the inconsistency into which the man has fallen.

He is betrayed by that little word "one".

He says that "if **one** breaks the law we have economic misery".

If he had his economics on straight, he would see that that statement is an absurdity on its face and convicts him of ignorance of even the most elementary principles of economics.

ONE person cannot violate an economic law.

Even if that were thinkable, no conceivable act of ONE man could result in **economic** misery.

Economic law is not a matter of individual conduct.

Economic law does not apply to individuals.

Economic law applies only to **society.**

The moral law, however, does apply to individuals.

The two realms and the two laws are as distinct as the heart and the lungs, and as the law of gravity and the law of heredity; **and yet they are as truly coordinated in one set-up as are our various vital organs and our various instincts.**

Editor de Aryan has yielded again to his obsession for thinking in terms of **morals.**

The result of anything that ONE man can do is limited to that ONE man and those directly dependent upon him; **luckily, Nature has been wiser than de Aryan and has hinged the economic security of society, not upon the in-**

dividual conduct of individual men, but upon the course adopted by SOCIETY.

Whether or not this or that individual is a crook has no more to do with our economic conditions than it has to do with the law of gravity and the tides. It does not matter, even if the crooked individuals are officials, their crookedness has no more to do with economic conditions than with the phases of the moon. Economic conditions are determined, not by the conduct of individuals, but by the practice of **society.**

Nor is it true, as de Aryan says, that the beneficent results of economic law depends upon—

the extent to which the individuals in the group decide to apply it that way;

for economic law, like the law of gravity, operates independently of the **conscious** cooperation of men.

Men who ignorantly and unknowingly act in accord with economic law are just as much benefitted **economically** as those who do the same things from a sense of duty —although de Aryan would be right were he to say that they are not equally benefited **morally.**

The situation is exactly like a similar situation involving the law of gravity. Men who unwittingly stand in a given spot, either of danger or of safety, are killed or saved regardless of the fact that they acted unwittingly?

Nor has morals anything to do with that result.

The situation with respect to the natural laws of economics is identical with this which exists with respect to the law of gravity. We are under a dual, or bi-cameral authority, de Aryan, not a one-chamber government.

How The States Stand

Below is the standing of the state quotas, up to and including the last issue of this paper.

As previously explained, the quota calls of 37½¢ per week for each congressman in the state.

STATES PAID UP

Arizona
Nevada

STATES IN ARREARS

Delaware	$ 80.00	Tennessee	540.00
Wyoming	88.00	Kansas	543.00
New Mexico	90.00	Iowa	545.00
Vermont	93.40	Kentucky	547.50
Oregon	110.00	Maryland	549.00
Maine	170.00	Oklahoma	551.00
Rhode Island	176.75	Arkansas	553.00
New Hampshire	182.25	South Carolina	560.00
Utah	184.50	Mississippi	551.00
North Dakota	186.75	West Virginia	560.00
South Dakota	186.75	Louisiana	720.00
Montana	186.75	Alabama	694.75
Idaho	186.75	Georgia	925.00
Colorado	297.50	Wisconsin	930.00
Nebraska	450.00	North Carolina	1,027.15
Florida	460.00	California	1,030.00
Connecticut	510.00	Indiana	1,115.00
Washington	520.00	Missouri	1,190.00
Virginia	530.00	New Jersey	1,215.00
		Massachusetts	1,232.80
		Michigan	1,517.00
		Texas	1,570.00
		Ohio	2,220.00
		Illinois	2,421.00
		Pennsylvania	2,998.00
		New York	3,584.00

IN MEMORY OF FRANCIS MAGUIRE

"The second edition of my pamphlet, 'The McNair Five-to-One Plan', written by John C. Rose and dedicated to the memory of Francis W. Maguire, is now available at 10¢ the copy. Address the author, John C. Rose, 725 Bakewell Bldg., Pittsburgh, Pa.'

This plan proposes a further extension of the Pittsburgh plan as a still closer approach to the Georgist plan.

SHALL WE SAFEGUARD CIVILIZATION?

The following is the text of a card prepared for circulation by an old Georgist, Louis F. Weston, of Cambridge, Massachusetts.

If you belonged to a corporation and discovered that some of the corporation's income was being embezzled, would you do something about it?

The United States is a corporation.

Every year, several billions of dollars in land-rents go into the hands of less than ten per cent of our population, who do not earn this huge sum. Therefore, the producers of wealth are robbed. Our method of taxation is the cause.

The rental value of land is due to population and its activities. The people as a whole produce that value. It grows as population increases, especially in cities.

Naturally, the community has the moral right to the value it creates. The mistake is made of permitting a few to take this value, causing wild speculation in land sites, upsetting economic stability.

The result—burdensome taxes are levied on the majority of the people. But, all taxes could be abolished, the burden removed, if land-rents were used to pay public expenses.

This eminently just plan would release much land held for speculation, and give general employment; and each would receive the full reward of his exertions.

How is our corporation going to act?

LOUIS F. WESTON

"Have read your 'Physiology of The Body Politic' and deem it the clearest and most complete exposition in simple language of the teachings of Henry George that I have ever read."—R. B. BRINSMADE, San Luis Potosi, Mexico.

Engineering And Economics

In a recent discussion with Prof. Ordean Rockey, of the University of California, Editor de Aryan, of **The Broom**, San Diego, (page 3, issue of December 17), contrasted the professor's view that

> in the field of government and politics, no human being can be entirely sure when, if ever, he has arrived at ultimate and unassailable truth. This means we must always seek and experiment,

with de Aryan's view, which he states thus:

> I wish to present my attitude for your comparison. I look upon the whole universe as a perfect engineering scheme in which every factor is definitely determined. In this way we derive the knowledge which then is worked out into a science of astronomy, physics, chemistry, etc., where everything can be ascertained if one is only patient enough to fix the factors involved and follow the rule. Basically it is a matter of mathematics in all these departments of the universe, for we always deal with matter, forces, positions and relationship. Therefore we can always check our guesses and calculate and ascertain the correctness of our estimates within very small margins of error, so that for practical purposes we can agree and even see the same.
>
> If this were not the case no engineer could construct any building, bridge, machine, etc. This is what one calls the science of engineering. We all can ascertain the underlying factors through laboratory experiments and then apply the results on commercial scales. Just a plain matter of correct observation, deduction and honest mathematical calculation. This in the realm of matter and forces.
>
> In political economics we also deal with matter and forces. The unstable factor is the ignorance of the politician. If the politician were to try to determine the load capacity of a bridge by a vote of the Senate, do you think that the bridge would be built scientifically and within the safety factor? But when the politician determines the economic machinery, actually regulates the economic machinery by a vote, instead of by the truth in the case regardless of the factors involved, what could one expect but the chaotic conditions where the guess of one ignorant person is as bad as the next. This is what you seem to convey to me in your letter when you say that in the "field of government and politics, no human being can be entirely sure when, if ever, he has arrived at ultimate and unassailable truth."
>
> You cannot say what electricity is, the ultimate and unassailable truth thereof, but did this prevent us from building dynamos and calculating exactly what load they would carry? You do not know what makes the earth go 'round and keeps you on the earth, from flying into space; you merely use a term for it, Gravity. But you have been able to figure out mathematically to the fraction of a second when the earth will be in a certain position to the sun.
>
> I want to show that ultimate and unassailable truth is not a condition sine qua, none may figure out for practical purposes what is needed to accomplish a certain result. And this same rule I apply to government, politics, whenever it deals with economics.

OUR READERS SAY

"Dear Br. Beckwith: How I wish I could send you my professional dues, which as a teacher I have to pay: Journal of National Education $2.00, State Educational Journal $2.00. to our city organization $2,00, to the County 25¢, the expenses of compulsory attendance at state institutes, and then the forced donation to the Community Chest."—From a Teacher. (In addition, the editor knows teachers who have been compelled to "volunteer" to take leave of absence for six months or a year and to lose that salary as a further donation to the rent-takers.—Ed.)

LAMB SAW THE NEED BEFORE THAT

W. D. Lamb, of Chicago, writes that before he ever heard of Henry George he discovered that land held by speculators in parts was really not worth a dollar an acre to society; that he was already known in

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his locality for his views on land when a carpenter friend of his told him he should read a new book by Henry George, as George "talks about as you do".

Concerning the present outlook, Lamb writes:

I fear that Roosevelt will prove a flat failure as president. Brain trusters are people busters. They do not see that true Americanism means freedom — freedom and then more freedom — freedom in every possible direction.

G. J. Knapp On The Townsend Plan

Criticised for opposing the Townsend pension plan, Editor G. J. Knapp, of **The Colorado Tribune,** has made this telling reply:

". . . . . Last summer dozens of pensioners pestered me for months, wanting me to 'write up' and 'denounce' Commissioners Goss and Kouns for allegedly taking $3000 out of the pension fund and applying it to other uses. 'They are grafting on us; they are taking what belongs to us; they are taking our pension money,' the old timers dinned into my ears daily. They called it 'graft' and called the commissioners 'grafters,' for taking what they conceived to belong to the pensioners.

"Since then, dozens of these same pensioners have become peeved at me for refusing to advocate the Townsend plan.

"They became peeved when I said to them: 'Last summer you wanted me to denounce Goss as a grafter for allegedly taking something that belonged to you. Now you want me to take something that belongs to someone else and give it to you; you tell me you can and will elect me to Congress if I come out for the Townsend plan to give you $200 a month apiece out of the earnings of others. When as you claim the commissioners took $3000 from you, you called it graft, and now you want me to take two of three billion dollars a month from people who earn it and turn it over to you for nothing. You object to the commissioners taking $3000 from you, but you want me to take twenty-four billion a year from the earnings of somebody else? If the commissioners were grafting when they took (as you claim) $3,000 that beolnged to you, what would you be doing if you took two or three billions a month that belongs to others by reason of the fact that they earned it?

"It's the same old story, Judge Crossman: if the other fellow unjustly or without earning it, takes something from me, its graft; but if I unjustly or without earning it take something from the other fellow—of course 'that ain't graft'.

"Judge Crossman: Graft is graft, and I am no more in favor of the poor grafting off those who earn. than I am of having the rich graft off those who earn; or the rich grafting off the poor.

". . . . . There is only one basis upon which any aged person can ask for old age pension as a matter of justice.

"Each of these 8,000,000 old age pensioners, by his or her presence and activities, added approximately one thousand dollars to the land value of this country. A damnably rotten and unjust tax system not only took away from them, year after year, the annual yield of the land value they produced, but on top of that, compelled them to maintain the government by means of taxes on their food, clothes and homes, and on everything they touched.

"In other words, throughout their lives these old people have been denied that which they produced, to-wit: their share of the value of the natural God-given resources of this country. A rotten tax system took those values away from them and handed them over to the Rent Racketeers and Monopolists who did not earn them. And in addition, this rotten tax system . . . took from them a large part of the products of their toil to maintain the government which robbed them of their share of the annual yield of the nation's land values, that they produced by their presence and activities.

"On this basis alone—that they have been doubly robbed throughout their lives of that which they produced and which rightfully belonged to them, can any old age pensioner now ask for a pension as a matter of justice.

"But that is something that Dr. Townsend probably never heard or thought of. If he had, he wouldn't be proposing that still more of the earnings of other victims of the same rotten tax system be taken from them and given to the aged, while the Rent Racketeers and Monopolists continue to prey upon both the aged and those whom Townsend would gouge.

"These aged people, like all the rest of us, added $1000 apiece to the value of the land of this country. They produced it, and it is rightfully theirs. Let them demand a pension on that basis. Then they will be asking only for what, as a matter of justice, belongs to them. Aside from this, they have no claim upon others as a 'matter of justice', to use your phraseology.

"Let them demand of the government that those who have robbed them throughout a lifetime — the Economic Rent Racketeers, the land speculators and monopolists of natural resources—be made to disgorge part of their loot now for the benefit of those whom they robbed, instead of asking the government to rob others for their benefit. . . . ."

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Significant News of the Week

THE PROSECUTION WAS OPENLY JUBILANT

The public's interest in the Lindbergh baby and the general horror felt at its death gave the Hauptmann case a publicity value seldom if ever equaled and never exceeded. Because of this publicity the public has been learning how completely the American courts have broken down and that, as a result, they are no longer courts of justice.

It has been made very clear that justice is not by any means the chief consideration in the conduct of an American court. A trial in an American court is no longer a process for sifting evidence and discovering the truth, for clearing the innocent and bringing the guilty to justice.

Instead, a trial is a game.

Both sides contend for points.

It is a contest of skill, in which the prisoner and his rights serve merely as the ball to be batted hither and yon by players who have professional reputations (or political aspirations) at stake.

Even the hope that, at least, the judge could be excepted from this sweeping verdict was blasted before the case ended.

The verdict against the trial judge was rendered in the two following reports by the press:

1. That during the summing up by the Defense, the judge busied himself opening his mail; but during the summing up by the Prosecution he gave the closest attention.

2. That the Prosecution was openly jubilant over the tone of his charge to the jury, which supported the Prosecution's theory of the crime and echoed its aspersions upon the character of the Defense witnesses and testimony and, thereby, made a verdict of guilty certain. That charge fell short of an order for conviction only in form and letter. The Prosecution was jubilant over its spirit—which was more serviceable to its purposes than a formally directed verdict would have been.

The significance of this will be clearly sensed by the alert student of economics; for he understands that in Crusoeland, channels of publicity are controlled by the House of Crusoe; that the House of Crusoe controls in a republic by making the voters think they think what they are desired to think; that just as it is impossible for the schools to be educational institutions and for the churches to be religious institutions, so is it impossible in Crusoeland for the courts of justice to be interested in justice.

Men are free only when, where, and as they have free access of free land. That we no longer have; hence we are no longer free—and that means that our courts are no longer courts of justice, because the judges are no longer free men.

Under the circumstances, the trial of Bruno Hauptmann was not an investigation of the question whether or not the man is guilty—it was a carefully staged lynching.

No leader of a mob of lynchers ever went to greater extremes of criminal incitement than did the prosecutor in the summing up of that trial—and certainly no leader of a lynching party ever before was allowed six hours for his incitement and given such a respectable setting for his effort.

It is said the prosecutor expects to be elected governor of New Jersey as a result of his success in this case. If he is, it is to be hoped that a correct verbatim report of his plea of incitement is of record that future generations may know how low our morale had fallen by January, 1935.

The student of economics understands that there are two classes of crime—one that maintains payrolls and pays a rent rake-off to the House of Crusoe, and one that does not.

Kidnaping does not. It has, therefore, no friends; and the House of Crusoe thinks it a waste of tax funds to hold tri-

als for kidnapers. Lynching saves the expense of a trial and —leaves just that much more for the rent collector.

SUNNYVALE RENT IS COLLECTED IN CALIFORNIA

Even the loss of the Macon has signifcance for the student.

Students of economics should not overlook the significance of the act of the governor of California in appealing to the federal government not to abandon its dirigible program.

No one claims that the governor of Colifornia knows anything about dirigibles; and it is admitted that many who have made a study of the question are convinced that the program should be abandoned.

The merit of the dirigible is not the issue—not in California.

What does count in California is the fact that the home base of the Macon is at Sunnyvale, California; and the rent paid by the navy men stationed at that base is collected in California—and also the rent paid by the dealers and others who live off the Sunnyvale payroll.

Whether dirigibles are practical or not—and how many men are lost periodically by the wreck of a dirigible is—shall we say a minor matter? At any rate that rent is collected in California and the California House of Crusoe is much interested in the continuance of the Sunnyvale rent rake-off.

As a governor committed to the policy of relieving rent-takers, Merriam is doing the normal thing. These Sunnyvale rent-takers are in dire need of relief.

THE FACT THAT BOTH ARE RIGHT PROVES THAT BOTH ARE WRONG

Convincing arguments are advanced, both for and against each side in the debate over the question whether the President should adopt the pauper scale of wages or the prevailing wage scale.

Employers say that, if the prevailing wage scale is paid for loafing on relief jobs, that private business will be ruined and Labor says that, if the government sets a lower wage for its work, this will become the prevailing scale. Both are right.

That is characteristic of unscientific programs—there is no positive standard and one guess is as good as another.

In science, there is one correct answer—and when it is discovered, it is recognized as the answer. No one debates issues with Nature. Not only is her word law, but it is so recognized.

WHY BLAME ROOSEVELT FOR INCONSISTENCY AND BROKEN PROMISES?

The President does not believe there are any natural laws of economics. Accordingly, he has no straight-edge, no plumb line nor standard by which he may know right from wrong—he is compelled to do, as he frankly admitted at the outset that he would do; namely, guess and guess again and alter his policy each time he makes a new guess.

Consistency is impossible for such a man; nor is it possible for such a man to keep faith with any one—not even himself.

STRAWS SHOW WHICH WAY THE WIND BLOWS

"At the request" of the private street car line of San Franco, the city is to permit the operation of one-man street cars.

No doubt this will be followed by the adoption of one-man street cars by the city-owned system.

The significance of this news lies in the fact that Organized Labor is unalterably opposed to one-man street cars; and San Francisco has long been controlled by Union Labor.

That control is weakening. Labor is losing its grip. The A. F. of L. is on its way out.

This had to come. As population increases and land becomes more valuable, the power of the landlord increases and the power of the Fridays, organized as well as unorganized, grows cruelly less and less.

OF COURSE THERE IS COMMUNISM IN THE SERA

Any one who will carefully analyze the relief situation will see that it is based upon the same assumption upon which Communism is based.

The whole recovery program is based upon this same Communistic assumption.

It is inevitable that the government will be confronted in the administration of this program with manifestations of the Communistic spirit. One cannot teach Communism without being embarrassed by Communism.

But Think Of The Money We Make!

Evidence continues to accumulate showing that drunkenness is on the increase and that drunken driving is becoming a serious menace.

But nothing venture, nothing have!

We can't get millions of liquor revenue from the liquor busines without paying the price.

And the landlords need the money!

They are not taxed by the federal government, but they want highways, harbor and river improvements, and many other things that cost millions.

The money must be raised some way.

What if a few thousand innocent people are slaughtered every year by drunken drivers. As Napoleon said, we cannot make an omelet without breaking eggs.

There are three ways of reducing highway accidents that are never mentioned by those responsible for the ballyhoo on that subject—and, of course, there is a reason for this silence.

One is the removal of all taxes from cars, car parts, gasoline, garages, etc., and thus releasing for the proper care of cars, or for replacement with new cars, money that is now filched from the public to enrich those whose land is developed by the highways.

Another is the double-tracking of all highways, so that all highway traffic would be one-way traffic.

The third is the removal of all taxes from booze, so that no one would be tempted to encourage the liquor business for the sake of the revenue produced from it.

Remember! Land is not taxed by either the state or the federal government!

The Editor's "Pension"

Below is the standing of the state quotas. These quotas call for 37½¢ per week for each congressman the state may have. Because this is still a pioneers' task, proper support has been lacking. But these quotas are being charged up in full and the amounts carried forward in the belief that, as the teachings of this paper are better appreciated more and more help will be rallied. This paper champions the cause of Labor AND Capital against the threat of Socialism and Communism and is entitled to the support of what is called Big Business—with the understanding, of course, that this expression does not include the activities of landlords, but is limited to those interests, large or small, that depend upon the **security of the wage and interest funds.** One way that these quota accounts may be liquidated is by bequests left for that purpose by persons who wish to make sure that their money will be used for the betterment of humanity after they themselves have departed this life.—L. D. B.

STATEMENT
(TWO WEEKS)

Quota	$314.96
Received	46.50
Deficit	$268.46

STATES PAID UP

Nevada

STATES MAKING GAINS

California	$7.50

STATES IN ARREARS

Arizona	$ .05
Delaware	80.75
Wyoming	88.75
New Mexico	90.75
Vermont	94.15
Oregon	112.25
Maine	172.25
Rhode Island	178.25
New Hampshire	183.75
Utah	186.00
North Dakota	188.25
South Dakota	188.25
Montana	188.25
Idaho	188.25
Colorado	294.50
Nebraska	452.75
Florida	463.75
Connecticut	513.50
Washington	524.50
Virginia	536.75
Tennessee	546.75
Kansas	548.25
Iowa	551.75
Maryland	553.50
Kentucky	554.25
Arkansas	556.25
Mississippi	556.25
Oklahoma	557.75
West Virginia	564.50
South Carolina	564.50
Louisiana	726.00
Alabama	701.50
Georgia	932.50
Wisconsin	937.50
California	1,022.50
North Carolina	1,035.40
Indiana	1,124.00
Missouri	1,198.75
New Jersey	1,225.50
Massachusetts	1,244.05
Michigan	1,529.75
Texas	1,585.75
Ohio	2,236.75
Illinois	2,441.25
Pennsylvania	2,953.50
New York	3,602.75

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The "Authorities" Are Now Saying It

In No Taxes In 1933

The "New Deal" will fail.

The unthinking are everywhere deceived with respect to Roosevelt's "New Deal".

Like "rube suckers" at the State Fair, they are being fleeced.

In many cases they are being buncoed because they are so sincere in their desire that men get a fair deal.

The only thing that will have been accomplished will be that those victims of landlordism who are not yet in distress will have been forced to divide what they have saved with those who have nothing.

The effect of this policy will be to delay the final crash and the complete bankruptcy of all industry until all the savings of the more fortunate operators have been put into the common pot and used in this Communistic deal.

The "New Deal" is a leveling down of the victims of our stupidity—it is not a correction of our policy.—THE FORUM, June 29, 1933; NO TAXES, July, 1933.

The people are going into this thing with enthusiasm. But while this makes for success with plans capable of being carried out, it will make the danger just so much greater when the people realize that the NRA has failed and that they have been deceived by false hopes.

If a nation can lift itself by its bootstraps, we are going to be lifted clear out of this depression.

When the NRA fails the people will have been permanently cured of the delusion that human codes have any effect in economics.

Once that lesson is learned, we shall all turn to the study of economics."—THE FORUM, July 27, 1933; NO TAXES, August, 1933.

Heard Often In 1935

In January, 1935, the nation's leading "economists", sociologists, statisticians, and political "scientists" gathered in Chicago to attend meetings of a dozen learned societies. The president of the American Political Science Association, Walter James Shepard, said:

"The ideology of the New Deal is illogical, inconsistent, and turbid. Its program is a mass of undigested and contradictory experiments. It veers first to right and then to left. It embodies in its personnel men of the most divergent views . . . If there is any leadership in the New Deal it is in the leadership of mounting one's horse and dashing off in every direction at once."

The president of the American Statistical Association, Frederick Cecil Mills, professor of economics at Columbia, said:

"The ship of the New Deal is not manned exclusively by Galahads . . . . Under fair skies this might be tolerated. It is the form of social suicide today."

Research economist, Lewis L. Lorwin of Brookings Institute, said:

"In relation to Labor the NRA may be said to represent a bundle of missed opportunities, halfway compromises and unpremeditated achievements."

James Waterhouse Angell, son of Yale's president, James Rowland Angell, said:

"The rising public debt and governmental inflation, which the process of pump-priming almost inevitably carries with it, are precisely the factors best calculated to destroy private confidence and to discourage private business recovery."

A Court Decision

Experience is a hard school, but some people will learn in no other.

Some years ago, a case was decided in the California courts which resulted in a decision by the Supreme Court to the effect that the waters of a stream are the private property of the riparian owners and that these owners have claims for damages against any one who in any way interferes with the normal flow of water past these owners of the banks of the stream.

A REDUCTIO AD ABSURDEM

Under that decision one would be subject to a judgment of damages were he to interfere in any way with the prevailing winds and were in that way to lessen the rainfall on the watershed of the stream and so diminish the flow of water past a riparian owner, **regardless of the question whether or not that riparian owner were making use of that water.**

This is the only way some people can learn—they seem incapable of reasoning.

This silly law was, of course, a perfectly logical extension of the claim that land is private property; and it has proven to be an effective way to expose the stupidity of that theory.

Of course the law was too stupid for patience; but it was the law and it had to stand until changed.

Now the first change has been made. An amendment to the state constitution now requires that the riparian owner prove that he is making a proper use of the water—otherwise he cannot claim it.

Of course this law is, in some ways, even worse than the other; because it injects into the law an unknown and unknowable factor. Who, for example, can say what is or what is not a reasonable use of water?

It was once ruled by an Ohio school board that the use of a school house for the purpose of discussing a railroad project is not a proper use of school proverty. The board piously declared that, if it were proper for people to travel at the frightful rate of fifteen miles an hour, this would have been set forth in Holy Writ.

What will happen now is that the courts will rule that what the Machine proposes is a proper use of water and what others propose is not proper. The people will soon get tired of this new law.

Gradually they are being forced in the direction of the correct solution, which is to repeal all water laws and to depend for control of the situation upon the collection of the rent—collecting that instead of taxes.

Then people will be free to do as they please—subject only to the requirement that the State is to have whatever rent is developed as a result.

The beauty of this is that it will put an end to all mo-

nopolies, stop corrupt political practices, put an end to all conspiracies, stop the commercializing of vice, stop the Labor-Capital controversy, stop racial friction, and stop war.

The reason for this is that, when men are denied rent and limited to wages and interest, no one can get anything at the expense of any one else.

Economics And The TVA

A reader of **The Jeffersonian Democrat**, Jackson Mississippi, writes that paper:

> I note that you are vehement in your denunciation of the TVA enterprise.
>
> Permit me to congratulate you upon your clear discernment of the principle involved. The same principle of justice which calls for one's advocacy of the single tax demands condemnation of the other.
>
> Failure on the part of those who indignantly deny that they are Socialistic or Communistic to grasp the basic principle is largely responsible for our present drift toward a communistic regime and toward results that can be only disastrous. . . . .
>
> The government has no more right to engage in the business of manufacturing and selling electric current than it has to start a sausage factory.
>
> It is inconceivable to me that any one who fully and clearly comprehends the basic principles of justice underlying the single tax, and who subscribes to that principle, can at the same time condone the injustice practiced when the government departs from its proper function in the direction of such activities as the TVA, or any other enterprise that properly belongs to private initiative.

Commenting on this, **The Jeffersonian Democrat** said:

> Whenever the public sees fit to take for public purposes the publicly-created ground rent now going into the coffers of the utilities, instead of levying taxes on the property of these concerns (and their patrons) the cause of corruption and bribery will have been removed and public service corporations can, as they should, be honestly managed the same as any other private business.

The Jeffersonian Democrat should have added:

And when people are denied rent and compelled to be content with wages and interest, it will be found that no individual, firm or corporation can get anything at the expense of another. This is because one cannot get either wages or interest without investing the necessary labor or capital.

Taxes Double And Re-double

An examination of the proposed state budget for the State of New York and the proposed taxes on motorists shows that the per capita tax paid by the general population is $23.75

The proposed special per capita tax on motorists would be 50.00

Total tax on motorists $73.75

This is really a good thing. Experience is a hard school, but some people will learn in no other. The motorists are an influential group. If they once get their economics on straight, they will make quick work of the landlords' graft.

But they must be punished before they wake up.

A Stockton Merchant Exposes The Pretense That We Want Industries. He Accuses The Chamber Of Commerce Of Being A Speculators' Organization

(From The Forum)

Stockton never tires of telling that it has put $4,000,000 into river and harbor improvements and that the federal government has put in as much more—and that this has been done to encourage industry.

We maintain a chamber of commerce and the chamber maintains an industrial secretary; and this is done under the pretense that we want industries here and are ready to do everything in our power to encourage them to come and to help them when they arrive.

It is all an idle pretense.

Either that or we and our Chamber of Commerce and its industrial secretary are so densely ignorant that we will be the laughing stock of the kindergarten children of the years to come!

Even the children in the kindergartens laugh now at the men of ye olden tyme who rang church bells to frighten away comets and feared to venture far out to sea lest they fall over the edge of the earth into space.

So will the kiddies in the kindergarten laugh in years to come at Stockton's pretense that it wants industries to locate here—and laugh at our chamber of commerce and its industrial secretary.

A story is going about town of a club which invited the industrial secretary of the Stockton Chamber of Commerce to speak at one of its regular luncheons. Fox gladly appeared and gave them, as he always does, a splendid talk on the port and its future; for the Port of Stockton is probably the fastest growing port in the world and is undoubtedly destined to be one of the greatest ports on the Pacific.

It will certainly be the greatest port in California.

And Louis Fox knows his subject.

A MERCHANT "FLABBERGASTS" FOX

When he had finished speaking a business man of the younger set, one of the men who believes that brains are given men to use, said, in effect:

> Now, Mr. Fox, that is all very fine. You have presented this matter well and I agree with you. The Port of Stockton has a great future.
>
> But, after hearing you, I am more than ever convinced that I want to sell out and get away from here. I am a merchant, not a land speculator. I know men in my line who are making a good living in small places which can never hope to amount to much because those places have no future—they will always be small. No one will ever hear of them, and if they do, they will not think of rushing in there to get rich.
>
> You have convinced me that those places are safer places for a merchant than Stockton. You have convinced me that the thing for me to do is to sell out and get away from Stockton before this thing you are telling us about comes to pass.

As one prominent Stockton man, a member of that club, tells it, the club was "flabbergasted".

Oh, yes! They started in to answer him—but that was before he explained why he holds that opinion. When he had explained that, this informant declares, neither Fox nor any one in the club could meet his argument.

And his argument is just this:

> See here, Fox! You are the industrial secretary of the Chamber of Commerce. We maintain that or-

ganization to publicize the port—to tell the world about it. And you are doing it.

Every little while **The Record** tells us of this or that bit of priceless advertising that has appeared in this or that magazine, often as illustrated news matter telling about the fastest growing port in the world.

You are the industrial secretary of the Chamber and you are in constant correspondence with business concerns of various sorts who are considering moving their plants here, or putting in an additional plant here. And you tell us how much capital these concerns control, what they will build in the way of plants, how many men they will employ, what their payrolls will be, etc.

And when you close the deal, **The Record** and **The News** tell the good news here and your organization sees to it that the news is told abroad.

That, you tell us, will bring more people here, with more money to invest. When that happens, that is told to the world and more people are convinced that this is the end of the rainbow where the pot of gold is buried and they flock in here.

That is all very fine for you; for that is what you are paid for and that is the way you make your reputation as a go-getter.

But what about me? I am a merchant.

Oh, I know! Yes, you tell me that all this will bring more customers for me to sell goods to.

But, by the same token, it brings in more dealers to compete with me for the busines of these fortune seekers.

And, in the meantime, my landlord hears about all this and he gets the Big Port fever and up goes my rent!

No, Fox! Nothing doing! I'm getting out, while the going is good. I have no land to sell. I am a merchant.

FOX HAD NO ANSWER

This story has been told the editor by three different men who were present at that luncheon. In no case did the editor tell his informant that he had already heard the story—talkative as he is, he is a good listener.

But it is plain that this incident made a deep impression on those who were present at that luncheon. One of the men—much the most prominent of the three—said:

> The club was flabbergasted! None of us knew what to say. We had no answer and Fox had no answer.

This informant is right. There is no answer; for the merchant who said that to Fox is exactly right, as far as he goes.

THE RECORD SUPPLIES EVIDENCE

In support of this is the following, clipped from **The Record's** story of the opening of Toby's Dress Shop here in Stockton, issue of February 8, 1935:

> Katz, in explaining the advent into Stockton, said a friend of his interested him in establishing a shop in Fresno. He went there with the intention of opening a business, but persistent reports of Stockton's growing enterprises lured him north for a survey before actually opening the Fresno shop.
>
> He came, he saw and refused to be interested elsewhere, he said.

The only criticism of this criticism of the course which Fox is paid to pursue is that the merchant did not go far enough—he did not tell Fox that, after he and the other Chamber boosters lure these business concerns in here, the whole power of the local machinery is turned against these concerns and they are run, so to speak, through a juicer to extract every possible drop of juice that can be squeezed out of them—that the city council, the county board, the Chamber of Commerce, the Red Cross, the Community Chest, the NRA, the SERA, the County Fair, the Churches, the schools, the college, the newspapers, are all used to exploit them for the benefit of land speculators.

THAT 30% CUT ON LAND ASSESSMENTS

Almost the last act of the late County Assessor John Moore was to cut the assessments of these speculators 30%.

He was urged to do this by a formal vote of a unit of the Stockton Chamber of Commerce.

At that time, the county assessment was almost exactly:

Land	$60,000,000
Other property	40,000,000

Accordingly, whenever the county spent $100 the landowners paid $60 of it and $40 was paid by Labor and Capital.

Then, at the urging of land speculators, backed by the Chamber of Commerce and others as ignorant of economic principles, Moore cut the land assessments 30%. Then the tax roll was made up approximately as follows:

Land	$42,000,000
Other property	40,000,000
	$82,000,000

This reduced the tax base 18% and raised the rate.

We all got the increase in the rate, but that increase was partially off-set for landowners by the reduction of 30% in their assessment. The net effect, for them, was a reduction of their taxes from $100 to $85.37.

What they saved has to be made up by Labor and Capital. The effect is to take $7.56 off the landlords' share of a $100 expense bill and add it to the share borne by Labor and Capital. The exact figures, under the old assessments were:

Land was taxed for	$59.31
Now it is taxed for only	51.75
Other property was taxed for	$40.69
Now it is taxed for	48.25

Instead of $100, those who have only land now pay $85.37.

Instead of $100, Labor and Capital now pay $121.95.

HOW THIS FOLLY AFFECTS INDUSTRY

Here is a list of the local concerns that maintain the ten largest payrolls in Stockton. The figures show how the county taxes of these concerns have been increased as a result of Moore's 30% cut in the land assessments of the county:

	Paid	Now Pays
Gulf Red Cedar	$100	$112.62
Stockton Record	100	113.94
Poultry Producers	100	114.56
California Packing Corporation	100	114.72
El Dorado Brewing Co.	100	117.02
California Cedar Products	100	119.12
Richmond-Chase Cannery	100	119.25
Stockton Box Co.	100	119.75
Fibreboard Products	100	121.26
Le Tourneau Co.	100	121.62
Average	$117.30	

That is what we are doing to those who do the most to maintain the payrolls upon which the city depends.

We are just "kidding" ourselves when we imagine

at the given site are more prized than those to be had at the most advantageous site open free of charge.

c. That, on the average, the public will not pay more for location advantages than these are worth.

d. That, as location advantages will not bring more, on the average, than they are worth; it follows that it will cost as much **all things considered**, to maintain the advantages available at a given site as those advantages will bring. By this it is meant that, in an open market, it will be impossible for the public to realize more than fair wages and interest on its investments in streets, sewers, schools, parks, bridges, policing and the protection of life and property; so that it can be truly said that, when all the labor and capital costs are counted, the advantages involved will cost the public as much as the rent.

e. From this it follows that, unless the public which maintains the government, the schools, markets, etc., gets the full amount of the rent paid at any location, **it loses money servicing that site.**

f. Whatever is thus lost must be made up by the levy of taxes.

g. This sum is necessarily equal to the net rent realized by the landowner.

h. The capitalized value of the net rent realized by the landowner is the selling value of the land.

i. Things equal to the same thing are equal to each other. Therefore, as the amount raised in taxes to offset the public's loss on the servicing of the land is equal to the net rent, that amount is equal to the interest on the value of the lot. From which it follows that the taxpayers pay in taxes an amount equal to the interest on the value of the land; **so that it is literally true that every dollar of land value is a dollar of public debt; and the proper figure for the public debt of a community is found by adding the market price of the land to the bonded debt of the community.**

This reductio shows that Patch and his associates are working to increase our public debt.

SYNCROTAXERS ARE LAWLESS LIKE THE REST

Some changes have been made in the syncrotax plan.

When Patch was here before, he said that the consolidated tax they would substitute for the myriad taxes we now pay would be a 2% tax on gross incomes—meaning on everything of value received.

Now, he explains, this plan has been abandoned and different percentages have been fixed in different walks of life. For example, the present plan is to take 10% of business rentals and 5% of apartment house and residential rentals, 1% of water and electric utility receipts, 3% of express receipts, etc.

Asked what principle, if any, guided him in this matter, he said that the amount was determined in some cases by the amount they are now paying and in other cases by what is believed to be the capacity to pay.

In other words, Patch admits that syncrotax is guided by no principle, by no rule—that it is lawless.

Only the Georgists are law-abiding. They alone have a fixed guiding principle; they alone can be consistent.

In addition, Patch has decided to retain the inheritance tax and the sales tax—thereby showing that he is more politician than economist.

Being entirely ignorant of economic principles he is like a ship wthout a rudder—no one can tell how the plan will be changed next.

He is a dangerous leader. Joining his syncrotax movement is like signing a blank check. There is no telling how it will be filled out.

The trouble is not that Patch is dishonest. He is merely an economic ignoramus.

Significant News Of Week

CONGRESS TO SUPPLY THE DEMOCRATIC CAMPAIGN FUND

The Broom of San Diego thinks the campaign finance committee of the Democratic party will have an end of its worries if Congress votes that $4,600,000 for Roosevelt and Jim Farley to use as they please. Editor de Aryan thinks that that much relief, judiciously bought, should make Roosevelt's re-election certain.

THE SPIRIT OF 1776 STILL LIVES!

The defeat of the Roosevelt Machine in its attempt to force this country into the League of Nations through the back door (World Court) is described as one of the greatest Administration upsets in many, many years.

This is significant in the extreme; for this was one of the boldest attacks ever made upon our traditional American policies. In plain terms the question was whether this is to be the America we have been taught to believe it, or whether it should become an annex to European statecraft.

One of the most significant features of this affair is the demonstration of the possibilities of usefulness by newspapers when they are on the side of the people. The Hearst press certainly deserves a vote of thanks. What a power that chain of 26 dailies would be, if Hearst only had his economics on straight, so that he would be right all the time!

PETTICOAT GOVERNMENT OVERTHROWN

Just how much the impropriety of Mrs. Roosevelt's participation in the attempt of the Administration to dictate to the legislative branch of the government had to do with the popular protest against this dictation and the defeat of the attempt to betray us to the European cabal may never be known; but it was certainly a factor.

A man who has been for 21 years connected with the telegraph service in Washington says there has been nothing like this protest in that period. The messenger boys used wheelbarrows to deliver telegrams to the senate office; and the company was hours behind in handling the messages.

THE "JOKER" IN THIS BIRTHDAY BALLYHOO

The President let the cat out of the bag when he told the people in his birthday broadcast that 75% of the money raised by this birthday ballyhoo will go to local surgeons and others who are in the business of experimenting surgically on the victims of infantile paralysis.

The President may be as ignorant in this matter as he is in economics; but his innocence does not alter the fact that in hard times like these when surgeons suffer like others from slow business, this birthday ballyhoo and these millions of dollars give a dangerous impetus to one of the most brutal manifestations of economic compulsion the world has ever seen.

War is bad enough; but men who are slaughtered on the battlefield have, at least, the thrill of combat—or they used to, before the Machine age. Now the fading of that thrill and the growing unrest in the ranks has put an end to major wars—the Star Chamber commanders fear to put arms in the hands of the men.

But the slaughter of innocents in the name of the President's Birthday by men who are guided more by professional ethics than an understanding of infantile paralysis is to go on! (See "Crystal Bowl", The Forum, p. (corrected) 2695, No Taxes 263, and a Surgeon's Criticism, The Forum (corrected) 2713 and No Taxes 279.

How long, oh Lord, how long!

SELECTING A GOVERNOR IN NEW JERSEY

There are signs that a revulsion of feeling in the Hauptman case is in process.

The term "show" has appeared frequently in accounts of the trial. Annie Laurie has scathingly referred to the sale in front of the New Jersey court house of miniature Lindbergh ladders as souvenirs.

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But the climax came in the statement of Damon Runyon hat the prosecuting attorney expects to ride into the gover-orship of New Jersey on his laurels if he succeeds in "burn-ng" Bruno in the electric chair. The student of economics ust bear in mind that the only way open (professionally) to prosecutor to advance himself is by making a good score as convicter—the question of guilt or innocence of the defen-ants whose liberty or lives are at stake does not enter into . The prosecutor is playing a game and he wins or loses ac-ording to the points he makes. Like an Indian, his ranking determined by the scalps hanging to his belt. The third de-ree, the destruction of evidence, the manufacture of evidence, he "planting" of evidence, indeed every trick of the official rickster is used—more or less. The prosecutors' professional fe is at stage—and his chance of being elected mayor or enator, or attorney-general, or governor; but, unlike his vic-im, he has another chance if he loses—and gradually acquires perfected technique.

The next time you have a chance, put the pictures of Haupt-nan and of the prosecuting attorney side by side in a good ight and study them. Then ask yourself which man you would rust, if you were in trouble and had to choose between them.

RANKIN 'STUBS HIS TOE"

The Jeffersonian Democrat, Jackson, Mississippi, comments husly upon Congressman Rankin's statements concerning the TVA:

> Mr. Rankin was very emphatic in his statement that Jackson could not secure TVA power unless the city owns the distributing plant, for which reasons he urged upon his listeners the necessity of voting for the bond issue.
>
> Having secured TVA power, he declared time after time, that **land values not alone in Jackson but also in the rural sections would double in value,** citing Tupelo with TVA power to prove this contention. . . . .
>
> How do Capital street merchants, very few of whom own the property they occupy, like the prospect of having their rents doubled?

The Jeffersonian missed an opportunity here by not putting his argument into figures. For example, the assessed value on Main Street, in Stockton, is $9,250,000, 65% of which is land value, 21.5% in buildings and 10.5% in merchandise; so that the building owners and merchants had to earn $1.85 for the takers of unearned increment every time they got a dollar for themselves.

Suppose business doubles under the stimulus of TVA, or what have you; and suppose no new competitors come in and the merchants now here double their business and double their profits. They will have to earn their increased returns by increased investments of labor and capital.

The buildings, however, will remain unchanged. The returns on them will be no greater—this for two reasons: First they are worth less, rather than more and, second, the participation of these building owners in all this depends upon the consent of the landowners who will take in rent all the traffic will bear.

Accordingly, the increased business returns will be apportioned thus:

To the merchants	21.5%
To the building owners	10.8%
To the landowners	75.7%

The result would be that Labor and Capital, represented in the buildings and merchandise, would have to earn $3.11 for the takers of unearned increment every time they got a dollar for themselves.

Yet **The Jeffersonian Democrat** quotes Rankin as saying that high land values create prosperity! The editor of that paper also points out that should the city take over the existing distributing system, it would remove from the taxrolls property on which the city is collecting $103,000 annually, thus increasing the taxes on other property.

In a later issue this Jackson paper reported the overwhelming defeat of the bonds. Of this it says:

VOTERS ACCEPT CHALLENGE OF MR. RANKIN

> The voters of Jackson accepted the challenge of Congressman Rankin, laid down in his speech delivered at the city auditorium January 11, that whosoever dared oppose the power policy of President Roosevelt as well as his New Deal ideas, would go down in defeat. The election of January 19 resulted in the overwhelming defeat of the bond issue, in behalf of which the congressman traveled twelve hundred miles and neglected his duties at the national capital. It seems that the citizens of Jackson do not take kindly to the destructive methods of the president and the Tupelo representative. . . .

THE ACADEMY PAYS THE PENALTY

The colleges and universities have persisted in teaching that economics is not a science, and that we must appeal to the moral sensibilities for results in civics, politics, industry and statecraft.

The result is that the altruistic spirits on the campus have emphasized the emotional aspect of life in these fields. This has been played up, and played up at the expense of all other aspects.

The result is that emotionalism runs riot wherever the Academy takes any part in the discussion.

Emotionalism is essentially unlimited by any law or rule.

The result is that when college or university students become active in any of these matters, they go to extremes.

And now that matters are getting serious and attention is being turned to this danger, the Academy finds itself accused as a "hot bed" of sedition.

Chickens always come home to roost.

HOPE FOR OUR INSTITUTIONS STILL LIVES

Comes now the Supreme Court decision on the Mooney case, pronounced by able legal minds as destined to stand forever, along with the Dred Scott decision as one of the beacon lights of Liberty.

As Californians the people of this state may well hang their heads in shame whenever the Mooney case is mentioned; but as Americans they may be proud of Chief Justice Hughes and of these words from his Mooney decision:

> We cannot approve this narrow view (The official California view.—Editor) of due process.
>
> That requirement, in safeguarding the liberty of the citizen against deprivation through the action of the State, embodies the fundamental conceptions or Justice which lie at the base of our civil and political institutions. . . . .
>
> It is a requirement that cannot be deemed to be satisfied by mere notice and hearing if a State has contrived a conviction through the pretense of a trial which in truth is but used as a means of depriving a defendant of liberty through a deliberate deception of court and jury by the presentation of testimony known to be perjured.
>
> Such a contrivance by a State to produce the conviction and imprisonment of a defendant is as inconsistent with the rudimentary demands of justice as is the obtaining of a like result by intimidation.
>
> **And the action of prosecuting officers on behalf of the State, like that of the administrative officers in the execution of the laws, may constitute State action within the purview of the Fourteenth amendment.**
>
> **That amendment governs the action of a State whether through its legislature, through its Courts, or through its executive or administrative officers.**

Why Standard Oil Dare Do It

It is said that the revolt in Louisiana against the tyranny of Huey Long is being fomented by the Standard Oil.

In his Socialist mania for soaking the rich, Long aimed some drastic bills of pillage against the Standard Oil.

This company controls our oil resources and is a Crusoe in its own right. While it does not own all the island, it practically controls our supply of crude oil and crude oil products.

As pointed out in these columns when the New Deal was launched, the restrictions of the New Deal do not apply to landlords; and they cannot be made to apply to them. Landlords are sovereign. When land is free and ALL the people have land, then the people are sovereign. But when land is not free, then those who control the strategic sites are sovereign. Standard Oil, the coal crowd, the copper crowd, the waterfront crowd are four

sovereigns before which no government of Fridays can stand.

Huey Long is finding this out, even though his is a landlord's machine.

Huey Long's Socialistic program of sharing the wealth of America has struck the rock of landlordism.

The Standard Oil is a huge landlord unit Yet in Louisiana the Standard Oil Company in engaged only in the business of refining and selling oil and its many products.

As refiners and distributors the Standard Oil functions as Labor and Capital and is hurt by Huey Long's attack upon these.

Huey is not attacking landlordism. On the other hand, he is helping it by distracting attention from its faults and turning attention to capitalism. But in doing that, he has struck a snag—the Standard Oil.

The capitalistic subsidiaries of Standard Oil, although hurt along with other capitalistic enterprises, are not as vulnerable as others; for they have the Standard Oil and its landlords' privilege behind them.

This is why these subsidiaries can fight back.

Ordinary business concerns cannot do that.

Roosevelt's "Balanced" Budget

The President says he will submit a budget that will be balanced, "except for the item of relief".

That is like saying that we are on a sound basis, "except for what we are losing".

We are not a lazy people; nor are we a stupid people. If we had what we have earned, the government would have no relief problem.

Like the man on the Jericho road who fell among thieves, we have been robbed.

It should not take the President long to discover the thieves; for, no matter how good the government or how much or how well it serves us, no one can get the benefit of it except he is here where the government functions. To be here, he must either buy land or rent land—and pay the landowners what they think it is worth to be here. In other words, to be here, one must pay in rent what it is worth to be here.

Or, differently state, the benefits of government are absorbed in rent.

And yet!!!

The federal government does not tax land!!!!!!!

Nor has Mr. Roosevelt so much as discussed the proposal to tax land!!!

Russia And The Socialist Mind

In **The Saturday Evening Post** of December 15, the first article is a report of a returned traveller of his encounter with the Muscovite mind; and on page 3 of the Editorial Section of the **San Francisco Examiner** of December 16 is an article by Isaac Don Levine on the Youth Revolt against the present Russian government.

These are earnestly commended to those who are interested in knowing whether or not they like Socialism.

The article on the Socialist mind presents a good picture of the state of picklement in which Socialists stand. This confirms the position taken in this paper with respect to the helpless helplessness of the Socialist mind—its utter lack of consistency, its stupidity.

The article on the Youth Revolt confirms the prediction made in these columns that Socialism is unendurable and that human nature must, ultimately revolt against it.

Beware! Be Warned In Time!

From Wollongong, West Australia, a reader sends us the following quotations from Marxian leaders. He used them himself in a debate against the Socialists. He is a veteran, with the rank of lieutenant colonel, and interested in keeping the Service men from falling into the Socialist trap. Here are the quotations:

Today the Revolution demands in the interests of Socialism the unquestioning submission of the masses to the single will of the Director of the Process.

—LENIN

The principle of compulsory labor service has just as radically and permanently replaced the principle of free hiring as the socialization of the means of production has replaced capitalist property.

—TROTZKY

I also made it quite clear that Socialism means equality of income, or nothing; and that under Socialism you would not be allowed to be poor. You would be forcibly fed, clothed, lodged, taught and employed, whether you like it or not.

—BERNARD SHAW

If organized economic life is unthinkable without compulsory labor service, the latter is not to be realized without the abolition of the fiction of freedom of labor and without the substitution for it of the obligatory principle which is supplemented by real compulsion.

—TROTZKY

Readers who send in quotations like this are earnestly requested to furnish, when possible, the work, volume and place in the volume where the quotation may be verified by any "doubting Thomases" among our Socialist friends.

Forcible employment means forced labor, slavery.

Let no one say that Socialism does not go that far; for once we embark upon the Marxian trail, we must go on through to a hell on earth—unless we abandon the trail.

There is no such thing as stopping the descent, once we cut loose the anchor of private initiative and of private property.

TEN YEARS AGO

"Sacramento's three papers are reduced to two. Gradually it becomes a simple matter to control what you know. That controls what you think. That controls your vote. That profits those in control—for you pay the bill . . . .

"**The Record** confirms The Forum's theory of newspaper control by running an editorial in which it is stated that the proposal that **The Record** buy out **The Mail** and merge it (suppress it) in **The Record** came originally from the ADVERTISERS, who kept persistently at **The Record** and **The Mail** until this was accomplished. **The Record** does not SAY that these business men starved **The Mail** into accepting the suggestion. THAT we have to guess—from what we know of modern business management."—February 12, 1925.

Echoes Of Morgan's Lecture

(From The Forum)

Last week this paper reviewed a lecture delivered here by Assemblyman Geoffrey Morgan, of Santa Monica.

Here is what Morgan says about it:

My dear Mr. Beckwith: I greatly enjoyed your ar-

ticle about myself. It was funny without being vulgar."—Yours very truly, Geoffrey Morgan.

And then this came:

Dear Mr. Beckwith: Keep the papers up. We never had such before, not even in the days of **The New York Standard.*** . . . . . I wish you luck in your wonderful work. You mop up the ground with Geoffrey Morgan. That is a fine review of Mr. Morgan's speech."—MRS. LONA I. ROBINSON, Glendale, California.

*Henry George's own paper.

FUNNY BUT NOT VULGAR

Here are some of the choicest bits of the review which Morgan describes as funny, but not vulgar:

MORGAN'S RANK UNTRUTHFULNESS

Assemblyman Morgan is far too ignorant to be truthful.

Yet the falsity of this argument is quite transparent.

Morgan boldly and brazenly declared that real estate has been too heavily taxed.

Of course, if one includes improvements in real estate, it must be admitted that this part of our real estate has been too heavily taxed.

But that is not the part of real estate the tricksters have in mind; for, if it were, they would at least consider the possibility and the advisability of exempting building material from the sales tax. That they never do; and that convicts them of being interested, not in building, but in sites for buildings. These tricksters always want some one else to do the building and take that risk. All they want is to be paid for getting out of the way of progress.

Morgan must know that, at the present time, there is no state tax on land.

Morgan knows that real estate has not, and never has been, taxed in California for any state expense; yet he had the audacity to tell his audience that real estate has been too heavily taxed.

Morgan knows that real estate is not and never has been taxed in California, or anywhere else, by the Federal government, for the support of the postoffice, or the army or the navy or for the financing of any of our wars or for financing any of the pensions Uncle Sam pays nor for any part of the enormous sums expended on the New Deal program.

Yet Morgan had the audacity to say that real estate has borne more than its proper share of the tax bill.

The man is either an economic ignoramus or a political crook.

He accused them of wanting something for nothing. He said many of them pay no taxes; that they refuse to assume the responsibilities of property owners and prefer to live in rented houses! (He was speaking of people whose names are not on the tax roll.)

In his ignorance (or shameless plotting) he entirely overlooked the fact that these "shirkers" pay rent.

No man (Mexican or Jap or whatnot) can live in any community without paying his share of the public expense; for he must pay rent—either directly or else indirectly. Not only that, he pays rent in exact proportion to the advantages he enjoys.

Whether or not the rent he pays for public service is turned into the public treasury is another question. He is not to blame, if we are poor collectors and let landowners get away with this money.

He was too ignorant (or dishonest) to take notice of the fact that these people pay in rent the full value of the highways, parks, schools, and other public benefits they enjoy; and demanded that ways be found to compel them to pay for these things in taxes. That, of course, would be double taxation.

The man is either an economic ignoramus or a fool.

WHAT THE REAL ESTATE BUSINESS IS

Strictly speaking, the real estate business is the buying and selling of real estate, which in its strict sense means LAND.

Therefore, in the strict sense the real estate business is the buying and selling of these positions as middlemen, buying our public service from our agents (government) at the tax rate and selling it back to us at the market rental rate.

What is made by this turn-over is lost by the government and must be made up by taxes on us.

Thus, if the rent for land bare of improvements is $1,200 and the taxes only $300, the loss is $900, which is 6% on $15,000, so that we must pay in taxes an amount equal to 6% on $15,000, which in this case would be the worth of the lot.

It is same as if we had issued $15,000 in 6% bonds.

In other words, every dollar of land value is a dollar of public debt.

The real estate business of which Morgan speaks is the buying and selling of this public debt, these evidences of our bondage.

And Morgan had the audacity to complain that this business is dead!

And he was shameless (or ignorant) enough to declare that other taxes must be found so that we can carry still more of the burden rightfully belonging to the landed and thus revive this business.

HOW CALIFORNIA TAX FUNDS ARE SPENT

On January 29, Assemblyman Morgan wrote again.

Editor The Stockton Forum, Stockton, California.

My dear Sir: I returned yesterday to find another copy of your funny paper awaiting my arrival. You will be interested to hear that choice bits from your article were read aloud in the Assembly Saturday, and received with roars of laughter. One of the members went so far as to move that a committee of a dozen inmates of the Stockton insane asylum should be appointed to investigate your charges, with yourself as chairman. The matter was not brought to a vote, however, and I am sorry about that; for I am sure you would have found yourself in congenial company. With kind regards, I am

Sincerely yours,
GEOFFREY F. MORGAN
Assemblyman 60th Dist. 51st Session, Calif. Legislature.
January 29, 1935.

Readers of this paper who live in other states, or in foreign countries will be interested in this later communication, inasmuch as it is an official statement on the official stationary of the State of California (supplied by the taxpayers for public business communications) and concerns the manner in which the paid employees of the State spend their official time (and the taxpayers' money). Incidentally, it shows the calibre of our California statesmanship.

Morgan's testimony is gladly published, with the editor's thanks for his assistance in getting this matter officially recorded.

Protect Us From Our Friends

That really clever (but not profound) C. Leon de Aryan, editor of **The Broom**, of San Diego, has paused again in his rush about town to write a column of what he thinks he knows about L. D. Beckwith.

Among all his acquaintances in the newspaper world,

that we are interested in getting industries in here, or in developing those we already have. We are not interested in them, nor in industry generally—except as these furnish sustenance to our land speculators.

OUR BOASTS REGARDING LAND VALUE

The chamber proceeds upon the theory that land is wealth and that high land values are conducive to prosperity.

In the early stages of the deep-water project the Chamber issued bulletins reciting the details of the way land values doubled and redoubled at Houston, and holding out to our people the hope that the same results would follow our own harbor developments.

When asked how these increasing land values would help our people, the Chamber has always fallen back on the claim that, as land values increase, the taxes on it increase; so that an increase in land values is accompanied by an increase in public revenues.

Let us see.

Land value is determined by the capitalized value of the net rent. For example, if a lot rents, free of improvements, for $100
And the tax on the lot is 10

The net rent is $90

Hence, as $90 is 6% on $1,500, the lot is worth $1,500. To an investor who is satisfied with 5%, the lot is worth $1,800.

But, if we assume that the world is business-like and that rentals are determined by business considerations, then it must be conceeded that the occupancy rights on this lot are worth the $100 paid for them. That means that the tenant who pays $100 for the right to occupy the lot gets $100 worth of advantages from his presence there.

RENT IS A PAYMENT FOR SERVICE

But, if that is true, then it follows that it costs those who furnish those advantages $100 to service the lot. This means that it costs the city, county, district, state and federal government and the private citizens $100 to maintain the conditions which are worth $100 to this tenant.

THE PUBLIC LOSES MONEY

And this means that, unless the $100 (paid for a lot bare of improvements) goes into the public treasury to maintain these conditions, the public loses money servicing the lot; for it has been assumed that the taxes collected are only $10.

This means that there is in the public treasury a deficit of $90, which is the amount of the net rent; and this, of course, must be made up by taxes. This $90 is 6% on $1,500 (5% on $1,800); so that the result is the same as though the public had issued $1,500 in 6% bonds, or $1,800 in 5% bonds.

In other words, every dollar of land value is a dollar of public debt.

The Chamber of Commerce would not boast if our bonded debt had doubled. Why does it boast when our land value doubles?

LAND VALUE A LIABILITY TO THE LANDLESS

It is plain that, if one man leases a $10,000 lot to another, the tenant is expected to pay the landowner the value of that occupancy right. In other words, the value of the lot is an asset to the landowner, but a liability to the tenant.

It is the same with all land value. It is an asset to the landowners and a liability to the landless. The positive value on the books of the landowners is off-set by the negative values on the books of the landless. The plus and minus cancel and the result is naught.

Land value is not wealth, because what it means to the owners is off-set by the corresponding liability of the landless. Nothing is wealth that does not add to the total wealth of the world.

This fact is clearly seen when one studies the effects of that cut of 30% in the land assessments of this county. As shown, this cut of 30% of 60% of the county tax roll amounted to a cut of 18% on the whole roll, and reduced the total roll from $100,000 to $82,000—thereby raising the county tax rate. Those having only land got a cut to $85.37 on each $100 of their tax bill; but those who have no land got the increased rate with no compensating cut in assessments. They now pay $121.95 for each $100 they would otherwise pay under the same conditions.

This isn't saying their taxes are 21.95% higher than before; but it is saying that they are 21.95% higher than they would have been, other things being the same.

Here is what it did to some of our business concerns:

	Possible Tax	Present Tax
Smith & Lang*	$100	$ 98.77
First National Bank	100	102.64
Wilhoit Building	100	103.89
Katten & Marengo Building	100	104.66
Morris Bros.	100	106.43
S. S. & L. Bank Building	100	109.75
Horan's Furniture House	100	111.93
Stockton Dry Goods Co. (store and building)	100	112.44
California Building	100	112.53
Bank of America Building	100	114.78
Katten & Marengo (store)	100	121.95
Evening News	100	121.95

*This shows a reduction. But compare the Smith & Lang building with the California Building across San Joaquin, or either building of the Wilhoit estate, across Main street. It will be observed that Smith & Lang are but slightly under the $100 mark; so that a comparatively small increase in their stock of merchandise would wipe out their saving.

WHAT WILL HAPPEN

One of these days the victims of this folly will begin to demand of the Chamber of Commerce that it be a chamber of COMMERCE and INDUSTRY, instead of a booster for land speculators; and they will make such a stir in the luncheon clubs that the great unthinking majority of the local business colony will sit up and take notice—and ultimately join in the demand.

Then, with the advertisers behind them, **The Record** and **The News** will join in the demand. Then we shall get action.

Then, with this backing, the county assessor will dare to obey the state law instead of accepting the dictation of the state association of county assessors. He will not only undo the mischief done by John Moore, but he will push the assessments on land up to 100%, **as the state law requires.** The city assessor will also assert himself and push land assessments up to the last point in the 100%.

That, of course, is as far as Stockton can go until we get an amendment to the state constitution, except that the city charter may be so worded that whenever the state permits it the city can take all the rent, collecting that instead of taxes.

Then, but not till then, we shall share in the benefits of the deep-water developments.

Then the growth of the port will not be at the expense of our merchants.

Where de Aryan Gets Lost

Editor de Aryan, of **The Broom**, San Diego, says:

If economics were not such an important world issue at present, we would not bother about the manner in which Beckwith presents his stuff but would smile at him and leave him to write whatever he pleases . . . . economics is at present actually the paramount issue and Beckwith is a master mind in propounding and expounding economics, so we are in duty bound to tell people about it and, when they read in his paper a lot of nonsense besides economics, they might blame us . . . . as long as Beckwith sticks to economics, he is a whizz, but as soon as he mentions God, morals, gravity, natural law, or any other subject he is not profound at all . . . . His economics is O K . . . . .

Beckwith is very much interested in specializing in economics. We are interested in the whole truth and not in single-track ruts. . . . While The Forum is welcome to make economics a sole diet, ... **The Broom** offers a variety. The Forum is a one-track proposition.

But in his haste, rushing about as he does to give his readers a varied diet, it did not occur to de Aryan that a specialist in economics, a "whizz", whose economics is "O K", must, of necessity understand just how economics is related to, different from, and co-ordinated with, "God, morals, gravity, natural law, etc."—and understand this much better than the non-specialist, the man who seeks to cover the whole range of public interest and to give his readers a varied diet.

Beckwith is, according to de Aryan's kindly description, better qualified than de Aryan to speak of the relationship between economics and "God, morals, gravity, etc."; for de Aryan says Beckwith is a specialist and O K in his line.

A little knowledge is a dangerous thing.

Editor de Aryan's grasp of the **central** truths of economics is excellent; it is only when he gets out into the fringe of the subject and needs an especially keen sense to distinguish between economics and the colateral subjects that he gets confused. And just as he is fine when he is right, so is he awful when he is wrong; for he takes himself seriously and has unlimited confidence in himself—even when he is wrong.

Unfortunately, de Aryan gets confused at exactly the point where error is so dangerous.

Untold misery has been caused by the failure of our clergy, the Academy and of our statesmen to distinguish accurately between economics and morals — the very point where de Aryan's confusion arises.

If this distinction were not so vital, it would not be right to devote so much space to de Aryan's lack of comprehension; but de Aryan is a type. He is one of those whole-souled, wholesome, honest, courageous men who also has initiative. His is a rare combination. Properly coached, such men are invaluable.

De Aryan says:

> While the economic formula, or law as Beckwith wants to call it is fixed, it never operates **for** society till individuals put it into operation, as it cannot operate automatically.

Let us see, would de Aryan say that mathematical formula or laws never act **for** society till individuals put them into operation, as they never act automatically?

The mathematical formula 4 divided by 2 equals 2 is in full force all the time. For millions of years before men lived who were sufficiently intelligent to recognize it, that formula was in full force and effect.

It is true that this mathematical formula will not write itself out on paper "automatically"; but is it any the more in force when written out on paper than it was before men could write, or even comprehend the formula?

In this de Aryan is only quibbling, if indeed he has even that much to support his criticism.

ECONOMIC CONDITIONS ARE INDEPENDENT OF MORALITY

Would de Aryan say of gravity that it never operates for society till individuals put it into operation and that it cannot operate except as men put it into operation?

That would be preposterous.

Here, de Aryan hasn't even a quibble to support his position.

Commenting upon the position taken in these columns that economic laws are in full force and operation, independently of us and regardless of our morals, and that if mankind had by some chance got started right in the matter of collecting the rent instead of taxes, we would have had no depressions and would have escaped the other penalties of economic ignorance, including poverty and its deriviatives; so that we would have had no wars and no commercialized vice—regardless of our personal morals, de Aryan says:

> It is true that if one "happens" to apply the proper formula the results will be accordingly; but then that also proves that the person, or society, did not act contrary to the moral law. For morality is compliance with the Truth, and truth in economics is the same as truth in morals!!!!!!

The screamers were added in this office; for surely that is an astounding statement!

Since when has an accidental action that is "not contrary to the moral law" been a moral act?

In his haste, writing hurriedly as he always does, de Aryan failed to see that his argument proved too much; for if it just "happens" that people do not "act contrary to the moral law", it is also true that they are entitled to no credit for their failure to violate the moral law, and hence, de Aryan to the contrary notwithstanding, that particular act is not moral at all.

DE ARYAN ADMITS THE POINT

However, while de Aryan falls down badly in his discussion of morals, he makes this admission:

> It is true that if one "happens" to apply the proper (economic) formula the results will be accordingly (economically correct).

That is the point at issue, and now that de Aryan has admitted it, he may turn his attention to that "varied diet" upon which he prides himself and leave this discussion of the relationship between economics and morals to economic specialists.

God has been far too wise to set up the system for which de Aryan has so stubbornly and ignorantly been contending; for He sees that because of the ungodliness of the ungodly, the godly would necessarily suffer under de Aryan's system, regardless of their godliness.

It is admitted that, because of the ignorance of de Aryan and his ilk, who cannot see that God has provided more wisely than this, society does suffer; but that is

the penalty for **ignorance**, not a penalty for immorality.

That is an entirely different matter from the penalty for guilt.

The moral law does not apply to society; it applies only to the individual.

Whether we just "happen" to choose the wrong economic formula, or choose it with evil intent, whenever the economic formula is wrong, society suffers the penalty. Society would suffer the same penalty in that case, if we were all saints, lilly white and chemically pure morally. Regardless of our fine moral tone, we would still suffer a hell on earth—as we are now doing, in spite of the fact that the world is filled with good people.

And, as de Aryan admits, if we just happened to choose the correct economic formula, we would have economic prosperity, wholesome civic conditions, industrial justice, clean politics, and international peace, regardless of morals—even though we were individually unwashed.

A REAL GOD vs. A PUNY GOD

De Aryan has been trying to establish the claim that God would have the economic security of society depend upon our FIRST reforming the individual; and would let a nation of innocents suffer unemployment and poverty because of the immorality of the few. But he can't make that charge against God without hearing from this office.

The conception of Deity which obtains in this office is no such irreverent conception as de Aryan holds. The God of this paper is more God-like than that! This paper has a bigger God than that! A wiser God, and a more compassionate God than the little runt that de Aryan has been holding up to his readers.

The God worshipped in this office knows as much about economics as He does about electricity—and provided for the insulation of individual immorality to keep it from rotting all society down, just as He provided for the insulation of electricity, so that we could use it without having our houses burned down.

A DUAL CONTROL

Difficult as it has been for de Aryan to comprehend it, handicapped as he is by preconceived notions about morality and moral responsibility, still the matter is simplicity itself. All that Deity had to do was to provide a dual control, by which the individual is held accountable under the moral law and society is held responsible under the economic law.

Deity knows He could not safely trust us to keep the chemicals loyal to their affinities in just the right way at just the right time; so He provided the natural laws of chemistry to attend to that; He knew He could not safely trust us to regulate the tide, so He provided the law of gravity to do that.

Likewise He knew He could no trust the Beckwiths nor the de Aryans, nor the Brain Trust, nor any other men to provide for the security of **society**; for He understood that they would have their hands full attending to their own business, and looking after their own morals. **Accordingly, He provided the natural laws of economics to safeguard society when individual men got so absorbed in their own affairs, or were too ignorant, to know what should be done for society—or in case men could not agree.**

And he established these economic laws, as de Aryan admits, so that they are **fixed**—that is, they are not subject to re-consideration, repeal, nor even to a referendum; and, further, just as de Aryan now admits they work, regardless of our morals, even though we just happen to act in accord with them.

Only A Dream

By Abner C. Thomas

Courtesy of C. LeBaron Goeller, Endwell, N. Y.

(From Henry George's paper the "Standard", May, 1887)

It was the close of a tiresome day. Vexed and wearied with many cares I had seen my four little ones tucked away in their clean and comfortable beds, and, seated in the great armchair, which is my own special possession, I tried to read a little, but I was so exhausted that I nodded and dreamed.

I was in a little boat on a great river. Clouds and darkness were all around me; the heavens held no stars, and the water on which I sailed was turbulent and black as ink. A shadowy form stood at the prow, and with a single oar and steady strokes propelled me. Amid silence and darkness, and with a feeling of meek submission to whatever might await me, I was ferried over the river of death.

As I reached the further shore I noticed a siight lifting of the clouds. No place for human habitation was in sight and no human companionship seemed available. I felt that a journey was before me and looked around to see what I course I should pursue. Two roads started from where I stood, one narrow and steep, but straight and tending toward the right; the other broad and of easy grade and better traveled. The boatman, without a word, intimated by gesture that I would do well to keep to the right, and, in a moment, I stood alone on the unknown shore.

My feet felt very heavy; I was broken with burdens and anxious for rest, but in full trust that my Great Father had provided the boat for me, and that one of these roads must lead to his house of many mansions, I chose the narrow road, and laboriously began to climb. This continued for a long time and without apparent change, but at last I came to where the light was better and the air softer and sweeter than it had been at the river side.

Little by little this change became more pronounced. The trees by the wayside were more humerous; the foliage was greener, and I rejoiced within myself because of the pleasant land into which I was being conducted. The road still continued steep, but the light kept growing, as in the early morning of a summer's day, and increased far beyond the glories of the sun until I became conscious that I stood within a short distance of the great and wonderful city whence comes the light to enlighten the nations. The gates of pearl were before me, and here on either side lay the crosses and burdens of multitudes of travelers who had gone before.

My heart was full of thanksgiving then, for I said within myself, "Here I shall see and know my Father whose care has always blessed me, and here I shall find rest." And so with eager haste to join in the song of blessings and eulogium, I knocked at the great door to crave admission.

The door was promptly opened by a man whose face shone with the glory of a tender affection for his fellow men, and from whose shoulders there sprang a pair of white wings which, when folded, were long enough to touch the ground. He wore a single garment of white, soft substance, which looked as if it might be fresh and cool. My own garments of earthly texture had been taken away before I found myself in the boat, and I stood before this beautiful spirit naked and travel-soiled.

"Who are you, and where do you come from?" was inquired of me.

I gave my name and said that I came from the city of New York.

"That name is a familiar one to me," said the angel. "We have heard of you and are glad to have you among us. You are known to have been industrious and prudent during your stay on the earth, and we feel that you will be a useful citizen of New Jerusalem."

An invitation was then given me to enter, and my eyes were almost blinded with the beauties of the heavenly place. My new friend asked me to come with him into his office to register my name, and after I had done so urged that I sit with him awhile.

"You will stay here many years," said he, "and it is important that you should start right, particularly in a social way. You must be very careful as to forming acquaintances, and not attach yourself to undesirable angels."

"You surprise me!" I exclaimed. "Surely all the children of the Great Father are alike here, are they not? I was told that

I would find no rich or poor here, and that all could join in praise and in looking upon the throne of the King."

"That is all very well," I was answered. "Of course we understand that we are all Children of the King, and many, many years ago the deplorable state of affairs you seem to approve of so much existed in full force. It used to be that distinctions of rank did not obtain, and there were no poor people at all; but we have seen the advantages of class distinctions, and have, by a very simple device, arranged matters on a new and different plan. Why, sir, the time was when you would have to comb your own wings and polish your own harp unless some other angel would do it for you out of the love of kindness; for no angel worked except for himself and those whom he cherished."

"Indeed; and how has this change been brought about?" I asked.

"It could not have been done at all in early days when the King was able to attend in person to all details of city government and when our population was scanty; but about five hundred years ago our previous loose notions of rights in land became enlightened. A code of law, in every aspect similar to the law of the State of New York, was put in force, and all of our present methods grew out of this simple change. We chose the laws of that state because they were made by the people, who change them according to their pleasure, and we knew that they must be just and fair. The city had been very fairly started before that, and it was agreed that all of the land should forthwith be divided up among the people then in the city; the titles thus acquired have ever since been respected, and all ownership must now be traced from them."

"I trust," I remarked, "that in this division some provision was made for me, for the King knew that I was coming, and I came upon his invitation, and am without purse of scrip. All that I struggled for on the earth, which was not used day by day as I got it, is behind me and will be gathered by I know not whom."

"Oh, no," said the angel, "that would never have done. The people who were here when the land was being divided allotted the property among themselves. If you were not here that is no fault of theirs, and we are satisfied that the private ownership of land leads to private enterprise, and hence to public benefit. I confidently expect, within a few centuries, to see you one of our real estate owners, and you will then join in approving the change from the primitive methods which formerly obtained here, and which are still talked of by people on the earth. The first thing you had better do is to find a boarding place, and you can then look around and make up your mind what to do."

"I don't think I want that," said I, "for I find that I neither hunger nor thirst, and the air that blows over the city is so sweet and pleasant that I do not care to be sheltered from it. I think I will go to yonder green knoll, beneath the shade of that wild tree, and there rest and brood upon the blessings that the Great King has cast upon me."

"No," said the angel, "you had better not do that. To be sure, the knoll you speak of is unimproved and no use has ever been made of it, but it forms a part of the estate of a very rich angel named Lazarus, formerly a beggar in Judea, but now one of our most prominent citizens. He would resent any trespass, and I don't think you had better go there."

"Does Lazarus use it?" I inquired.

"Not at all," was the reply, "and he would not know that you were occupying it if it were not for the fact that our police angels are very strictly cautioned not to permit trespassing. I think you'll have to get board, for the regulations against tramps are necessarily very stringent. It is always summer here, and our mild climate encourages tramps amazingly."

"I had hoped to rest," I sighed, "but if work is the rule here and the King wishes me to do so, I will work with the best of you. What industries are permissible."

"There may be a little trouble about getting work for you," said my companion. "You see, what with the immense pauper immigration into the city, we are very fully supplied with laborers. Just look at that great company of them. They fill our streets and are becoming a sad nuisance."

I looked as I was bid, and there beheld a gerat number of men and women and children with sad and weary faces.

"The difficulty with all these people is," said my friend, "that they are so lazy and improvident. They try to dictate the amount of wages that they are to get, and refuse to submit to regulations of the employing angels. I fear that the socialistic influence among them is very injurious. There are many industries here, but the principal ones are the raising of flowers and the manufacturing of harps and crowns. Which of these would you prefer to engage in?"

"I know nothing of either," I sadly replied, "for I have been only a lawyer, and I doubt if I could do anything at my profession in a place where I am entirely unknown. But I love flowers, and I would enjoy to delve in the soil which our Great Father has made, and to raise flowers which might beautify the city to His honor and glory. May I not go on some piece of vacant and sterile ground and there strive to do this work?"

My guide laughed at this and said: "Your idea is far more romantic than practical, for the land, as I have already said, is all taken up and divided among others. Your better plan is to seek some work that will not require the use of the ground, for that cannot be had without capital, which you do not possess. You must first get work and live prudently, and by and by you will be able to save enough to buy yourself a piece of ground. Every angel ought to have some interest in the soil and build himself a home. It makes him a more useful citizen. Now if you had just a little capital I could suggest a purchase which could not fail to be a good one. Do you see that charming piece of rolling land on the shore of the Jasper sea?"

I looked and beheld a tract of country so fair that it delighted my eyes, and right adjoining it was a sheet of water as pure as crystal.

"That piece of property," the angel continued, "was purchased many years ago by Judas, formerly of Galilee, for thirty pieces of silver. It was a great bargain at the time, and since then it has largely increased in value, and he has cut it up into plots and will doubtless make an excellent thing out of it. We did not like Judas very much at first; I think there was something unfortunate in his earthly career, but he is certainly an excellent business man, and the exact nature of the criticisms once made against him has gradually been forgotten. He has lived it down, as it were."

"What did Judas do that made this property so valuable?" I inquired.

"I didn't say that Judas did anything," was the answer. "In fact, he has lived out of town a great part of the time because of social reasons; but the population has increased in that vicinity, and the improvements were all made without any effort on his part. Judas is very shrewd at a bargain, you may be sure. He does not offer the whole of it for sale now, but he will sell alternate plots, so that the improvements made on them will enhance the value of the remainder; and if you had anything at all, I would strongly advise you to purchase. If you wait only a few years the price will surely advance."

"From what you tell me I should judge that I cannot be allowed to stay in the city unless I can persuade some owner of the land to permit me to do so, and that this can only be done on condition that I shall labor for him. Is this true?" I said.

"Oh well, now," the angel answered, "that is hardly correct, you know. To be sure you cannot stay on private property without compensating the owner. You wouldn't propose to confiscate property, I'm sure. But then the citizens of this city are very charitable, and there are asylums and poorhouses and other places of that kind for the infirm and suffering poor. You will be provided with wings by the King without charge, and these you can hypothecate for any immediate needs, and I know that you will get along nicely. Others do. I might mention many citizens of your native place who are doing excellently. There is, for instance, a certain Cornelius, who is a boatman on the Jasper sea. He started with nothing, but he owns his own boat now and is kept quite busy. He talks about a railroad, the cars to be drawn by poor angels whose wings have been lost by foreclosure, but I fear that the King would object to that. He is very enterprising, Cornelius is."

All of this made me very sad, and I left the angel and walked forth into the street, and into the park around which benches had been placed for homeless wanderers such as I seemed to be. I sat on one of these and wept myself to sleep. I was startled by a touch on my shoulder and fancied that it was from a police angel with a command to "move on," but awaking suddenly I looked up through tearful lashes at the face of my wife, and found I was still sitting in my chair in my New York home.

I have told the story in my little family, and we all rejoice that it was a dream and that we can still trust in the promises of the Great Father and hope for better things.

Forty Years In The Wilderness

The following excellent letter is clipped from **The Fairhope Courier.** Note what Graham has to say about the various times that our people have been lured off into the swamps of political partisanship.

GLAD OF DEFEAT OF UPTON SINCLAIR

"Editor Courier:—

"I am very much pleased with the defeat of Upton Sinclair. We must keep in mind this one great central truth: So long as men waste their energies in advocating false remedies for our industrial depression ills, so long will they neglect the true remedy, as given to the world by Henry George. As John Stuart Mill said: When the object is to effect a permanent improvement in the condition of mankind, small measures do not merely accomplish small ends; they accomplish nothing at all.

"For forty years the Single Taxers have been trailing after such politicians as Grover Cleveland; William J. Bryan, who ended his days as a booster of a land speculation scheme in Florida; Woodrow Wilson, who was re-elected president on a "He kept us out of war" platform, and immediately thrust us into the World War, and so some prominent Single Taxers supported Theodore Roosevelt's progressive movement, although the former President represented nothing in the Henry George principles of social and economic reform.

"It is unfortunate that no leader preaching the great truths laid down by Henry George has arisen to proclaim these truths as the only way out of our slough of industrial misery."

New York. WHIDDEN GRAHAM

Graham is showing that he is independent and self-reliant. He refuses to follow the lead of Henry George with respect to interest and here he criticises George (by implication), in condemning Georgists for "trailing after Grover Cleveland".

George deserves that [illegible]t on interest George was right.

COMMENT ON LETTER TO GASTON, JR.

Dear Bro. Your letter to Gaston is excellent in matter and less cocky than usual in manner. Still it makes the impression that it is designed rather to win for you than to win assent. Moses worked the "thus saith" I-and-the-Lord racket. So did the kaiser; but it's played out here.—BOLTON HALL

This letter may be found in The Forum page (corrected) 2799 and in No Taxes page 312.

The "thus saith", however, still holds in mathematics, physics, chemistry and ECONOMICS; for no man set up the sciences; and no man's prejudices have any weight with Mother Nature. When Bolton Hall catches the editor of this paper playing the I-and-the-Lord racket in any matter of opinion he should chastise him roundly; but in matters of science, the editor and Hall are both helpless. Whether they like it or not, they have to bow to Nature's THUS SAITH.

Dear Mr. Beckwith: You are certainly deserving of great credit for the clear, temperate and forceful reply to the letter of the Fairhope Courier. The lack of clear thinking which afflicts so many well-meaning Georgists certainly has a serious effect in retarding the acceptance of our fundamental truths. We absolutely must dig down through the muddled bogs of thought, until we reach terra firma. A house built on sands is bound to fall.—Sincerely yours, LOUIS F. WESTON, Massachusetts.

Dear Beckwith: Your reply to Gaston made me wince; but he deserved it and you were brave to undertake it.—NEW YORK. (This name is suppressed in order to confine the controversy as much as possible to narrow limits.—L.D.B.)

COMMENT FROM OUR READERS

My dear Beckwith: I feel quite sure we are right. If we are wrong and economics is not a science, then this is certainly a dreary and hopeless world. Your reply to Editor Miller (The Forum, page, corrected, 2837 and No Taxes 329), is absolutely sane and conclusive. The New Yorkers will have to throw up their hands. Why is it they insist on using that mis-nomer, 'single tax'? Their unscientific attitude and their use of that term is the reason we have not made more progress."—O. O. WHITENACK, Denver.

"Dear Bro. Beckwith: I wish to tell you how very heartily I am in favor of your ideas, and particularly how much I enjoyed that Sinclair dialogue in your paper (Evidently October 25 Forum page (Corrected) 2845, or No Taxes of November 5, page 333.—Ed.)—LOUIS F. WESTON, Massachusetts.

"Dear Mr. Beckwith: I think you are absolutely right in your stand with Antonio Bastida that the Henry George conferences are largely a waste of time and money.

"Doubtless much enjoyment is had by those attending, and personally, I know I should enjoy them. Nero doubtless had a good time fiddling while Rome burned.

"I don't pretend to know how to lay out an effective plan to bring the Georgist plan into completeness. I have watched the movement (if such a snail's pace can be called such) for a good fifty years. Have helped in many of the activities, and have done what I could to bring it to the attention of thinking people. I must confess that, aside from the Foundations and Schools, I do not see much real progress. The general attitude of the electorate is one of indifference.

"One point that was brought to my attention lately that may have a bearing on the problem is, that, due to the war, we are lacking in leadership. We lost so many in the war that would have been qualified for leadership; that there is now a gap between the young and the old. The very young men are too excitable—they do not reflect deeply. This may have something to do with our lack of progress; how much I do not know.

"I feel sure that if those in sympathy with the George idea do not stop messing up with such nonsense as is offered by Sinclair and others and get down to bed-rock fundamentals we shall never make worthwhile progress. People will link us up with the non-thinkers, and just laugh.

"Oh, for a Jonathan Swift to give us a new version of 'Gulliver's Travers'! Anything to wake people up!

"But, I will say that your work is splendid, and is bringing us much-needed education."

LOUIS F. WESTON

November 22, 1934.

"Dear Mr. Beckwith: Again we can thank you for the gems in Significant News and other splendid matter just at hand in No Taxes of December 31—sure a good closing of the journalistic year! We must keep up the good work. You on the Pacific Coast and the Geiger School in New York, not forgetting the splendid work of the Schalkenbach Foundation." — EMIL KNIPS, Ala

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"Dear Mr. Beckwith: I became a convert to Georgist doctrines more than a year ago, through reading 'Progress and Poverty'. Single Tax, as it is erroneously called, has become a mania or religion with me; for George has made me see the real beauty of Natural Law—made me understand the perfect planning of the entire universe.

"I am not a subscriber to No Taxes—simply haven't been able to afford it, or felt I was not.

"I received some copies a few days ago from a friend in St. Louis (Mr. Charles Lischer) and in these was the issue of December 3rd, 1934, containing the article, "Stockton Makes One More Contribution'. That convinced me that I cannot afford to be without it any longer. So I enclose $1.50 for a year's subscription. Also, if obtainable, I would like to get back issues containing the entire debate with Mr. Parrott (How appropriate that man's name is!).

"Mr. Hirsch made a great contribution to the cause in thus broadening the base of George's 'Cause of Interest'—and your reconciliation of George and Hirsch was splendidly and logically done.

"Step by step, stone by stone, the structure rises. . . . .

structure rises. . . . ."—R. M BAKER, East St Louis, Illinois, January 24. 1935

LIBERATORS WILL FADE OUT

(From Standard, Sydney, Australia)

The problem of interest has received some attention during the year. There is a little sect with headquarters in West Australia, which urges the abolition of taxation and the collection of ground rent for revenue, but asserts that Henry George erred on the question of interest. Rejecting George's explanation of the cause of interest, it says that the payment of the rent of land causes interest, and that it will disappear when rent becomes the public revenue.

As George pointed out, the simplest and safest way to get at the truth with respect to economic principles is to consider human relations to the natural resources under simple conditions. To test the W. A. claim it is only necessary to consider whether capital would command a return where land was of no value and no rent was paid.

Where is the man so visionary as to say that capital would be had without payment of interest to develop some of W. A.'s millions of acres of land of no value? Now if the use of capital could not be had for nothing where no rent is payable, it will be evident that the same principle will apply where land is valuable and rent is paid.

It is the experience of the world that where land rent is low wages and interest are high. As land rent increases, so wages and interest fall. Like all advocates of fallacies and frauds, these people resort to unprincipled methods. They are strangely akin to those employed by hireling protectionist agitators. Henry George men have been assailed and grossly misrepresented with a bitterness that is hard to understand.

There is a scripture parallel to the position which has arisen. The Apostle Paul and his first chief lieutenant Barnabas, had for years been doing great missionary work. They were at Antioch when some fellows arrived who said that Paul and Barnabas were all right so far as they went, "but except ye be circumcised ye cannot be saved." They caused a lot of trouble before fading into well merited oblivion. But the work of Paul has persisted and is still going strong.

The Henry George movement is widening and spreading its influence round the world. There are now five Henry George foundations in different parts of the world. In one year the British Foundation forwarded 14,000 books and 26,000 pamphlets. The London "Referee" headed a re-

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cent article, "Progress and Poverty —Best Seller for 50 years." The Robert Schalkenbach Foundation, New York, has published 40,000 copies of George's larger works, 250,000 pamphlets and 700,000 leaflets in a few years.

We could fill many paragraphs with evidence of the work being done throughout the world, but space forbids. This little clique of so-called "Liberators" liken George's policy to the curate's egg—good in parts. The collection of land rent as revenue and the abolition of taxation are all right, but unless you swear that interest will be abolished you will make no progress. The work of George and his followers will go on and these people who think that truth should be spiced with error will in due time fade into well-earned oblivion.

To The Mayor Of Bridgeport

"To the Honorable Jasper McLevy, Mayor of Bridgeport, Conn. Dear Sir:-

"Knowing the cause for the dilemma we are in, observing that those who are endowed with the power to formulate and enact into law measures that effect our economic condition, and seeing that either through economic ignorance or willful disregard of what is just, there has been absolutely no steps taken that would tend to remove the cause hereinafter mentioned, I hereby take the liberty of publicly addressing you in the form of an open letter, pointing out to you and the people you represent, the cause and the only solution for Bridgeport's economic and financial problems.

". . . . . .

"There is only one just and accurate way to measure the amount of service we receive from our governments and that is by the rise and fall of land values. No matter what the improvement or service may be, land is the only thing that is enhanced thereby. The city of Bridgeport like all other cities, Milwaukee included, is selling its service at less than cost to those who while paying at the tax rate, never fail to sell or lease at the market rent rate, making a rake-off of which not one cent is earned. For proof I am willing if permitted to go over the tax books and show clearly and decisively that we have quite a number of our merchants along Main Street who are paying rent of which 40 to 60 per cent is ground rent, the people's own creation, not one penny due to any effort on the part of the landlord, yet he pockets this unearned rent for which the community, after paying for the city's service in their rents, have to pay again out of their hard earned incomes until business breaks down as it did in this depression and then we have a sample of folly enunciated by our representatives of trying to lift themselves by their bootstraps in form of a sales tax.

"There are stores on Main Street with no additional floors above which at its total legitimate value would scarcely bring more than one or two thousand dollars and a rental figured at ten per cent would bring hardly more than $200 a year, yet the annual rent is up in the thousands; what does this difference represent? Surely not anything the owner has done, it is simply the people's own created ground rent. Is it any wonder the depression is lasting so long?

"On October 10th, 1932, an editorial in The Bridgeport Post in commenting upon your speech at the Central High School, quoted you as saying that 'The old parties in the state are bankrupt of ideas. All this money that is being spent for unemployment relief is borrowed money and has to be repaid. The only way that it can be paid back is by a tax on the homes of the people.' Mr. Mayor, I emphatically deny that that is so. The files of The Bridgeport Post will reveal wherein I have from time to time shown where all the fault lies and the only remedy for the evils thereof. . . . . .

"In the Bridgeport Post of October 24th, 1931, among other matters, I asked you, Mr. Mayor, the following questions:

" '1. Is not land raised in price by any public improvement?

" '2. Is it not true that all public improvements are paid for out of the rent we pay?

" '3. Is it not true that we pay again for these improvements when we pay a gas tax, personal and poll taxes and other taxes too numerous to mention here?

" '4. Is it not true that the presence and activities of the community creates a value that attaches itself to land but which is diverted with due process of an unjust law into the pockets of the landlords who do not earn it?

" '5. Is it not an absolute fact that if rents could be brought down ten, twenty or thirty per cent, there would be that much more money available to buy the nice things offered by our merchants?

" '6. If you believe that to those who create belongs their creation, why has there been no effort to enlighten the public of how they are being filched of what they have produced, by the legalized embezzlement of our ground rent?

" '7. Is it not a fact that the more land is taxed, the cheaper it gets in price? If so, would that not make it easier for the builder to get to work and would it not create new jobs?

" '8. If the Socialists have nothing to offer but mere criticism of those in office, what proof have we that they would do any better and what can they offer the thinking men for their votes aside from the value of voting for a third or fourth party as a means of registering a protest against those who have been and those who are now in power?'

"To be perfectly frank, Mr. Mayor, aside from the investigations involving what is commonly called graft in several departments, what can you really point to wherein the average citizen is any better off than he was before the advent of a Socialist administration? Is the average homeowner any better off? Is his tax bill less? Is it any easier to do business in Bridgeport than previously? Wherein is Bridgeport any better off than any other Connecticut city? The exposure of this or that notable accepting graft may be sensational and cause a lot of talk, but what is there about these scandalous upheavals that can be called facing us?*

"It was only after reading of your conference with Gov. Cross and the news emanating therefrom indicating that you approved of the iniquitious sales tax, that I was prompted to write the foregoing for your consideration and as a means of dissemination of knowledge for the general public which always has to foot the bills.

"Trusting you will accept this matter in the same spirit it is tendered, in the interest of good government and welfare of the general public, I am

Very respectfully yours,"
WILLIAM J. LEE
Stratford, Conn. December 17, 1934.

*Mr. Lee should have asked one more question of the mayor relative to the drive against grafters. It is this:

Assuming the success of the drive and that all grafting in Bridgeport were stopped, so that the public would get 100¢ worth of service or betterments for every dollar paid in taxes, would this not make Bridgeport just that much more attractive as a place of residence and for investments and **raise rents**, thus still more enriching the middlemen who buy the public service at the tax rate and sell it back to the people of Bridgeport at the market rental rate?

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Significant News of the Week

CHAOS IF THEY DO AND CHAOS IF THEY DON'T

The Supreme Court decision on the Gold clause is rightly held momentous. It is commonly summed up by saying that Congress has acted unconstitutionally in abrogating the gold clause—but just try to collect, and see how far you get! Or, in the language of gangdom: Sure, I'm the man—I robbed you; what are you going to do about it? Just nothing, if you know what's good for you!"

This gangland attitude on the part of the Government is justified by many on the theory that, chaos would have been precipitated had the Government's course been disapproved by the Court and it had attempted to correct its course.

So far as the issue of gold is concerned, that is not worth the student's attention. Changing the numbers on the chips in a crooked poker game, or repainting them in other colors cannot make the game honest! Such changes may enrich some players at the expense of others; but it does not greatly alter the game. The question before us is not the proper color, form or substance of the "chips" used in the game; but whether the rules of the game shall be so changed that industry and skill shall count more than the land title of those who saw the land first and grabbed it while the grabbing was easy.

The fact of the matter is that, in our ignorance of economics, we had got ourselves into a position where we faced chaos, no matter whether we respected the gold clause or did not—the gold issue has nothing to do with the matter, one way or the other. It was a case of chaos if we did and chaos if we didn't.

It is unlikely that any one at Washington thinks that the decision on the gold clause makes any difference one way or the other; and practically certain that the Machine is convinced that the course chosen gives it the better chance to profit by the chaos which it sees no way of escaping.

The significance of the Gold decision lies, not in the decision itself, but in the situation that is thus offically confessed by the highest court in the land.

It is one thing for free-lance editors and others to say that constitutional government is at an end in the United States;

it is a vastly more significant thing when the Supreme Court officially endorses that view. And that is what has been done. The majority opinion says Congress acted unconstitutionally, —but try to collect and see how far you get! And the minority opinion says that, from now on, anything can happen, and that confiscation of property and the denial of what we supposed were rights assured us by the sacred guaranties of the constitution are now to be expected—and are inevitable.

To the student of economics, the importance of this official confession by the nine justices of the United States Supreme Court lies in the fact that it confirms the position taken by the Georgist; namely, that, except economics be accepted as a science as exact as any and our course be scientifically charted by the landmarks of that science, we are a ship without compass or rudder and that chaos is inevitable!

Economics is not recognized as a science—not even by the Academy.

Therefore our leaders in and out of Washington are untaught, untrained, and incompetent.

There is no serious flaw in the present constitution.

It would be possible for a Supreme Court made up of nine ECONOMISTS to bring order out of this chaos and to keep within the letter of the constitution as it now stands; because a Court of nine ECONOMISTS would be able to properly interpret clauses in the constitution dealing with personal and property rights.

Only an economist is competent to define the terms "property", "property rights", "liberty", and "due process".

It is not necessary to discard the constitution—it is not even necessary to amend it. All that is necessary is an understanding of economics.

The constitution forbids the taking of our substance without due process; and it forbids practices that interfere with our liberties. All we need do is to learn enough of economics to **enable us to know what practices interfere with our liberties and to know what is due process.**

A Supreme Court of ECONOMISTS (not alconomists picked from our universities and colleges) coul give us all that the Founders of the Republic had in mind when they drafted the Declaration of Independence and the Constitution—and do it **under this present constitution without amending it anywhere!**

But at present we have no economists on the Bench, nor in the White House, nor in Congress. Our Tugwells even give thanks that the President not only is ignorant of the natural laws of economics, but doesn't even believe there are any!

Under the circumstances chaos is to be expected.

Experience is a hard school, but some people will learn in no other.

COMMUNISTIC DOCTRINES NATURALLY ATTRACT COMMUNISTS

Complaint is made that some of the relief headquarters are honeycombed with Communism and that Communists are much in evidence there.

This should surprise no one; for the NRA and all its alphabetic progeny are born of the Communistic theory.

If the general public is too ignorant of things economic to realize this, the Communists are not.

WAGE INCREASES COMPLETELY WIPED OUT BY GENERAL PRICE ADVANCES

The monthly survey made by the American Federation of Labor establishes the fact, says that organization, that the wage increases secured under the NRA have been completely wiped out by the price advances forced by the NRA policy.

Says the report: "We see no significant gain during 1934, in employment, real wages, or in hours of work".

Here is official A. F. of L. confirmation, in January, 1935, of the prediction made in these columns in June, July and August, 1933,, when the NRA was getting under way and the A. F. of L. was so sure that at last the workers' Golden Age was dawning.

HEADS THEY WIN TAILS THE PEOPLE LOSE

The shift of control and expense from the local units to the state and federal government continues.

Two things result from this.

First, the people have less control over their affairs.

Second, land is more and more exempted from taxation; for the states do not tax land, nor does the federal government.

There Are No Honest Taxes

An editor says taxes should be honest!

It used to be said that the only good indians are dead indians.

That was an exaggeration.

But it is certainly true that there are no good taxes, nor any honest taxes.

The proof of this lies in the fact that taxes are necessary only when the public's normal revenue is interfered with—when, in fact, it is intercepted and does not reach the treasury.

For example: Assume a vacant lot rented for $100 per year by a concern which is satisfied to pay that for the advantages derived from the occupancy of the site in question.

As no improvements are involved, it is clear that the entire value of the occupancy right arises from the activities and virtues of the public. It is therefore clear that the entire $100 belongs in the public treasury, that if it does not reach the treasury taxes must be imposed on some one to make up the shortage.

Hence there can be no good taxes, nor any honest taxes.

The Rising Tide Of Socialism

Even as far back as 1932, the government competed actively and unfairly with private business in 232 separate and distinct trade lines.

The PWELC, the Government's Public Works Emergency Leasing Corporation incomporated in Delaware, is empowered "to acquire the properties, assets, business and good will of any one or more persons, firms, associations and corporations". (Nothing lost in these ventures comes out of landowners; for they are not taxed by the federal government.)

A government clothing factory in Philadelphia is equipped to manufacture 86 different articles. (Win or lose, the landlords profit.)

W. M. Storey, president of the Storey Lumber Company, wrote the postmaster general regarding his proposal to appropriate $525,000 of government money for a furniture factory at Reedsville, West Virginia, to manufacture furniture for the government and to furnish employment for stranded **coal miners!** Storey sees the absurdity of attempting to use coal miners in a furniture factory at a time when there are trained furniture men out of employment and in need of that very work.

He makes the government an offer, as follows:

1. For one-tenth of that sum, or only $52,500, he would turn over to Farley a going furniture factory that would immediately absorb his 125 coal miners.
2. He would throw in half a million feet of good dry lumber.
3. He would transport Farley's 125 coal miners free of charge from West Virginia to the factory in South Carolina.
4. For one dollar he would work for one year for the government in this enterprise helping to teach these coal miners to make furniture.

This, he pointed out, would save the government fully 90% of the money it is proposed to put into the effort to establish a new factory.

In 1914 the Government undertook the construction and in 1916 the operation of the Alaska Railroad. The sum of $70,000,000 was put into it. The road has never

paid the interest on that investment; instead, the Government has had to advance more money to keep the road in operation. (All this time, however, the private monopolizers of sites served by this railroad have been collecting their rent—literally buying this government rail service at the tax rate and then selling it to their tenants at the market rental rate. The taxes these rent-takers pay are only local, for land is not taxed by the Federal government. Not a cent that has gone into the Alaska Railroad has been raised by a tax on land.

The postal deficits for 1929, 1930, 1931 and 1932 totaled $535,113,048, or $366,265 per day, or $4.25 per tick of a clock ticking seconds—and not a cent of this deficit, nor of any of the post office expenses, was raised by taxing land. (Not only did landlords get this service for nothing, but they sold it at a good figure to their tenants, charging always all the traffic will bear for this and other location advantages maintained at such cost to industry and thrift.)

As an indication of the inefficiency of government business, a private corporation offered some years ago to pay one million dollars a year for the chance to operate the postoffice at the present postal rates and to make what it could doing this. (This, however, is not the way out. We pay for the postal service in our rent—we should have it without further cost. In other words, the service should be free—financed as the elevator and janitor service in an office building is, by the rent.)

The deficits incurred in the operation of the Canadian National Railway for the seven years from 1920 to 1926, inclusive, totaled $863,938,372, or $337,871 per day, or $5,631 per minute, or $94 per tick of a clock ticking seconds. (Not one cent of this deficit was raised by taxing land—every cent of it was a tax on industry and thrift. Business and professional men and laborers had to pay this in addition to their rent, in spite of the fact that they had already paid the full bill in their rent.)

Knocking At Magazine Door

Two more readers write to editors.

Within a week two readers living in eastern states have sent this office carbon copies of letters sent to two magazines calling attention to the fact that they can get from this office a scientific presentation of economic subjects—something not previously available to the magazines.

It remains to be seen how long it will be before some editor sees his chance to place his magazine in the front rank and take the lead in the most momentous discussion of all time.

From Alexandria, Virginia, a reader wrote **Colliers Weekly** protesting against a self-contradictory and Communistic tendency of one of its editorials and saying:

> A periodical like Colliers has a duty to perform, whether or not it does it. By preaching scientific economics instead of Communism, a periodical with the prestige and circulation of Colliers could put this nation back on its feet in five years and win the undying gratitude of the race in doing so; and at the same time make more money than it ever had in its fondest dreams.

The letter urged the editor of **Colliers** to read No Taxes, published in Stockton, California, for an understanding of the latest and best in economics.

The other letter was from a Nebraska reader to the editor of **The Christian Herald**, also of New York City, urging the editor to follow the article on War by Gen. Smedley Butler by an article on the Cause and Cure of War by the editor of No Taxes and The Forum of Stockton.

He wrote:

> With Brain Trusters bringing the term economist into disrepute, one hesitates to apply the title to deep-thinking, competent men. But, used in its best and original sense, L. D. Beckwith has earned it. As a leading student in Denver University, he was an earnest Y.M.C.A. worker . . . On graduation he served for some time as minister, teacher and superintendent. Incidentally, he organized one of the first farm bureaus and one of the largest Rochdale cooperative associations. Fourteen years ago he founded his paper, devoted to moral and economic subjects. And last November, your New York City Library board choose his paper as one of about 125 (less than three to a state) to retain and keep in its files.
>
> He holds economics to be a science as exact as any, bound by inexorable laws with which the nations must learn to work in harmony, if they would not "be one with Nineveh and Tyre".
>
> He holds that as we now compel physical forces to minister to human comfort, so can we employ economic forces to promote social health and welfare.
>
> At a time when a Tugwell can thank God that a President knows nothing of economic law, it is reassuring to find a man who thanks God for providing such law for the preservation of any people that will give heed.
>
> He is an earnest, clear-cut writer, with an attractive quirk to his style that makes one pick up his paper with delight and lay it down regretfully. Am confident he can give your readers a stirring analysis of war problems and one more worth while than most, because of his grasp of fundamentals, which so many "authorities" overlook.
>
> I know from his argument in a peace discussion some years ago.

Neither of these letter writers have ever seen or heard the editor of this paper. They know him only through his papers.

Townsend March Inconsistent

The **Stockton Record** rightly says that, if the advocates of the impossible Townsend pension stage a march on Washington as a means of influencing legislation, that this would be a most pathetic and futile act.

The whole Townsend movement is pathetic and futile.

It is worse than Syncrotax and the other political nostrums offered us for our economic ills; but only for the reason that the collapse of the hopes of the aged, who have left too little time to stage a come-back, is much more tragic than the disappointment of younger people who will live to forget the experience.

But is **The Record** justified in saying "this country is no place for methods so in conflict with popular government"?

If issues are to be decide, not on their merits, but by the direction and velocity of the popular "wind", what is wrong in staging these demonstrations to stir up an effective "wind"?

To be brutally frank and put the case bluntly:

If we are not to decide issues on their merit, what difference does it make how a decision is determined?

Rexford Tugwell, a spokesman for the "brain" trust, says that we are fortunate in having now a president who

does not believe there are natural laws of economics!

If, then, there is no science, no dependable test by which we may know what to do, what difference does it make whether we flip a coin, stage a march on Washington, draw lots, or look in a crystal ball?

Economics is a science or it is not.

If it is not, then the Townsend march is as consistent with our philosophy as anything else.

"I want them to get over the habit of thinking through their feelings and I know of no better way than to send them these subscriptions to No Taxes."—From a letter accompanying remittance for four gift subscriptions.

The Money Cost Is Not All

A letter has been received complaining of a correspondent for saying the political method is "too expensive".

It is a personal attack upon that correspondent and is based on the assumption that all election costs are "financial".

The only interest in the matter this paper has is to point out that the money cost of the political method is the least part of the bill of expense.

The statement has been made in these columns, editorially, and is repeated here that, **if Henry George had not allowed himself to be drawn aside and to fritter away time and energy in the political arena, there would have been no World War.**

That statement is made in the belief that had George stayed with his teaching and raised up teachers, instead of interesting politicians, his philosophy would have prevailed in time to save the world the immeasurable costs of the World War.

Sees Beauty Of Perfect Universe

In a letter received from a man in Illinois to whom some reader sent copies of his No Taxes, an Illinois man relates that through reading "Progress and Poverty" he has come to see the beauty of Natural Law and to understand the perfect planning of the universe.

If the preachers only knew it, "Progress and Poverty" is a second Bible.

That book is destined to do more to bring peace on **earth** than the Bible itself, for the reason that the inspiration of the Bible is spiritual—for the inner man.

"Progress and Poverty", on the other hand, deals with the problem of this world—the problem of social relations.

The two books are related exactly as a prayer book and a text book in mathematics and bookkeeping are related in the life of a bookkeeper. The prayer book will help the bookkeeper to desire to do the right thing, the text in bookkeeping and mathematics will help him to know how to do it.

This man writes that the philosophy of Henry George has become a religion with him; but it is to be noted that this new belief has not in any way dispelled the old—it has glorified it.

As a college friend of the editor used to say, "The more I see of things, the more I think of the Fellow who made them", so this man writes that Henry George has helped him to see the beauty of Natural Law and to understand the perfect planning of the universe.

Henry George says of himself that when he comprehended the truth he has set forth in "Progress and Poverty", a faith that was dead lived again.

How Mother Settled The Quarrels

When two children quarrel over the nursery toys, Mother settles the quarrel by taking the toys away from both of them and putting the toys up out of their reach.

This is the way to settle quarrels between the North and South sides of town, or the East and West sides, between the county seat and the rest of the county, between two cities, or two states, or two sections of the country, or between two countries.

Analysis of these quarrels will show that they are always over rent. In one form or another, the unearned increment is the cause of all these disagreements.

The way to settle all these quarrels and to establish permanent, world-wide peace is to take the rent away from all these contestants and put it in the public treasury, using it as public revenue instead of taxes.

Dissatisfied People

My objection to your criticism of Sinclair and the Communists is not that I wish to defend their economics, that is impossible—just as it is with our present system of privileges; but I feel they are closer to us because they are dissatisfied. I like dissatisfied people who try to do something. Why not hit the satisfied people more?—W. F. S., Colo.

How far would a teacher get who encouraged dissatisfied pupils at the expense of accuracy in teaching?

In the case of Sinclair this paper warned its readers that Sinclair's program would make a bad matter worse.

The editor would have been a poor counsellor, indeed, if he had accepted the dissatisfaction of the Sinclair people as a substitute for economic accuracy—and permitted the people to be trapped into a movement that would make matters worse, instead of better.

As between the satisfaction of indifferent people who do nothing and the dangerous schemes of dissatisfied people like Sinclair, the editor thinks the dissatisfied people are the greater menace.

"I Was Once Like Unto You"

Dear Mr. ————: . . . . . You read me (or write me) a lecture on psychology and explain what you call my super-ego on the theory that it is the result of struggle with adversity.

Why aren't you consistent—why do you not see that another of the psychological results of the struggle with adversity is independence of thought; and that the reason I do my own thinking and do not expect my readers to consider a thing proved when I quote some man as holding to that view is that I have learned self-reliance in the school of adversity?

Am I to conclude that you have been reared in the lap of luxury because you seem to think that points can be proved by merely showing that Karl Marx believed them?

Why is it that you do not see that one of the psychological results of the acceptance of the Marxian philosophy is that the man who surrenders his thinking to Marx becomes suspicious, resentful, and bitter and develops the habit of thinking that all men are crooks—that it is as natural for you to accuse me of misrepresentation, sidestepping, evasion, trickery, etc., as it is for you to breathe.

You are not to blame. I am not scolding you; I am commenting on the psychological effect of your philosophy.

On the other hand, the Georgist explains things, NOT on the ground of other men's meanness, but by refer-

ence to natural law. **There is nothing personal in his thinking. He is not tempted to think others dishonest; he does not acquire the habit of calling other people crooked.**

This should have prevented you from making the comment that you know of no Georgist who has been jailed for his belief. The Georgist does not call names, he does not charge any one with being a crook, he doens't cry "Graft!", he does not seek to throw any out of office, he does not quarrel with any one. Why should any one wish to put a Georgist in jail?

Instead of stirring up trouble, the Georgist teaches that we have common interests and unites employer and employee in a common cause.

By his proposal to take the rent from ALL of them, the Georgist settles the qaurrels over the location of roads, bridges, subways, tunnels, parks, schools, factories, etc., thus ending the sectionalism that divides communities and causes wars between nations.

True, the Georgist does make enemies of those few who have more in land value than in other property, but these are so few in number that this conflict does not disturb the community.

Now which of the two philosophies is the more conducive to what we call civilization—yours or mine? . . . .

I have repeatedly admitted your honesty of purpose; you have just as repeatedly accused me of dishonesty.

But I do not blame you for that! That is the natural result of your philosophy.

Nor do I take credit to myself for my ability to be better natured; because that is the result of my philosophy, which teaches me that your ill-nature is a result of a mistaken philosophy, just as my charitableness toward your accusing disposition is a result of the more sweetening philosophy of Henry George.

You preach class struggle, I repudiate the idea.

You are all set for a fight, all the time; I am not.

You explain my acts on the theory that I am mean; I explain your conduct on the theory that you are all right, or would be; but that you have been miseducated.

And in all this I have the best of you, because I came up through the same school you did—but by some lucky chance or miracle of grace I escaped before I was completely spoiled.

Do not forget, ————, that I was born a Greenbacker, that I became a Socialist, that I have held a minor state appointment as a Populist. This unfortunate background aught to entitle me to some little leeway—in case any of the bad Marxian habits still cling to me. If some the dirt of your philosophy still sticks to me, and I seem some times to slip a little, do not be too hard on me; for I was once like unto you, a Socialist. I, too, had the habit of accounting for the things I disapproved by charging that people are grafters, and crooks and cheats and liars.

. . . . . I beg of you not to bog down in the pit of malice into which Marxianism drags men; and that you stop, look and listen while you are still young and there is still time for you to save yourself!

With the kindliest of good feeling,

L. D. BECKWITH

Stockton, California, January 15, 1935.

Fine Publicity For Georgist School

A splendid piece of literature, splendidly printed by the planograph process, has been put out by the Henry George School of Social Science, 211 West 79th Street, New York.

It is a 12-page-and-cover affair, the size of a letter sheet, illustrated to carry out the idea of Progress and Poverty—the persistence of poverty in the midst of progress.

The reading matter is from "Progress and Poverty".

One of the quotations, if from Henry George, as the others are, should be called to the attention of those who quote George as favoring the political method. (See The Forum, page, corrected, 2915.)

The quotation sent out by the school is as follows:

Social reform is not to be secured by noise and shouting; by complaint and denunciation; by the formation of parties, or the making of revolutions; but by the awakening of thought . . . ."

That quotation very clearly points away from the political method to the scientific; and it is far more consistent with the teachings of Henry George in his serious efforts than with his so-called approval of the political method written for publication by magazine publishers, as were his articles that later appeared as "Socialist Problems".

Another S O S

For the third time in four years I must issue an S O S Supplementary income has been slowed up, forcing me to rely upon the quotas.

"Dear Friend Beckwith: I have just finished re-reading No Taxes ("The Editor's Pension", page 356). I am astonished to learn that you have no insurance on the plant. This is dangerous. . . . . Would you mind telling me what amount of insurance your plant needs; perhaps it can be arranged some way to carry it for you."—H. F. SARMAN, Omaha, Nebraska.

This is the sort of help the editor has in mind in making his needs known in this way. If the different groups interested in this matter would divide up the budget of this paper and each one would see that some certain item of expense is taken care of, the security of the paper would be guaranteed.

One city might carry the insurance, another the power bill, another the gas bill, another the electric bill, or the telephone bill. **Unless otherwise directed, all contributions are used to finance subscriptions to libraries, schools, etc.** L. D. B.

The Editor's "Pension"

Below is the standing of the state quotas. These quotas call for 37½¢ per week for each congressman the state may have. Because this is still a pioneers' task, proper support has been lacking. But these quotas are being charged up in full and the amounts carried forward in the belief that, as the teachings of this paper are better appreciated more and more help will be rallied. This paper champions the cause of Labor AND Capital against the threat of Socialism and Communism and is entitled to the support of what is called Big Business—with the understanding, of course, that this expression does not include the activities of landlords, but is limited to those interests, large or small, that depend upon the security of the wage and interest funds. One way that these quota accounts may be liquidated is by bequests left for that purpose by persons who wish to make sure that their money will be used for the betterment of humanity after they themselves have departed this life.—L. D. B.

STATEMENT
(TWO WEEKS)

Quota	$326.25
Received	21.75
Deficit	$304.50

STATES PAID UP

Nevada

STATES MAKING GAINS

Nebraska
Oregon

STATES IN ARREARS

Arizona	$ .80
Delaware	81.50
Wyoming	89.50
New Mexico	91.50
Vermont	94.90
Oregon	111.50
Maine	174.50
Rhode Island	179.75
New Hampshire	185.25
Utah	187.50
North Dakota	189.75
South Dakota	189.75
Montana	189.75
Idaho	189.75
Colorado	296.50
Nebraska	453.50
Florida	467.50
Connecticut	518.00
Washington	529.00
Virginia	543.55
Tennessee	553.50
Kansas	553.50
Iowa	558.50
Maryland	558.00
Kentucky	561.00
Arkansas	561.50
Mississippi	561.50
Oklahoma	564.50
West Virginia	569.00
South Carolina	569.00
Alabama	707.50
Louisiana	732.00
Minnesota	853.25
Georgia	940.00
Wisconsin	944.50
California	1,032.50
North Carolina	1,043.65
Indiana	1,133.00
Missouri	1,204.50
New Jersey	1,236.00
Massachusetts	1,253.75
Michigan	1,542.50
Texas	1,601.50
Ohio	2,243.50
Illinois	2,460.50
Pennsylvania	2,973..00
New York	3,634.50

Just A Business Risk!

NEWS ITEM: U. S. Supreme Court holds that even if a tax destroys a business it would not be made invalid or require compensation on that ground. "Those who enter upon a business take that risk," the Court ruled.

L.C. Painter On Government Functions

L. C. Painter, No Taxes reader in Virginia, has contributed the following excellent criticism of the clamor for more government meddling in our affairs.

> Who is the government . . . It is the last lot of hired servants who mwe selected by ballot and are paying wages to attend to certain business for us. . . You say we need their help. . . If we do it is in the same way we need the help of the cook to prepare our meals and of a woodcutter to chop and split our wood. . . .
>
> Are we to hire more cooks from time to time and have more regulation from them of what we shall eat and how it shall be cooked? And are they to tell us that we are to have mustard in our coffee, instead of sugar and cream? . . . . .
>
> Democracy does not mean the government of the individual by the rest of society, that is Communism. Study the Declaration of Independence, our fathers' creed, and learn that goverments are instituted **among** men, not **over** men, whether their object is to promote the general welfare. . . .

LAND AND THE INCOME TAX

Reader. "You say land is not taxed; but does not the income tax apply to landlords?"

Editor. "Oh yes, but landlording produces nothing. Landlords, **as landlords**, produce uothing—all they get is unearned increment. The landlords really pay no income taxes because the money landlords pay in income taxes is supplied by others who earn the money to pay the income taxes of the landlords, in addition to paying their own taxes."

What Caused The Draught

This is not a questions of morals.

It is idle to talk of the selfishness or the short-sightedness of Western farmers.

Unless you are a Georgist, you must accept a share of the blame for the droughth and general destruction that has engulfed those Middle-western states.

Nor can the federal government wring billions enough from us in taxes to save those lands.

These states are doomed, unless we revise our land policy.

Unless this is done this creeping death will prove fatal to whole states.

WHAT IS HAPPENING AND WHY

Here is what is happening.

The land is now all privately owned. There is no longer an Open West.

Unable to retreat into the open, our people are now fighting with their backs to the wall. In their desperation, they have gone further and further into the swamps and drained these in efforts to get land; and they have cleared more and more of the upland brush land. Meantime the timber lords have leveled the forests.

Snows that formerly lay for months in the shelter of forests now melt quickly and the water rushes to the sea; for the draining of the swales and swamps leaves it no opportunity to linger along the way.

The result is that whole states are becoming arid.

This is not the result of selfishness, but of ignorance.

Men who are every bit as selfish as these, but who understand the elemental truths of economics would know that the way to gratify their selfishness is to maintain the productivity of these states, not to destroy them.

They would know that land in the West never becomes very valuable, as compared with metropolitan land; that the way for farmers to make much is to produce much and that the owners of farm land cannot hope to make much on unearned increment, because the pure land value of farm land is small compared with the value of the improvements (on or **in** that land) and compared with the value of the equipment necessary to work the land.

They would know that what the West needs, is not relief from taxes on land values, but relief from taxes on personal property and improvements.

They would favor the collection of the rent instead of taxes, knowing that would make it impossible for men to make anything from land except by working it—and building up the country, instead of destroying it.

They would know that that would bring it about that no one would hold more land than he used; and that there would then be plenty of land for all, without invading the swamps or the upland brush lands.

Then the timber and brush lands would be left to hold the snow and the swamps would be left to store the water when the snow finally melted in the spring.

Then there would be moisture enough in the soil and in the air.

Then this destruction of the West would not take place.

But our "wise" men are not yet that wise, these western states are doomed.

Why The Churches of New England Were Closed At First To Garrison and Why They Were Later Opened To Him

(From The Forum)

Dear Mr. Beckwith: You seem to be more thoroughly wearing the mantle of William Lloyd Garrison than any one else I know.—FRANK GRANT, Westfield, Massachusetts.

Garrison is the man who aroused the North to the evils of slavery.

The churches of the North were closed to him—their doors slammed in his face, figuratively.

Garrison was led through the streets of Boston with a rope about his neck by a mob which, like the churches, sought to silence this man's criticisms of chattel slavery.

Later the men in that mob were volunteering for service in the army to fight against the South and marching to battle singing about John Brown's body that lay mouldering in the grave—because he, too, was prematurely active in criticism of slavery.

But before the men who sought to lynch Garrison enlisted, the churches of the North were not only opened to William Lloyd Garrison but the preachers were praising and quoting Garrison and doing what thundering they could to arouse the people against slavery.

WHAT BROUGHT ABOUT THE CHANGE

This right-about-face on the part of the churches is very easily explained.

1. The country depended originally upon water power for factory needs, and the water-power was in New England. Therefore the factory towns were in New England.

2. The textile mills depended upon Southern cotton for their raw cotton; and, of course, the North did a reciprocal business with the South— sending the South finished products in return for its cotton.

3. The real estate game in the North depended upon the building up of these Northern mill towns; that depended upon the payrolls of these mills; that depended upon the volume of business—and that, of course, largely depended upon the trade of the South.

4. The South had an alternative market in England and the North did not want to drive the Southern trade abroad. It was true then, as it is now, that the customer is always right—even when he is wrong. Nothing displeasing to a good customer could be permitted—even if the suppression interfered with the preaching of the gospel in the churches. Then, as now, real estate must be relieved from embarrassment—no matter what happened to the Gospel.

5. Although there were strong anti-slavery societies in the South and those states, if they could have been left alone, would have ultimately abolished slavery voluntarily, the South was still in the control of the slave oligarchy and, besides, the South did not like to be told by Northerners how to manage its own affairs. Accordingly, the agitation of Garrison and the other Abolitionists was very offensive to the South and, therefore, very annoying to men in the North who felt themselves called upon to protect the investments of leading citizens in mill-town subdivisions where the sale of lots depended upon the activity of these mills. Of course the tradesmen and professional men (including the preachers) and the workers in these mills were easily interested in the need to suppress the agitation of Garrison and the other abolitionists—regardless of what happened to the Gospel.

6. The churches were closed to Garrison. The man was led through the streets of Boston with a rope about his neck as a warning to him that he should not rock the real estate boat by saying the unkind things he was saying about an institution still very popular in the South.

WHY THE CHURCHES WERE FINALLY OPENED TO THE ABOLITIONISTS

7. The North had not depended solely upon its care to slam the church doors in the face of the Abolitionists. It had still another plan to protect the real estate interests of the subdivision men who were selling lots to mill operatives and their tradesmen in these Northern mill towns. They had built a high tariff wall about the country in order to stop the Southern trade with England and to corral as much of that trade as possible for these New England mill towns. The result was such a bitter struggle with the South that all hope of reconciliation was lost.

8. When, therefore, the Northern leaders found that concession was futile, they changed their tactics and became bitterly critical. Then it was they encouraged criticism of slavery. Then the Northern churches were thrown open to the Abolitionists as a matter of business strategy. There followed a period of bitter political warfare, then the South resorted to the defensive tactics of secession and the war was on—brought on, not by the slavery issue, but by the tariff issue that had its roots in the rivalries of the opposing purposes of competitive land speculators whose interests dominated even the churches.

HOW THE STOCKTON CHURCHES WILL BE OPENED TO BECKWITH

What is happening here in Stockton is merely a repetition of this story of Garrison and the Abolitionists who were shut out of the churches in that day.

And, in this matter too, those who play the leading parts are dominated (whether consciously or unconsciously) by land speculators. Rent is the root of our present-day evils, as it has been the root of the evils of other days.

Land (or land value) is still considered wealth.

It is not only considered wealth, but it is considered the very foundation of prosperity.

Our laws, our social habits, our philosophy is determined by this fallacy.

Regardless of the facts, our business men all imagine that the interests of the land owner are paramount,—even though he be a speculator.

The world is divided by this philosophy into the Patriots of Here and the Enemies of There—and everybody is enlisted. If a man does not enlist, he is drafted to fight for the Patriots of Here against the Enemies of There.

License laws are passed by city and county and by the state to keep out the Enemies of There and to protect the Patriots of Here; anti-peddler laws are passed for the same purpose. Under the pretense of keeping the highways clear, restrictions are imposed upon those who would sell to those passing up and down the highway; under the pretense of protecting the public health, restrictions are imposed upon those who would sell us milk from cows across the county line; and, under the pretense of keeping the home fires burning sentiment is aroused and laws are passed to hamper the operators of chain stores which are owned by non-residents.

Just as every one in the time of Columbus took it for granted that the earth is flat; so everyone today, both in and out of the churches, takes it for granted that the philosophy of the land speculators takes precedence of all others—even that of Christianity.

Accordingly, when a modern Columbus sets up the

claim that the world is mistaken about this—well, men must be discreet.

Until there is a demand down town for the information this new Columbus has for us, the churches and the schools must bar their doors to it.

This is why the Stockton churches are still closed to Beckwith.

These churches are interested in finding a corrective for crooked politics. Beckwith has that corrective—but, until there is a demand down town for the information he has, the churches are closed to Beckwith.

The churches are interested in finding an effective way of dealing with commercialized vice—but, until the business colony indicates its approval of Beckwith, the churches must remain closed to Beckwith.

The churches would like to find an effective way of curbing the evils of the liquor business—but, until Beckwith is okehed by Main street, the churches are not free to hear what he has to offer on that subject.

The churches are interested in settling the controversy between Labor and Capital—but, until it is all right with the powers that control Stockton, the preachers must not permit Beckwith to tell from their pulpits how this can be done. Industrial justice must wait!

The churches are interested in solving the problem of race friction and the persecution of the Jews, the injustice inflicted on the Negroes and in avoiding the threat of war with the Orient—but, so long as the powers that be on Main street refrain from endorsing Beckwith, he must not be permitted to plead for peace from church pulpits. Peace must wait!

The churches are interested in bringing peace on earth and in having His will done on earth as in Heaven—but, until the powers that be here below put their stamp of approval on Beckwith, the preachers will not be free to accept Beckwith's help in this matter. The Kingdom of God must wait!

BUT—

When the business and professional men find that it is to their business and professional interest that public sentiment be aroused to support the plan Beckwith proposes, all this will be changed.

Then it will not only be safe, but wise—yes, and obligatory, upon our churchmen to help rally that sentiment.

Then the churches will be open to Beckwith.

Then he will be permitted to explain from church pulpits the natural laws provided for our civic, political, industrial and international needs; and to show that, just as we can without waiting to reform men have airplanes and radios that work, so can we without waiting to reform men have wholesome civic conditions, honest politics, industrial justice and world peace.

For, when that time comes and he gets into these pulpits, Beckwith is going to protest against the blasphemy that it is God's plan that the innocent must suffer in hells of cruelty and infamy waiting for the churches to convert the guilty, or that the world must suffer from unemployment and poverty brought on by the exactions of land speculators until the preachers can get the permission of these exploiters to preach against the exploitation!

Editor de Aryan "Getting Warm"

In his game of hide-and-seek with the truth about government, Editor de Aryan is getting pretty close to a real discovery.

He still needs a little help to show him how to focus his lenses so that he can see clearly.

NOTE THE EXPRESSION "EACH ONE"

For example, he says in a recent issue:

We maintain that our business is to show the way to health, happiness and prosperity and that these operate as a unit and not separate. That, therefore, it is not sufficient to know the abstract law of economics, but it is indispensable to also apply it. The application of the law, the deliberate conforming with the law is morality.

We maintain that society is not under the moral law, because like a corporation it has no soul and is an imaginary being, has neither reality nor responsibility. (This is excellent and is printed here in bold face for emphasis.—L.D.B.)

And so we state, this phantom called society is nothing but the shadow of the activities, the refraction and reflexes of the activities of all the people. Therefore we deal only with living persons, responsible units and we endeavor to awaken these individuals to their powers and to their responsibilities and opportunities.

We teach . . . . that it is profitable for each one to know and apply the law of economics most scrupulously in our dealings with one another . . . .

Note the man's confusion. Note that he declares that society is a phantom, without soul, having neither reality nor responsibilities and his statement that he seeks to awaken his readers with regard to their **individual powers and responsibilities**

Here is a conscientious man of high ideals, deeply concerned about the public welfare and eager to do his bit; a man who admits that society is a soulless thing without responsibility; a man who believes in God-ordained law that works automatically—and yet he can picture no control for social conditions other than this, that society is the refraction and the reflection of the activities of the **individuals** that make it up.

That this must be his conception is proven by his statement that **he urges each individual to know and apply the law of economics most scrupulously in his dealings with his fellows.**

Having declared that society is a phantom, he is precluded from holding that there can be any laws govern-society and is forced to hold that social effects must be secured by the regulation (either voluntary, or compulsory) of **the individual.**

TWO SHARPLY DISTINCT PHILOSOPHIES

Here is the difference between de Aryan and Beckwith:

The editor of **The Broom** exhorts men to save society by applying most scrupulously the law of economics; the editor of this paper holds that individuals have no more to do with the law of economics than they have with the law of gravity.

The editor of **The Broom** preaches morality as the means of saving society; the editor of this paper holds that morality is only an individual issue and has nothing to do with the economic conditions of society and that society can be saved, **so far as its economic welfare is concerned,** regardless of the morals of individuals.

The editor of **The Broom** holds that social conditions are "the refraction and reflexes of the activities" of all the people; the editor of this paper holds that social conditions are of two kinds; namely, economic conditions and non-economic conditions and that the only people whose activities have anything to do with economic conditions are the tax collectors.

The editor of **The Broom** devotes his space and editor-

ial activity largely to discussions of the moral conditions of his city; the editor of this paper limits attention to the teaching of the economic laws which govern economic conditions, holding that if this one matter is clearly understood economic conditions will be corrected and that when this is done the rest is up to the individual **and that, so far as society is concerned, it need not and should not concern itself with the conduct of any law-abiding individual.** It should not be necessary to say that arsonists, murders, drunken drivers and others who disregard the few laws that would still be necessary would be promptly subjected to the necessary degree of restraint. But it must be remembered that this conduct is personal and in no sense determinative of any economic conditions.

The editor of **The Broom** makes morality an issue in the public press; the editor of this paper holds **our economic conditions** are the only conditions which are properly subject to discussion in the public press and that all questions of moral conduct are strictly private matters—to be worked out by each for himself in the eyes of his own conscience and his God.

Editor de Aryan is to be commended, of course, for his loyalty to the cause of morality; but he should not confuse the moral problems of the individual with the economic problem of society.

He himself says that the moral law does not apply to society.

He himself saysthat the moral law does not apply to society.

Very well, then, what does?

Is society left to chaos?

That is unthinkable.

Does the stability of society depend upon the moral stamina of individuals?

WHAT THIS MEANS

The point at issue here is just this:

Whether the welfare of society is hinged upon the personal conduct, the personal character, the conscience or the moral stamina of any man or men.

It is not.

Innocent members of society are not condemned to suffer unemployment, poverty or war because of the personal conduct of men; regardless of that conduct society may enjoy prosperity and peace.

As electricity, which would otherwise burn the house down, may be insulated and thus brought into the house and given the children to play with; so selfishness, which would otherwise make a hell on earth, may be insulated and made to to our chores.

The electricity that runs the child's toy is still hot and, when uninsulated, is dangerous; so selfishness is an ugly thing and, when uninsulated, is a mischief-maker. But, when insulated in accordance with scientific principles, electricity and selfishness serve us well—and enrich us.

THE READER MAY CHOOSE

The reader has here a choice between the theory of de Aryan that society is a phantom reflection of the activities (and the morals) of the individuals which make it up—in which case the economic security of countless millions depends on the success of moralists like de Aryan who are weilding reform brooms in an effort to clean up society; or—

They may prefer the philosophy taught in these columns, holding with the editor of this paper that we have in economics the same dual control that we have in physics and chemistry;—

That, just as the ingredients of concrete and dynamite and paint and varnish and of milk and of pertoleum and machine oil are held to their tasks by natural laws without imposing any obligation or responsibility upon us;—

And just as timbers and steel beams and blocks of marble and bridge cables are held to their tasks by natural laws witout whether we are awake or asleep;—

So there are natural laws of economics that take care of economic conditions, regardless of the efforts of our de Aryans and other moralists or reformers to "awaken individuals to their powers and responsibilities".

The editor has never forgotten an answer once given one who was insisting that there is an actual, physical hell of fire and brimstone into which people are thrown who do not believe exactly as this particular individual did. That answer was:

> **If you believe that, get up out of that bed, dress and go out and save all you can! Don't lie there in a soft bed when people are dying and going to a place like that!**

Those who are content with such a philosophy may believe with de Aryan that millions of really good people are doomed to unemployment, disappointment, poverty and distress because of the morals of **other** people; but the editor of this paper does not believe it!

He refuses to believe that the economic security of men is staked upon the morals of their neighbors!

It is as easy for him to believe that the economic security of society is independent of the morals of men as it is for him to believe that the fire in a kitchen range or in a school furnace will function independently of the morals of the neighbors.

He expects de Aryan to admit, before this discussion is closed, that he is as unreasonable, as illogical and as unscientific in holding that the economic security of the people of San Diego depends in any degree upon the morality of San Diegans as it would be for him to hold that the accuracy of San Diego's electric clocks from day to day depends upon the moral tone of San Diego.

Economics is a science as exact as any.

Economic results must be secured the same way we secure results in mathematics, or physics, or in chemistry—and the issue of morals has no more to do with economic results than it has to do with results in physics laboratory or a chemistry laboratory, on a counting room.

OUR READERS SAY

"Dear Mr. Beckwith: Mr. A. W. Falvey is doing good work, if he can get you heard on the National Broadcast. . . . I know that Mr. L. D. Beckwith is better than any Jonathan Swift that could ever come along. We have you now, and your A B C of Economic Security. Your seven points and definitions—Land, Labor, Wealth, Capital, Rent, Wages and Interest — are the whole truth of economic science in a nutshell for us."—MRS. G. B., Calif.

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"Dear Mr. ———. No sir, I am NOT a single taxer. I'm an out-and-out Georgist. I hate the very name single tax. It has done more harm than good. How can it be a tax, when as a matter of fact, it takes nothing from any one that is rightfully theirs. I have no patience with anything that in any way tends to obscure the truth.

"I am not inclined in any way toward what some call hero worship; it is not only foolish, but dangerous. But to be open-minded and fair, I am sure full credit and support should be given to L. D. Beckwith for the wonderful fight he is making almost single handed. While I do not agree with him in everything, I believe he is thoroughly sincere and knows his economics thoroughly.

"Even if some of us disagree as to method, is it not folly to withhold the support he so richly deserves? What medium could be better for the dissemination of the great truth than No Taxes? I had about given up the fight entirely through thorough disgust when, by accident, I stumbled upon a copy of his Stockton Forum that gave me a bracer that will never retard as long as I am physically and mentally able to carry on.

"The letters to the press is also a medium that I do not believe the Georgists have taken full advantage of as they should. I have kept up my letters to the press almost constantly since receiving Beckwith's Forum and No Taxes and, as a result, I know of at least three new

converts who, though not a hundred per cent in their economics, are certainly making progress and they tell me that No Taxes is what they are relying on as their teacher.

"Again thanking you for your contribution to the ———— (An Eastern daily. — Ed.), Sincerely yours, ————."—From the carbon copy of a private letter to a fellow contributor by one of the most persistent, resourceful, and regular writers of letters to the press of whom this office has any knowledge.

OUR READERS SAY

"Dear Sir: I hope Charles H. Ingersoll will be given strength to hold out even to the end. In Sweden there was once a great seer who said that a great movement must come to us through the spirit world, and with strength in proportion to the numbers and strength of those of similar belief who have passed into that world. So—we should regard these troubled times as but the stormy morning of a great NEW DAY."—ELLA HILES, Iowa.

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"Dear Mr. Beckwith: Sometimes when I read articles that I write for the papers and then read No Taxes, I cannot help wondering how much I plagiarize you; so I have to make the general statement that, no matter what I say, the chances are that it has been said before and better said either by Henry George or L. D. Beckwith. To accuse a No Taxer of plagiarizing George or Beckwith is like accusing a minister of the Gospel of plagiarizing the Bible. The truth is we think the same thoughts and speak the same language."—L. C. PAINTER, Virginia.

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"Dear Beckwith: Your debate with Parrott I suppose is worth while, but it must take a lot out of you that might be spent more agreeably, to say the least. I hope you get fun out of it. . . . . Many people seem to think such writing must be deep, because it is so far beyond their own depth. If the difference in the clarity between his column and yours, week after week, does not make some of your readers suspect the truth about Socialism, I fail to see what could be done, or said, that would reveal its sham to them. I enjoy your part of the debate and think it should be preserved in permanent form."——From a private letter.

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"Dear Beckwith: The world is in a terrible state of flux. The sheep are certainly being divided from the goats due to the fact that the earth is still rented by a few individuals to the great majority of the people. One of the greatest grabbers of the people's rent is seemingly the only man that can have the President for his guest. That is certainly a most sinister condition of affairs.

"Then we have the economic illiterates demanding $200 a month old age pensions, their epics and the National Union for Social Justice. They never mention the fact that the gift of God is rented by a few individuals to the rest of God's children.

"The stock in trade of our economic illiterate is denunciation, protestation and palliatives, but no remedy.

"Here is a slogan: Rent for revenue—abolish taxation. Five words, that is the combination that will bring economic freedom to humanity. Please find enclosed M.O. for $15.00. Do not waste your valuable time with the hair splitters. With best wishes,"

GEORGE LLOYD

New York City.

REACHES 1,000,000 PEOPLE

J. W. Graham Peace has been given space in **Reynold's**, of London, for two articles on the land question.

The first one is illustrated by a picture of the interior of a theater.

The argument is that this theater occupies very valuable land that is rented at a good figure to those who operate the theater; but that, because the public does not demand that this money be turned in to finance the policing and fire protection that makes the site valuable, the theater management is taxed on its fixtures and furnishings and thus made to pay a second time on its fixtures and furnishings and thus made to pay a second time for the fire protection and policing; that the management—

Pays once in rent, and then
Pays again in Taxes,

to the great advantage of the landowner, who acts as a middleman, buying this public service at the tax rate and selling it back to us at the rental rate.

Resents Being Called Singletaxer

"Dear Mr. Beckwith. I think one great trouble in our Movement is that we have had too many converts from Socialism. . . . That ground is full of tares that can hardly be eradicated. . . The Socialists and Pinks greatly out-number the Georgists here, even among our own membership. . . . I am interested in your replies to de Aryan, Ralston, and Prizer. Keep at it. After thirty-six years of compromising, step-by-stepping and patting the devil on the shoulder, I am sick of the very name 'singletaxer', even if George did coin the word. Columbus called the natives of this country Indios, but that did not make them so. . . . .

"I see they call you an egotist! Well, they might call you worse. It well applies to some singletaxers. Prizer says that "custom and usage modify the meaning of words', and that is true in a way; but it does not change the root. I choose to call myself a fundamentalist, because I believe in getting down to fundamentals; and a radical because I believe in getting at the root of things; and an abolitionist, because I believe in abolishing all taxes. But these designations are not recognized in these forms today.

"But keep right on being an egotist. It's the only thing that will get you anywhere. As Jackson said, 'Be sure you are right, then go ahead!'" — From a private letter from Fairhope, the "Single Tax Colony", in Alabama.

Progress, Poverty, Misery And Terror

"Dear Editor Beckwith: One of the greatest contributions to Journalism and to Truth was made by W. H. Chamberlin, who lived in Russia for ten years as a correspondent for the **Christian Science Monitor.** His uncensored articles upon his return have shown convincingly the 'hell on earth" which the Marxian rulers have created in that unfortunate land. Owing to the effectiveness of the official censorship, and to the persecution and expulsion of truth-telling correspondents, the first complete and authoritative picture of the Bolshevik 'paradise' was presented by Chamberlain. Within a few years the peasantry destroyed 70% of the livestock of the country; and the opposition to the government policy of collectivism a state of decreed famine took a toll of a million lives. A major human calamity comparable almost to the World War. Poverty, repression, misery and terror evidently being the lot of the majority of Russians. See 'Russia's Iron Age', by Chamberlain, or articles in the Christian Science Monitor or The Atlantic Monthly, etc."—FRANK LEYDEN, Denver, Colorado.

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Those who have been following the debate in these columns with Earl Parrott are prepared to understand that this must be the ultimate verdict concerning conditions in Russia; for, as Mr. Parrott admits, Socialism means meddling with individual liberty.

"Some meddling", as he puts it; but, Socialists recognize no natural laws of economics, Socialists have no way of knowing what is private and what is public and what is meddling and what is not—nor would they have any way of knowing how much meddling would be necessary or desirable if they knew how to distinguish the rights of the public from the rights of individuals.

ONLY ONE WAY OUT

(From Plain Talk, Topeka, Kansas)

. . . . Astor gets $40,000,000 a year ground rent from land that his grandfather got from the Indians for a string of beads.

Land has been getting all the relief" while the taxpayers are "getting it in the neck", by having to pay taxes on everything we eat, drink, smell, hear and see. Too bad we can't develop a sixth sense.

Recovery is impossible until industry ceases to be robbed. . . Adam Smith is the bird who is responsible for the damnable system of taxation that prevails throughout the civilized world. . . .

"The ability to pay" was Adam Smith's idea of taxation, and the

ONLY ONE WAY OUT

[CONTINUED FROM PAGE ONE]

civilized nations of the world put it into effect. Bosh!

Failure to recognize the right of each individual to his own earnings (personal property) is the cause of the depression and national bankruptcies of today.

Everything is personal property excepting LAND. Land belongs to the public.

Honest public finance would cut out taxation, which is nothing but LEGALIZED ROBBERY!

Taxation involves armies of beaurocratic officials whose sole function is to hinder and prevent the production and distribution of wealth.

Now Roosevelt is asking the nation to help fight crime. Why not PREVENT crime, Mr. President, by restoring to the people their right to life, liberty and the pursuit of happiness, and then there will be little or no crime to fight?

The cure for crime, bankruptcy, slavery, wars and other evils is land restoration to the people; not by taking the land away from people who now possess it (as has been done by "condemning" property) but by taking the full rental value of the bare land itself, leaving the owner what is naturally and justly his—what he can realize on his improvements thereon.

This would also cut out the impudent questionaires sent out by bureaucratic officials regarding our private affairs, which is none of their business in the first place. It would stop taxes and put everybody to work.

. . . . . .

We're tired of paying the landowners' taxes for them for the rest of their lives, while you and the rest of us chumps must pay those bonds, the interest thereon and other taxes besides, and then we imagine that the Kiro Damn will be a great blessing and that we will get cheap power. The fact is we pay dearly for that "cheap" power in taxes and those taxes are tacked onto industry, in foods and other things we have to buy.

You howl about high rates of public utilities, yet they have never been guilty of the brazen set-up of government that we are afflicted with now to use your hard-earned tax money to rob you by wholesale. This "cheap" power is slavery. . . . .

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Significant News of the Week

HUEY LONG AND FATHER COUGHLAN AND WHAT THEY MEAN TO YOU

People still account for economic conditions on the theory that men act selfishly. This is a false philosophy and diverts attention from the true cause, for economics is a science and our morality has no more to do with economic conditions that it has to do with the tides.

Because of that false philosophy men waste the time and energy they give to these matters.

Because they do so, matters grow constantly worse and the people grow more desperate and more inclined to desperate measures.

Both Long and Coughlan are masters of denunciation and artists in demagogery; they are dangerous in the extreme.

They are dangerous because they hold out to the people no straight-edge, no plumb line, no standard by which the people may know what they may properly seize, or how much they may seize to balance their account. Neither Long nor Coughlan has a standard—they are in this matter purely Communistic, "limited by nothing—by no kind of law, and absolutely no rule".

No one who knows anything of history expects the people whom these men arouse to show more moderation than the leaders who appeal to their envy, resentment and cupidity!

There is no limit to what may happen.

If by voting the confiscation of half your wealth these people do not attain the economic heaven to which they aspire, you may expect them to take another vote and to confiscate some portion (perhaps half) of what you have left.

Nor can you save yourself by compromise. Paying blackmail has been tried many times—but never with success.

DO YOU EMPLOY LIBERAL OR CONSERVATIVE BOOKKEEPERS?

Justice Oliver Wendel Holmes, "The Great Liberal" of the Supreme Court, is dead.

Every one admits the good intentions of Justice Holmes.

The world applauds his effort to serve his day and generation; yet his life must be recorded as another tragedy—another life wasted, so far as the issues before the court are concerned.

He was a great liberal—whatever that may mean; but we do not pick plumbers or electricians or chemists or bookkeepers for their "liberal" tendency—whatever it is we mean by "liberal".

Why think that untrained men can serve us in the settlement of economic issues?

What was needed—what is still needed (and still lacking) **in that Court is technical understanding.**

Our most sacred rights are passed upon by that Court as the court of last resort. Its decree is final.

That Court should be made up of men who know what our rights are and how to safeguard them. A "great liberal" is not by reason of his "liberal" attitude qualified for that task—any more than one is qualified for that reason as a plumber or an electrician.

What has been so sadly lacking (and is still lacking) is men who can define "liberty", "freedom" and "due process"—and understand Nature's provision for the guaranty of our right to life, liberty and the pursuit of happiness.

The eulogy now given Justice Holmes on the ground that he was a "great liberal" will be as comic in time to come as the story of the woman who, standing far out on the fringe of a throng gathered to hear John Wesley preach—standing so for out that she could not possibly hear a word Wesley said, was asked:

"Why do you weep; can you hear what he is saying?"

To which her reply was:

"No, no! I can't hear a word he says; but look at the holy wag of his head!"

The holy fire of his zeal for justice inspired the nation with love for Justice Holmes, but it takes more than the holy zeal for justice to solve our economic problems.

Economics is either a science or it is not. If it is, Justice Holmes was incompetent to sit on the supreme bench, because he had no straight-edge, no plumb line, by which he could determine what is private and what is public and how far the rights of the individual reach and where the rights of the public begin.

No man can pass upon our rights, unless he understands the elemental facts of economics—and where could Justice Holmes have learned them? Economics is not yet recognized as a science even in the schools!

Will the church folk admit that God doesn't know how to settle such issues and that puny men must lay down the rules?

Or do they mean that He thought it worth His time to set up rules for the shop and kitchen and didn't care (or forgot) to provide any dependable natural laws for the government of our social affairs?

GENERAL HUGH JOHNSON PERFORMS A VALUABLE SERVICE

Hugh Johnson is an economic incompetent. He showed this as head of the NRA and recorded it in his signed "alibi" in **The Saturday Evening Post.**

But no man can be always wrong.

In attacking Huey Long and Father Coughlan as Public enemies Nos. 1 and 2, his strategy apparently is to force those who have been encouraging them from the side lines to either quit that or to line up openly with them. He felt, apparently, that a considerable portion of the normal Republican vote could, in this way, be rallied behind Roosevelt. The theory of his strategy is that many will put up with Roosevelt rather than be tarred with the same stick that tars Coughlan and Long.

Being an economic incompetent, Johnson does not know that it is not necessary to choose between the Roosevelt and the Long-Coughlan brands of Communism—that there is an alternative course, **an American** course, open to the people.

What is needed is a leadership that can understand how it is possible to be for both Labor AND Capital, for both BIG and small business, for the rich AND the poor; for all of these against Privilege.

As the thinking man, the real, thorough-going American is sick of both the Roosevelt and Kingfish-Priest diets. To the extent that Johnson drives them to choose one of these, he is helping to arouse them to the necessity of finding an alternative. That is possible; and Johnson is helping in that way.

Incidentally, Johnson has suggested the best name for such political characters as Long, Coughlan, Sinclair, Floyd Olson, etc., that has yet been suggested. When he calls these men **termites**, he describes them most effectively to all those who have been so so unfortunate as to have termites working in the timbers supporting their houses.

VETERAN JUDGES ARE GOING DOWN WITH THE SHIP

It is a tradition of the sea that a captain must not survive his ship; he must bring it into port, or go down with it.

For three hundred years we have been building up in this country a body of tradition pivoting on the theory that the individual is sovereign and that the government is our servant.

Now our Ship of State is being driven on the rocks by a gale of Socialism. At times the wind rises to the fury of Communism. Even the captain's cabin (the White House) is awash with the turbid seas of Marxianism.

But the Judiciary has numerous men who are standing by the traditions of the America, refusing to accept the European substitute.

Judge Grubb, at Atlanta, has declared that TVA has no legal right to invade the field of private business.

Judge Nields, Wilmington, Delaware, has declared Section 7A an unconstitutional interference with personal liberty.

Judge Dawson, Louisville, Ky., has enjoined the enforcement of the NRA bituminous code interference with private rights.

The U. S. Court of Appeals at San Francisco has declared the meddling of Secretary Wallace (the AAA) with the rights of milk producers is unconstitutional.

Judge Borah of New Orleans declared, verbally, from the bench that the "whole NRA set-up is unconstitutional".

Even the virus of Socialism with which we have become infected by our contact with Europe does not easily triumph over the ingrained traditions of the New World.

ROOSEVELT MAKES GOOD
THE PROPHECY OF THIS PAPER

For several years the utilities have been warned in these columns that the rent-takers were awakening to the possibilities involved in the seizure of the utilities and the use of these in the pleasant business of tax farming.

Before the nomination of Roosevelt it was pointed out that he had endeared himself to these tax-farmers—the landlords.

When he was nominated, that nomination was explained on the theory of his loyalty to his own class—the hereditary landlords.

As his policy unfolded in the NRA and the TVA and most recently in his subsistence wage controversy with Congress, it has been again and again pointed out in these columns that Roosevelt is a landlords' president.

One of these comments on Roosevelt's partiality for the House of Crusoe and the regularity with which he helps that house to "crack down" on the Fridays on the island was made at the time he threatened to put the might of the Federal treasury behind the landlords of New York City in their fight to force the utilities of that city to play the game the way the Astors and other landlords (including the Roosevelt family) want it played.

Now comes a much bolder act on the part of this White champion of the House of Crusoe. This is Roosevelt's special message to Congress declaring war on the utility holding corporations.

If he had declared war on all holding corporations, he could at least be given credit for consistency; but to declare war in the name of the people upon one part of the American investing public for the benefit of the traffic the House of Crusoe conducts in the blessings of our American heritage—well, now, certainly, the utilities must agree that this paper is among the prophets!

And yet! This is not prophecy—this is pure science. That development was as predictable as anything that ever takes place in a chemical laboratory.

Economics is like chemistry—except that it is simpler.

It is the simplest and easiest of the sciences.

—21—

17. To enjoy the advantages of any city, one must either rent land or buy land there—which means that one can get these advantages only by buying them of these middlemen (landowners); that there can be no progress there until these middlemen are paid to get out of the way.

—21—

Confuses Land Value And Rent

Dear Mr. Beckwith: I have read carefully every line of No Taxes for more than the past two years, and find your consistency worthy of the highest praise.

However, I have had difficulty reconciling one statement which you have repeatedly made: namely that land value is a Public Debt.

I of course am aware that it is created by population and Public Benefits, and belongs in the Public Treasury; but fail to reconcile this fact with the statement that it is a Public Debt.

If it belongs in the Treasury, it appears to me to be a Public Asset, which our present practice writes off the Public Books, and inflicts fines and penalties on the people to recover those losses which are caused by their stupidity.

Thanking you to explain this seeming inconsistency, when your time and space permits, I am,

A sincere admirer of your noble work.

ERNEST K. WARREN, N.T.

Memphis, Tennessee.

HE CONFUSES LAND VALUE AND RENT

Warren's perplexity arises from the fact that he has failed to consider the cause of land value—and failed to note that it is a very different thing from rent.

Land value (meaning the selling value of land) is the capitalized value of the **net** rent.

When the rent is collected instead of taxes, there will be no net rent, hence no land value.

Land will then rent as it does now, but it will not sell; it will command no price at all in the market.

Therefore, when land value appears it is because there is net rent. This land value, so-called, is really the value of the rake-off privilege enjoyed by those who are permitted to buy public service at the tax rate (meaning below cost) and to sell it at the market rental rate.

The rent which he says belongs to the treasury is not land value, **but the value of the public service.**

That is not a public debt. It is an asset, as he says.

But land value is the capitalized value of an annual deficit produced by our failure to collect all the rent.

This deficit exactly equals the net rent.

The capitalized value of the net rent is land value.

Things equal to the same thing are equal to each other.

As the treasury deficit resulting from our failure to collect all the rent must be made up by tax levies, and as the amount of those levies must be equal to the net rent, it follows that the land value, or capitalized value of this net rent, must be a public debt on which we pay interest as truly as would be a bond issue of the same amount; for in each case taxes must be raised to pay interest on that amount. The same sum that appears as an asset on the books of the landlord appears as an libility on the books of his tenant; and in the same sum that appears as a community asset in the assessor's report must exist as a liability on the books of the landless.

But, if the community takes all the rent, the landlord has no net rent—and hence no land value. Hence, if any land value exists, it is a public debt.

—21—

6. Rent is the price the market puts on the advantages available to us by reason of our residence within a favored area.

—21—

The Editor's "Pension"

Below is the standing of the state quotas. These quotas call for 37½¢ per week for each congressman the state may have. Because this is still a pioneers' task, proper support has been lacking. But these quotas are being charged up in full and the amounts carried forward in the belief that, as the teachings of this paper are better appreciated more and more help will be rallied. This paper champions the cause of Labor AND Capital against the threat of Socialism and Communism and is entitled to the support of what is called Big Business—with the understanding, of course, that this expression does not include the activities of landlords, but is limited to those interests, large or small, that depend upon the **security of the wage and interest funds.** One way that these quota accounts may be liquidated is by bequests left for that purpose by persons who wish to make sure that their money will be used for the betterment of humanity after they themselves have departed this life.—L. D. B.

STATEMENT
(TWO WEEKS)

Quota	$326.25
Received	27.00
Deficit	$299.25

STATES PAID UP

Nevada 1

STATES MAKING GAINS

New York 45

STATES IN ARREARS

Arizona 1	$ 1.55
Oregon 3	40.00
Delaware 1	70.00
Wyoming 1	72.00
New Mexico 1	75.00
Rhode Island 2	140.00
New Hampshire 2	150.00
Utah 2	154.00
Montana 2	155.00
North Dakota 2	156.00
South Dakota 2	156.00
Idaho 2	156.00
Maine 3	176.75
Colorado 4	261.25
Nebraska 5	375.00
Connecticut 6	422.50
Washington 6	433.50
Maryland 6	462.50
Florida 5	463.00
West Virginia 6	468.00
South Carolina 6	468.00
Kansas 7	535.00
Arkansas 7	540.00
Virginia 9	550.80
Tennessee 9	550.25
Alabama 9	552.15
Kentucky 9	561.00
Mississippi 7	566.75
Louisiana 8	600.00
Iowa 9	626.00
Oklahoma 9	632.00
Wisconsin 7	700.00
Minnesota 9	701.00
Georgia 10	750.00
California 20	835.60
North Carolina 11	858.00
Indiana 12	925.00
Missouri 13	960.00
New Jersey 14	992.00
Massachusetts 15	1,012.00
Michigan 17	1,300.00
Texas 21	1,600.00
Ohio 24	1,800.00
Illinois 27	2,006.00
Pennsylvania 34	2,400.00
New York 45	2,810.00

NOTE. An error has been discovered in the computation by which the amount of the total quotas was figured. The correction of this error materially reduces the deficits charged to the states.

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Communism A Part Of Our System

Here is a correct statement of a matter that should be called to the attention of the Hearst press, the American Legion, the Daughters of the Revolution and others who are so inconsistently fighting Communism.

The author of this statement, like the editor of this paper, fights Communism; but, like the editor, he fights it consistently.

Here is the statement:

Communism does not have its origin in Moscow as far as America is concerned,, but has always been a part of our tax system as interpreted by Congress and the Supreme Court. By Communism I say again that I understand the absence of absolute ownership of private property **by the man who produced it.** Where a person is not protected in his right to own the products of his own labor but is subject to the fiat of the state which gives him only a conditional right to his own products subject to payment of a certain tribute, labeled taxes, which may be levied in any amount at the pleasure of the state, there the producer of that product is stripped of his ownership right and actually leases his own property from the state upon payment of the tribute. This levy may be even confiscatory and still the courts have declared it legal.

Therefore I contend that we are not going into Communism at present but have always had Communism only we did not know it as long as there was free land where one could move beyond the frontiers of what was called civilization and homesteaded the wilderness. This free land having all been taken up, now we confront reality and are face to face with the fact that we are and always have been slaves of the state.—EDITOR De ARYAN, San Diego.

Fremont Older, A Life Tragedy

Fremont Older, the editorial hero of the anti-graft crusade in San Francisco, is dead at seventy-seven.

Older acquired a national reputation as a fearless and incorruptible crusader, a champion of the under dog, a friend of man.

He is described as one of the last of the nationally-known exponents of personal journalism, a type of journalism now almost extinguished by the growing centralization of control in all lines of endeavor.

It is on open secret that Older's freedom of action has been greatly curtailed since the paper he worked on was absorbed in the Hearst chain.

Older's name and reputation were valuable assets, but the Hearst chain had no thought of paying for them in the coin of Freedom—Older must be content to be a cog in the Hearst machine.

That, however, is not the real tragedy in the life of Fremont Older. The real tragedy lies in the fact that Older knew no way of combatting the evils he deplored except to combat the men who practiced them—that he appealed always to the moral law.

Not recognizing economics as a science, he knew of no natural laws to which he could appeal.

Fremont Older proceeded upon the theory that the way to stop graft is to expose and punish grafters—and to put only incorruptible men in office.

He adopted the futile policy of throwing the rascals out and "putting others in their place". If the new officials were also corrupt, or if they broke under the strain put upon them, the grafting went on as before.

Older operated in this matter like the householder, who instead of steadying a structure that sways in the wind and breaks the glass in the windows, **merely replaces the broken panes with new ones that break in the next wind.**

Older's hope lay in the chance that, in the course of ages, men would evolve into a manhood that would stand this strain.

Older gave no indication of having faith that the good things he desired in civics and poltics, industry and statecraft, and for which he was willing to fight, had been provided for just as other things in nature are provided for—from the beginning.

On the contrary, he proceeded upon the theory that these things must wait till men reform or are reformed.

OLDER WAS OF THE OLD SCHOOL

In his **"I, Governor of California"**, Upton Sinclair lists three California editors whom he considered worthy of being singled out by special mention for their service. These are Fremont Older, Manchester Boddy and the editor of this paper. Older, of course, headed the list. (See the book, pages 33 and 34, first edition only, and see page page 3043 of The Forum and 244 of No Taxes.)

The writer's name was dropped out of the later editions of Sinclair's book because he refused to continue the futile Sinclair-Older policy and had come to the conclusion that the Older-Sinclair-Boddy approach is a sad waste of time, money and man-power. He holds that he has wasted nearly a life time by trying, as Older did, to correct the trend of the times by appeals to the moral law.

THE SCIENTIFIC METHOD

Even if things "just happened" it is unreasonable to imagine that the realms of sticks and stones and blood and bones, and of sea and air are realms of law and order and only that of human relations is left to chaos! Yet, if one believes in God he is compelled to believe that He has provided for our civic, political, industrial and statecraft needs as well as He has provided for our needs in shop and kitchen—compelled to believe that there are natural laws to govern these realms as well as the realms of physics and of chemistry.

The new school holds that just as we can, without waiting for men to reform or be reformed, build airplanes and radios that work, so; can we without waiting for men to reform or be reformed set up social machiney that will work. It holds that the selfishness in men has no more to do with economics than it has to do with mathematics or astronomy, or with physics or chemistry; that morality has no more to do with the honesty of government or with industrial justice than it has to do with the regularity of the tides; that, just as we use heat to refrigerate food, so can we use selfishness to guarantee wholesome civic conditions and honest politics, industrial justice and world-wide peace.

Fremont Older did not understand this; he did not have that reason for optimism, that foundation for hope, that assurance that there is an answer to our problem.

He did not know that, so far as the purposes he had in mind are concerned, he wasted his time and his employer's money and led his readers up a blind alley.

As an example of loyalty to an ideal, as an example of courageous devotion to that ideal, Fremont Older was a brilliant success—a consistant preacher of decency and charity.

As a civic leader and political reformer and an advocate of industrial justice, Fremont Older was a failure; **because Fremont Older did not understand even the elementals of the problem.**

Fremont Older worked as a preacher of civic righteousness on a job that called for a scientist.

That is the tragedy of the life of Fremont Older.

Questions From The Middle West

"Has anyone ever refuted Karl Marx's theory of surplus value? (6) A clergyman here intimated that he questioned the soundness of Marx's idea but could find no flaw in his reasoning.

—

"I have seen an occasional reference to surplus value in your debate with Parrott, and have been reviewing back numbers but, as yet, without finding where it has been given special attention. Have found it referred to as unproven and unsound. If you have given the theory—or whatever it is—a thoro going exploding, will you please tell me in what issue, or send me a copy? (7)

(6) Yes. Max Hirsch does this in "Democracy vs. Socialism". The argument of Hirsch is followed in "The Dictatorship", in the chapter in which the argument of Sachs is discussed. (See "The Story of My Dictatorship", The Forum, pages (corrected) 2811 to 2883, also the article on Hirsch, No Taxes, The Forum Page c2837 and No Taxes 341.)

Cooperation Raises Rent

Under that head **The Comonweal** of New Zealand carried an excellent article in its November issue.

Among the excellent statements in that article are these:

> It is by no decree of ours that Rent takes all but a bare living from Labor and from Capital.

Commenting upon the statement on the front page of **The Co-operator** that co-operation "suplements Political Economy, **The Commonweal** says:

> Had the promoters of co-operation any acquaintance with Political Economy . . . they would not talk so glibly about supplementing its laws. The idea of supplementing one of the natural laws is ludicrous. How, for instance, could one supplement the law of gravity or a law of mathematics?

Here is another gem:

> The wealth that the co-operators will "distribute or sell over the counter" at a lower price than ordinary will be only what is left after Rent has taken its toll. They can distribute no more (and they will probably get less than before, because Rent will take more. L.D.B.)

The Commonweal rightly points out that the announced purpose to limit the return on capital will, if it succeeds, limit the savings that the co-operators make, for if the cooperators'

> "surplus, or profits on purchases" mean anything, it is Interest on Capital. He would then limit the return to the owners of capital,

and that would, of course, include the working capital of the co-operators.

As their returns take the form of savings, these savings would be limited by anything that limited interest.

Then **The Commonweal** delivers this deadly thrust:

> Who will get the return to capital which might be over the limit? . . . The stock of goods in the co-op store is the capital of the members and, similarly, any stock they may hold privately in one form or another is also their capital. . . In all this bunkum, the landowner is not even mentioned.

The fact is that no one can live in the territory served by a co-op except he either buy land there or rent land there; and, in either case, he must pay all the rent the traffic will bear, so that he must pay some landlord for access to the Co-op all that access is worth.

The more successful the Co-op, the more valuable that access—which, being interpreted, means that the more successful the Co-op the more rent the members must pay to their landlords to get the benefit of it.

And this advantage of the landlord is inrceased by the fact that the Co-op limits interest. In a competitive market Capital fights for a larger share; but under co-operation, Capital surrenders voluntarily all but a minimum return and the rent-takers get, without a struggle, just that much more.

It is no wonder that **The Commonweal** says of a Co-op. leader:

> Mr. May is not an economist at all, let alone a noted one.

Figures Don't Lie

"Mr. Beckwith, those charts you carry are very clear. People may be slow to get an idea when it is told them; but when they see it set forth in figures that show them just what their ignorance is costing them, they understand it at once. I can see that you have the best of the argument; but how soon can we have the benefit of it? That is what interests me."—A STOCKTON PROFESSIONAL MAN.

What The Codes Attempt

Here are the figures taken from a report of the American Society of Engineers, for which a committee analyzed more than 500 NRA codes:

In 109 of them were 163 provisions limiting the use and extension of industrial plant capacity; one forbade any plant enlargement, 21 made enlargement dependent upon the permission of the code authority,* 102 had provisions limiting output, 60 had provisions limiting the operating time of plant equipment.

This is what comes of turning industrial problems over to men ignorant of the elementals of economics.

—

*This means, in effect, upon the permission of one's competitors.

A Commerce Chamber Only In Name

Chambers of commerce are supposed to be interested in and helpful to commerce.

Merchants and other business men pay dues to these chambers under the impression that they are working in the interest of business men.

However, the chambers are double-crossing the trusting souls who support them; for they are all under the delusion that land value is wealth and that high land values are good for business, when the fact is that every dollar that the business man has to put into the purchase of his site is a dollar withdrawn from his business and every dollar that the public has to put into the purchase of land is a dollar of purchasing power lost to business.

A State Without Taxes

Progress, of Melbourne, quotes **Public Opinion** (Sept. 21, 1934) regarding an article by Sir Clement Kinloch-Cooke on the government of the Maharaja who took over the government of the Kathiawar State of Gondal, on the West Coast of India, a country of 36,000 square miles that has not had any taxes for forty years.

There the rent is collected instead of taxes; but the system is imperfectly administered, as the rents have not been raised in all those years.

Still the government has revenue enough without taxes. according to Sir Clement.

"For The Love Of Mike!"

Dear Editor: For the love of Mike, why must you use your great talents to tell the people of California that the Ralston amendment is a bungle, that it was a mistake to submit it to them? In so doing you are knocking a most practical way to get others to see how insane taxes are.

It is you that is helping to make a mess of Judge Ralston's work. The anti-singletaxers in California will broadcast your eccentric attitude. If you have no mechanical mind that sees the line of least resistance, you should at least stay out of the enemy camp.

Please read Chapter 29, of "Protection and Free Trade", by Henry George, any way page 319. It would help a lot for you to quote in No Taxes that section beginning:

> The advocates of a great principle should know no thought of compromise. They should proclaim it in its fullness and point to its complete attainment as their goal. But the zeal of the propagandist needs to be supplemented by the skill of the politician. While the one need not fear to arouse opposition, the other should seek to minimize resistance. The political art, like the military art, consists in massing the greatest force against the point of least resistance;; and to bring a principle most quickly and effectively into practical politics, the measure which presents it should be so moderate as (while involving the principle) to secure the largest support and excite the least resistance. For whether the step be long or short is of little consequence. When a start is once made in right direction, progress is a matter of keeping on.

Don't be foolish and further hamper your usefulness in this great movement to emancipate man.

E. H. BOECK, Missouri

JUST WHAT DID GEORGE TEACH?

It is well to have that statement of Henry George played up—and analyzed—that people may compare the judgment of the POLITICIAN George with the teachings of the SCIENTIST George.

If there is one thing upon which George was more insistent than on anything else it is the fact that, so long as rent is privately appropriated, **the fruits of our progress are absorbed in rent by landowners.**

That, if it means anything, means that as the machinery of publicity is improved by invention of improved newspaper equipment, improved postal, telegraph, telephone and radio equipment, the advantage of all this progress is monopolized by landowners.

How then, could George consistently believe that his program could ever be put over **politically?**

Why should any one think that, in a country controlled by landlords who monopolize the benefits of progress in the machinery of campaigning, the people could ever campaign successfully against those whose ownership of the land enables them to absorb the benefits of all progress in campaigning?

According to George, the more perfect our campaign methods the more completely would the landlords contest the situation and the less chance we would have of winning a campaign.

THE TEST OF EXPERIENCE

What does experience teach in this respect?

Isn't it a fact that the press is controlled in the interest of landlordism, and that its voluntary utterances are anti-Georgist? Isn't it a fact that all the voluntary propaganda of the radio and the screen and of the schools and the colleges and the churches is prejudiced to our hurt? **Isn't it a fact that all the machinery of campaigning is either sullenly neutral or openly hostile?**

True, we get on the air—when we have the money; and we get letters to the people published in some of the papers; and here and there we find a professor who is cautiously friendly; **but is it not a fact that even these advantages are largely denied us in a campaign—when, if we are to take advantage of this advice of Henry George, we most need them?**

What does the record of Henry George himself in the political arena teach us? What is there encouraging in that record for those who would have us depend upon the political method—or even have us resort to that method? Who dares to claim that there is anything encouraging in the political record of Georgists anywhere, at any time? Is it not a fact that Socialists are constantly taunting us with being the sole survivors of a practically extinct species? And no wonder! Compare their political record with ours.

SCIENCE vs. EMOTION

Nor does the greater success of the Socialists in the political arena prove that we could be equally successful there; for **the Socialist philosophy is an emotional philosophy and perfectly suited to the political arena.**

They appeal to the emotions, they play upon men's passion. They arouse envy, jealousy, covetousness, cupidity, hate! Theirs is an ideal political philosophy; for the Socialists have no straight-edge, no plumb line, no standard, but appeal instead to prejudice and feeling—anything is right to a Socialist that will get the votes.

The Georgist is a scientist and appeals to the scientific judgment. **The Georgist has a standard of conduct, a straight-edge and plumb line by which the rectitude of any political program may be tested.**

The Georgist is a thinker, the Socialist merely feels; the Georgist knows, the Socialist follows a hunch.

POLITICS AND SCIENCE DO NOT MIX

There is not in all the history of the race an instance of a scientific principle or program being put over by the political method.

On the contrary, there is scarcely a scientific principle that has ever been advanced for the consideration of the world that has not been repeatedly voted down by the masses who have been later won over to it, not by political power or prestige, but in spite of political power and prestige.

The multiplication tables were not put over by the political method.

Neither were the truths for which Galileo contended, nor those for which Copernicus contended.

Nor was anaesthesia, nor any of the principles of surgery nor of dentistry; nor was the steam engine nor the cotton gin nor the electric light nor the telephone nor the telegraph nor the radio put over by the political method.

Nor will the truth which Henry George taught be put over by the political method.

It is silly to even think of such a thing.

The fact that George could write the paragraph quoted above shows that he, like Columbus, did not know the real meaning of his own achievement.

SCIENTISTS DO NOT COMPROMISE

The political method is a method of compromise, as Henry George admits in that paragraph; but no scientific truth is ever put over by compromise. Nature does not compromise; nor can she be bribed.

It may be in order to catch birds by slipping up on them unaware and putting salt on their tails, but Nature cannot be tricked that way.

In dealing with Nature, there can be no cutting of the corners. Instead, one must pay to the last farthing. Nature allows no discounts.

ECONOMICS EITHER IS OR IS NOT A SCIENCE

If economics is not a science, then one man's guess is as good as another's and the crown goes to the man who has the most political tricks in the bag.

But if economics is a science, the crown goes only to those who conform **exactly** to Nature's plans and specifications—and nothing that Henry George or any other man may say or think about it has any bearing upon the matter, one way or the other. In that case, Nature is the absolute dictator and we shall get by on her terms or not get by at all.

GOD IS EITHER GOD OR A SHAM!

If there is a God, He is omniscient, omnipotent and omnipresent; if He is not all that, He is not God.

If He is God, He knows as much about economics as He does about radio, automobiles, electric light and airplanes—and has provided as well for our economic needs as He has for our shop and kitchen needs.

In that case it is up to us to discover, to master, and to apply the natural laws of economics as we have discovered, mastered and applied the natural laws of physics and chemistry that are utilized in our shops and kitchens.

WE HAVE OUR CHOICE

We may either go on guessing and go on suffering unemployment and poverty and crime waves, as we are doing; or we must abandon the political method and dig in and study our way out of this jam as we have studied our way out of numberless shop and kitchen dificulties.

TO WHICH SCHOOL DO YOU BELONG?

The reader has his choice of two schools. There is the emotional school to which Boeck, the writer of the above letter, belongs; and there is the scientific school to which the editor of this paper belongs.

One depends upon appeals to the emotions, upon tricks of the political arena; the other discards all these and depends upon cool, calculated, closely-reasoned investigation of natural law.

One depends upon the variable and inconstant human factor; the other upon the fixed, unchanging and unchangeable laws of nature.

The emotional schools believes that, to correct the economic ills of the world, we must **first** reform men; the scientific school believes the morals and character of men have no more to do with economic conditions than they have to do with the tides, with the weather, or with an eclipse of the sun.

The emotional school looks for economic security in some distant epoch when men shall have gradually evolved into a stage of neighborly perfection; the scientific school to which the editor belongs holds that, just as we made airplanes and radios that work without waiting for men to reform or be reformed, so can we have wholesome civic conditions, clean politics, industrial justice and world-wide peace NOW, without waiting for men to reform or be reformed.

WILL THE OPPOSITION BROADCAST THIS?

Mr. Boeck is fearful that the enemies of our Cause may broadcast the statements of this paper and so injure the cause.

That will not bear analysis.

What would they broadcast?

Would they broadcast the statement that the adoption of the Ralston amendment would really be good strategy for the enemy—that the way to discredit the Georgist movement is vote the Ralston amendment into the constitution and then, when it fails, either because it is not enforced, or because it is incomplete, to vote it out as a discredited theory?

Will our enemies broadcast the argument of this paper that they have control of the election machinery and that they will not permit us to get our case to the electorate?

Will our enemies broadcast the argument of this paper that they have control of the machinery of government, including the courts, and that they will sabotage the amendment and defeat our purpose even if we get the amendment into the constitution?

If The Government Can Arbitrarily Seize Millions From The Rich, What Chance Have The Rest Of Us To Protect The Little That Stands Between Us And Want?

The rule of the proletariat is based upon nothing else than force, limited by nothing—by no kind of law and absolutely no rule.—LENIN.

Lenin knew about all that was to be known about Communism—except, perhaps, he could not know how much misery it would cause in the world.

Communism is lawless.

The income tax is a Communistic device, a lawless device designed by lawless men to achieve a lawless purpose.

That purpose is the identical purpose that actuates the Russian rule of the proletariat; namely, the "soaking of the rich" to promote the interests of the proletariat.

From Washington comes word that Andrew J. Mellon has been fined something over two million dollars for something he did or didn't do with respect to the purpose of the Communists now in control of our tax machinery.

He has offended the powers that be in the income tax department.

Mellon is reported to have issued a defi to the government and to have declared that he would spend his remaining years in jail rather than submit to what he calls tyranny.

STICK TO THE POINT!

It is beside the point to say, as thoughtless people do, that Mellon stole his millions; for the government is not seeking to take two million dollars away from Mellon on

the theory that it is not rightfully his money.

The government bases its claim to that two million dollars upon the assumed fact that it does belong to Mellon.

That is why the government is threatening to put him in jail, if he does not turn the two millions over to the government for the benefit of the proletariat.

It is because the Communists in control of the government believe that money is Mellon's and because these Communists covet that money that they are demanding that Mellon make this donation.

The government is not concerned about the honesty of the methods by which Mellon came by his wealth; for the government has no objection to taking tainted money. Did it not insist that Capone split with the government? Do not forget that Capone is not in prison for murder or highway robbery. He is in prison because he failed to give the government as large a share of his loot as the government demanded. Capone fudged on the government in the matter of his income tax. That was Capone's crime—not his deeds as a gangster.

THE CRIME HERE IS IN THE OWNERSHIP OF THIS WEALTH

The crime which Mellon has committed is that of failing to give over to our official spokesmen for our proletariat this much of his private fortune.

And the point of this article is that this government demand is a lawless demand, in as much as the government does not even pretend that there is anywhere any law by which we can know that this is the sum that the government should demand of Mellon.

For all the government knows, it should ask twice this sum or four times this sum or only half of it or only a tenth of it.

What has happened is that men, without having any law of any kind, and absolutely without a rule to guide them, have voted upon the statute books a law which fixes this as the amount which Mellon should contribute for the benefit of our proletariat.

Later the law may be changed so as to increase the amount to be taken from men in Mellon's class—or the sum may be reduced.

The backers of the income tax have no principle to guide them. They decide these matters by the extent of their needs and their estimate of their victims' resources.

Having arrived in this lawless way at a lawless agreement to do a lawless thing, they clinch their purpose by making it a crime to resist them.

They make no distinctions between wealth honestly earned and wealth dishonestly acquired.

They pounce upon the honest and the dishonest alike. Honesty is no defense; nor do they hesitate to take tainted money.

They observe neither law nor scruples, but being men above the law, make virtue a crime if it suits their purpose and brazenly demand to be counted in when gangsters split their ill-gotten gains. Anything goes if only it suits the whims of the proletariat.

They are true followers of Lenin, depending upon force and nothing else—without a law of any kind, and absolutely without a rule.

And these men have the impudence to denounce Communism!

THE WHOLE COUNTRY GOING RED!

This whole country is going red! But it is not the Communists in the Communist party that are working this evil change. They are the small change of the Communist movement.

Rather is it the Longs, the Sinclairs, the Floyd Olsons, the Mayors Doan and LaGuardia, the Senator Norrises, the LaFollettes and the Father Coughlins and the Dr. Townsends and the Governor Merriams who are undermining the Republic.

ONLY THE GEORGISTS

The only group that teaches that there is a law by which we may know economic right from wrong is the Georgist group.

The others are all Communistic, seizing the substance of the people where they find it, in such amounts as they happen to need—basing their seizures upon force and nothing else—without law of any kind, and absolutely without a rule.

The Townsend Communists fixed upon $200 merely as a convenient even figure; the gas tax Communists fixed at first upon 1¢ per gallon and then steadily raised that as they "got the taste of blood".

They are all alike—Communism is Communism wherever it is found—always it is based upon force and nothing else—without law of any kind, and without a rule.

The Jews In Business

The **American Hebrew and Jewish Tribune** of February 15, gives a page to the correction of a common error regarding the share of Jews in the control of business.

It publishes the results of an analysis of the 80,000 listings in Poor's Register of Directors for 1934. This is the authority on this subject.

This analysis reveals 3,825 names which appear to be Jewish. While this is not conclusive, the errors in one direction will probably be balanced by the errors in the other. The Jews in Poor's list of 210,000 directors number 3,825, or 4.7%. The Jews comprise 3½% of a total population..

These 3,825 Jews hold 9,550 directorates, or 3½ per individual. In the total list the average number of directorships per individual is 3⅝, a trifle higher than the average for the Jews.

Of the 3,825 directorates, 3,050 are in industrial enterprises. This is approximately 1/3 of those held by Jews. The financial directorates total 3,950, or approximately 40% of the total number held by Jews. The number held in mercantile enterprises is 1,750, or 18%. About 800, or 8%, are miscellaneous.

These percentages hold, to within 5%, with the averages for the whole list.

Jewish names rarely appear in such lines as light and power, telegraph, telephone, insurance (not agents), shipping, ship-building, coal-mining, automobiles, lumber, dairy products, railroads and newspapers.

In spite of the fact that a few Jews are prominent in the newspaper world, the newspaper circulation controlled by Jews is small. Out of 2,700 dailies in the country, with a combined circluation of 42,000,000 per issue, only about 30, with a combined circulation of 4,000,000 are controlled by Jews.

Of the 17 officers of the New York Stock exchange, not one is a Jew, of the 40 members in the ten governing committees, only three are Jews. Of the 145 members of standing committees, only six are Jews. The New York Quotation company, owned by the New York Stock Exchange, has five officers and seven directors. Not one is a Jew.

The Max Winkler analysis of the 542 directorates of 27 New York banks reveals but 40 with Jewish names.

THIS SHOULD HAVE BEEN EXPECTED

This, as far as it goes, confirms the position taken in these columns relative to the Jew. This position may be outlined thus:

1. The Jewish race appears to have as its racial gift an especial talent for merchandising and banking, just as the Irish and the Negroes and other races have certain racial gifts.

2. The age-long persecution of the Jews made it unwise for them to invest in land. Instead, they were obliged to have their wealth in forms that could be quickly concealed or moved. This necessity forced the Jew to develop his talent as a merchant and as a banker.

3. Because of this special talent, the Jew has been able to score a better average than the Gentile in the matter of surviving the devastating effects of landlordism.

4. As the supply of free land decreased and the grip of monopoly tightened and it became more and more impossible for men to succeed in banking and merchandising, the young Jews turned more and more to the professions; so that the relative number of Jews decreased in banking and merchandising and increased in other lines.

5. As we fell more and more into the hell of landlordism, monopoly grew proportionately, and centralized control of business was substituted for democratic control. As the wealth of the world centered more and more in the hands of the landlords, the Jews, like the rest of us, found it increasingly necessary to accept service in the livery of landlordism. While their ability makes them very useful to their landed masters, these masters see to it that they rise no higher than executive positions. Actual control is reserved for the landed group, among which, as shown, the Jews are seldom found. **This means that the "owners" of the earth are glad to utilize the talents of the Jews, just as they are glad to make use of anything else "their" earth produces! But they use the Jews as they use Gentile slaves—for thir own advantage.**

6. Although these facts should help the public to see the untruthfulness and unreasonableness of the charge so frequently heard that the Jew controls business and is responsible for the evils we suffer, the general ignorance of things economic actually enables the Jew baiter to capitalize the evil result of landlordism and to use it to tighten his grip upon his victim. **Landlordism is so utterly devilish it is unreasonable to imagine that it is the the work of a devil. It is self-perpetuating, self-propelled and self-perfecting and so automatic that a devil could for the devil to do! Life for him would become very dull and uninteresting.**

7. Attacks upon Capital, upon Wall Street, or the Money Power not only mislead the people and divert their attention from the real cause of their trouble to a false explanation; but they encourage the idea that the Jew is to blame for our troubles; for the Jew is credited with a special gift as a financier and laying the blame for our troubles upon monied men is, in many minds. equivalent to blaming our troubles to the Jews.

A MESSAGE TO THE JEWS

The Jews have everything to gain and nothing to lose by espousing the Georgist cause; for—

First, they are not heavily interested in land, being more victims than the beneficiaries of landlordism.

Second, the Georgist shows that the troubles we endure are due, not to the "Money Power", but to the power of the landlord; this tends in turn to divert the attention of complainants from the Jews and to free them from the evil effects of race prejudice.

Scientific Forecasts Are Sure!

THE FORUM, 1932, 1933

"Roosevelt countered the Republican defense by declaring that economic laws are not nature-made, but are man-made! The thing which will, if he is elected, make Roosevelt regret that silly statement is that he is already guilty of things which will keep us in the Slough of Depression, if they do not plunge us deeper into it."—THE FORUM, May 7, 1932.

"The approach of the election compels Hoover to take notice of the Democratic relief bill. . . . He fails, however, to point out the fact that all the projects for relief by means of public work programs are essentially landlords' measures and will raise rent at the expense of the wage and interest funds, thus making bad matters worse." — THE FORUM, June 9, 1932 (NO TAXES, June 20).

"The Democrats, under the leadership of Roosevelt, will line up as the landlords' party" — THE FORUM, July 7, 1932.

"Franklin Roosevelt's speeches are revealing more and more clearly his inability to understand how the 'forgotten man' lives and to understand what must be done to save him. One after another he is advancing a series of landlords' measures that, if adopted, will raise rent and raise the price of jobs."—THE FORUM, September 22, 1932.

"The Farm Relief bill has passed the senate. The bill empowers the government to tax food to raise funds to pay land hoarders for keeping land out of use. It will tax the credulity of future generations to believe that men could be that stupid."—THE FORUM, May 4, 1933 (NO TAXES, May 15).

"In the sense that matters must get worse before they are better, he (Roosevelt) has accomplished wonders. His 'remedies' will bring us so near the verge of ruin that we may be aroused to do something."—THE SORUM, May 18, 1933 (NO TAXES, May 29).

"Franklin Roosevelt will probably always get credit for good intentions; but he will go down in history as the world's crowning example of Boob McNutt statesmanship." — THE FORUM, May 25, 1933.

"Although not yet inaugurated, Franklin Roosevelt is already confirming the predictions made in these columns that he would prove to be a landlords' president. Roosevelt

AND NOW "TIME" SAYS

"AAA now admits that whereas the pre-New Deal cotton income went 40% to the landlords and 60% to tenants, the reverse ratio may now hold true. . . . And so impartial observer as the Federal Drought Relief Director of Arkansas has reported wholesale 'unloading' of tenants onto relief rolls by their farmer landlords. . . . By last week a vast stretch of the South was the scene of humanity hit bottom. . . . where hatchet-faced tenants were not able to get even the three M's — Meal, Molasses and Meat—diet that nourishes pellagra, but not men."—TIME, March 4, 1935, page 13.

Nearly a third of that page is given to excerpts from the account of this tragedy by Erskine Caldwell, told in the **New York Post.**

Caldwell tells of a tenant, too old to be useful to a landlord, who was evicted. His few possessions were hauled to the property line and dumped in the road. A kindly tenant on the same property took pity on the old man and took him in; but the landlord told this tenant that if he did not remove the old man's things from his land, he would burn them. The last known of the old man was when he started for the swamp, without ax, hatchet or saw, to fell trees and build a shelter for himself and his family.

Caldwell tells of one two-room house occupied by two couples with several children each. In one room a six-year-old boy, with legs scarcely larger than a dog's legs and too weak to support his body, with a belly swollen to the size of a normal woman's, suffering with rickets, was slowly starving to death.

In the other room, while an older girl shivered before an open fire, two babies, neither a year old, snuggled up to the body of a dog for warmth, tearfully suckling the dry teats of the dog for food.

WHY THIS "POOR WHITE TRASH"?

It will not do to dismiss this with a shrug and the explanation that this is "poor white trash".

It is necessary to enquire how all this came about.

Why is this "poor white trash"?

The very expression tells the story.

These are they who were looked down on, even by the enslaved Negroes?

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owes his chance at the presidency largely to his course as governor of New York, where he identified himself with the landlords in their fight on the private power companies. His announcement of a huge government power project on the Tennessee river and his evident intention to make this the biggest thing of its kind in the country shows that the era of private power companies in this country is nearing its close."—THE FORUM, February 3, 1933 (NO TAXES) February 13).

THE ABC OF ECONOMIC SECURITY

Certain questions are asked so often that it seems wise to keep the answers standing.

Human Nature. The plan proposed in these columns calls for no change in human nature. Even if it were possible to change that, it is not necessary; for **human nature has no more to do with economics than it has with mathematics, or physics, or any other natural science.** The distinctive thing about this paper is that it teaches economics as a science as exact as any science.

A Familiar Principle. The principle underlying the proposal of this paper is very simple and very generally understood. It is the principle which governs simple partnerships. If a man knows how to keep the books for Smith and for Jones and for the Smith & Jones Garage, so that he knows that items of personal character incurred by either of the partners must be charged to his personal account and that items of business expense should be charged to the firm, he knows enough of economics to handle an empire. In this case the partners are Labor and Capital, and the business is that of the Public. Labor puts in all the work and should have all the wages; Capital puts in all the capital and should have all the interest; the public looks after public conditions and should have all the rent.

Who Is To Own The Land? It is NOT proposed that the government shall own all the land. All that is demanded is that every one holding land shall pay the public the full value of all service rendered at that location—as this is registered in the rental value of the land held.

Relief for Farmers. This plan does NOT put a heavier burden on the farmers; for it would exempt from taxation all improvements IN the land, as well as all improvements on the land. This would exempt from taxation all such labor values as leveling, ditching, fencing, fertilization, growing crops, etc., now included in the value of the land. It would lay the heavy taxes where the high land values are, **which is in the cities.**

Rent Necessarily Sufficient. Those who fear the rent would not be sufficient are undoubtedly thinking not of the rent, but of what is paid in taxes on land value. The rent is something quite different. That is what it is worth to live in the community and it includes various amounts as payment for the advantages afforded by the theaters, churches, markets, the presence of professional talent, and many other things not maintained at public expense. All this rent would be collected into the public treasury in addition to that accruing by reason of schools, parks, streets, highways, etc. As the whole is greater than any of its parts, it is clear that the rent collected would be more than enough to maintain the services in the public list.

Rental Value vs. Sales Value. Sale value is determined by capitalizing what is left of the rent after the payment of the taxes. The lower the tax, the greater the net rent and the higher the sales value. Assume two lots in different cities, each renting for $1000 per year, unimproved; assume the taxes on one case $280, and in the other $520. The net rent in one case is $720 and in the other $480. These sums are 6% per year on $12,000 and $8,000, respectively, which are therefore the selling prices of these lots

Effect of Public Ownership. If both cities had municipal ownership and raised all their revenue that way and so had no taxes, each lot would sell for $16,666; and if both towns went Georgist and collected the rent instead of taxes, neither lot would sell at all—although each continued to rent as before for $1,000.

How It Will Be Put Over. The Georgist plan will be put over the same way the multiplication tables were, and the same way the rule for measuring wall paper and carpet was put over. That is to say, once the people understand it and see its value, they will insist on following this plan. All that is needed is understanding; for those who would be benefitted by the adoption of this plan vastly outnumber those who would be restricted by it. All who depend on, or mainly on, wages and (or) interest would be benefitted, for the wages and interest funds would be tax-exempt, as the rent would be collected instead of taxes. This would unite all workingmen, merchants, manufacturers, bankers, brokers, agents, and all professional men, as well as all farmers, gardeners and horticulturists whose labor values in such improvements as fencing, leveling, ditching, fertilizing, etc., when added to the value of their buildings, equipment, livestock, furniture, etc., is greater than their unimproved (or raw) land value.

Enforcement. People who fear that, because the tax laws are not enforced now, they would not be enforced under the Georgist system forget that now the assessor pries into our private business and we protect ourselves by more or less falsehood and so, living in glass houses ourselves, we fear to register any complaint against those who are defrauding the community of taxes. But, under the Georgist plan, there would be no taxes, hence no prying into private affairs, and so no temptation to lie to the assessor. All the assessor would need to know is the rental value of the land held and that he could find out (if he did not already know it) without asking us. People would then no longer fear to help the assessor. On the other hand, their natural selfishness would make them eager to get as much in the way of paving, park or school advantages in their part of town as possible, so that they would all be eager to have the public revenues as large as possible. For that reason, they would be selfishly interested in seeing that the tax collector got every cent possible. In addition to that the payment of the rent would be considered to be the payment for the public service received, so that one's pride in his credit record would tend to make one careful to pay a proper amount. Then, too, jealousy would tend to make us careful to see that our neighbors paid their proper share. And, finally, the assessors would want to be re-elected; so they would be careful to get every dollar, knowing as they would win more public favor by collecting all the rent from **each landholder than they could by** favoring a few of them—since it would be impossible to conceal this favoritism, if they were guilty of it.

What I would do. The editor is often asked what he would do, if he were president—whether there is anything that the president can do that would save us. There is one thing that could be done; and if the editor were president, he would do it, beginning today. **He would go on the air for fifteen minutes every evening, beginning with instruction to enable each citizen to classify himself with respect to the three economic funds, which are wages, interest and rent. After he had explained how each one may know whether is is dependent upon (or mainly dependent upon) wages, or interest, or rent, he would show the people how to know whether a given policy—any policy— would help or hurt the fund in which they are interested. When this had been done, he would take up, one at a time, any questions that might be sent in and answer one of these each evening, announcing each evening what question would be answered the next evening. The people would do the rest! There are not landlords enough in the world to stop the people, once they see the trick by which they are robbed and how to protect themselves!**

Why?

Because the slaves were property, like hogs and mules.

They had a market value that depended upon the care their "owners" took of them.

The slaves were fed and sheltered, even in dull seasons.

These landless Whites were free—meaning that they had to feed themselves.

And why do they not feed themselves better?

Bear in mind that food comes from land and that, when men are denied access to land, they are denied food.

Why William Lee Took New Courage

Mr. J. R. Carroll, President of Connecticut Single Tax League, Norfolk, Conn. Dear Sir:-

"At the close of the late war I came from New York City to Bridgeport, and one of the first things I did was to enquire if there were any Henry George men in this part of the country; I even placed display ads. in a couple of local papers appealing for some acknowledgement of those who were either Georgist or even in sympathy with the cause, but received no replies. I wore a blue button with the words Single Tax on it and aside from a few real estate men, apparently everyone else had no idea what it meant and a few ventured the opinion that it had something to do with taxing bachelors.

"From all the evidence I could gather I was apparently the only Singletaxer in the whole state of Connecticut. All the talk I'd been listening to by the leaders of the so-called movement in New York about the work they were doing and the progress they were making was just so much ballyhoo. My experience with Connecticut proved that, it made me feel that as far as Connecticut was concerned, there never was such a thing as a movement nor an attempt at one, so great was the ignorance of most everyone I met. I was compelled to admit that the case looked hopeless indeed.

"It was not until the latter part of 1927 when an incident occurred that changed my whole view of the matter.

"I was visiting George Lloyd of Brooklyn, N. Y., a former co-worker in The Single Tax Party of New York, which was successful after a hard fight and costly experience in obtaining a place on the ballot in the Mayoralty election of 1917, and while looking over some of Mr. Lloyd's collection of clippings I came across a paper published in Stockton called The Forum, and what I saw at first glance gave me the greatest surprise of my life; it electrified me:

"It was the very thing that had been missing and most needed by the disciples of Henry George to help spread the Gospel; it had no axe to grind and stopped at nothing as long as it was the truth.

"Later on I wrote to Stockton and subscribed for the paper and from then on I no longer felt I was all alone nor did I feel any sense of loneliness at any time, and you can bet there was such a campaign of letter writing in the local newspaper here on the George Philosophy as to make it impossible for most anyone to say that he never heard of it. My scrap books bear evidence of hundreds of letters, debates and editorials both for and against us and I have been interviewed and written up on the subject until things came to such a pass that the opposition has been compelled to use their influence to gag us, which has only succeeded to a certain extent, for some of our articles are not published but we keep on just the same.

"The saddest part is that some of those who profess allegiance to the cause not only refused to help but actually worked against you. I was surprised to learn from an item I saw in The Forum of Stockton that Grace Isabel Colburn was a resident of Connecticut, and thereupon wrote for an interview with her, the culmination of which I hoped would lead to some means of furthering the cause; the reply I received showed me plain enough that there was nothing to be gained there by any further efforts on my part. Not even as much as a letter or two backing me up in my humble efforts in the local papers here.

"I have been receiving wonderful help and cooperation from The Rose Press Bureau of Pittsburgh, Pennsylvania, of which Messrs Noren and Rose have contributed articles to the Bridgeport Post, also quite a few from Mr. Beckwith, Editor of The Forum and No Taxes, all three taking part with myself in debates that occurred from time to time in

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the public press, making it quite interesting and drawing quite a little attention from the general public to the subject; so that when one reviews the whole matter impartially, the verdict is I started with zero and am now in a position where the enemy can no longer ignore us and is fighting back.

"And now, lo and behold, after seventeen years of my stay in Connecticut, after seven years of carrying the banner for the most part all by myself, I get a severe but welcome jolt to see a letter in the New Haven Journal-Courier by J. R. Carroll, President of THE CONNECTICUT SINGLE TAX LEAGUE.

But now that we apparently have some sort of an organization here in Connecticut, I feel I am eligible for membership and sincerely trust we can get together on a plan that will tend to start an organization that will make the outside world sit up and take notice. Let us not hide our lights under a bushel any longer; the way the Georgists have been acting in the past causes no wonder that the movement such as it was has fallen to decay. If ever the world needed light, it needs it now and patting each of us on the back may feel nice but it certainly is not getting us anywhere; it is time we got down to brass tacks and started something that is over and above board, letting the chaff fall where it will. We were never so much needed as now when the rest of the world seems hell bent on the downward path of Socialism as evidenced by the recent election and the policies of the Federal Administration.

"As a prelude to some possible suggestion of a plan I have sent you a copy of Beckwith's NO TAXES which carries the cream of what is in The Forum and whether you agree with him entirely or not (for I don't myself); I firmly believe that we can make no possible mistake in obtaining subscriptions which will not only be appreciated but will be a big step in putting some life into the movement which God knows sorely needs it and right now.

"If by any chance you or anyone else interested should be down in this vicinity, don't fail to call on me; I will be more than pleased to see you or perhaps if that is not convenient, it can be arranged for me to pay you a visit instead.

"Trusting to hear from you soon, I am, Sincerely Yours,"

WILLIAM J. LEE
219 Burritt Ave., Stratford, Conn.
December 8th, 1934.

OUR READERS SAY

"Friend Mr. Beckwith: I derive benefit from each copy of The Forum and nearly every one I mail to someone. Just put one read today in this mail for a sick roomer at Dameron's hospital. God bless you in the worthy cause."—Sincerely, MRS. H. H. CLARKE, Stockton.

The Science Of Economics In 199 Words

By L. D. Beckwith, Editor of No Taxes

Man lives by applying labor to land, the source of sustenance.

The right to live includes that of free access to land; independence depends upon free access to the strategic sites.

Physical possession of each site by all is impossible and exclusive occupancy is essential to efficiency; therefore each possessor should compensate those excluded.

As land value is created by society, each landholder should pay society the rental value of the land held.

Given this full value of the service rendered, society would have ample revenue to maintain that service. Taxes would then be unnecessary.

Labor and Capital, being tax-exempt, would have all their wages and interest.

Nothing could be made from land except by using it; land would be held only for use, and unused land would be open free of purchase requirements. The doors of opportunity would be open to all.

Rent denied them, men could obtain only wages and interest; hence, as one cannot get wages on another's labor nor interest on another's capital, exploitation would be impossible. Virtue would have a fair field and Progress the right of way.

Involuntary unemployment and poverty would cease; the Golden Age of our dreams would be ushered in.

—

NO TAXES is a Newspaper, 4 pages, 7 columns, devoted to the economic interpretation of news and TEACHING economics as a science. Subscription price $1.50 for 52 issues. (Trial subscription, fifteen issues 25¢.) Write for free copies of "The Economic Code", "Economics and The Jew", "Economics and The Negro", "Economics and The Religious Fundamentalist", and "Are You A Teacher, Farmer, Veteran, or Public Official?" L. D. BECKWITH, 1325 East Poplar Street, STOCKTON, CALIFORNIA

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Significant News Of The Week

The big news of the week interpreted in the light of the natural laws of economics. §§This paper does not take sides with either Labor or Capital, but teaches that it is possible to give to each of these everything that can be reasonably asked by either—and to do it without taking anything from either. This paper holds that the industrial conflict is not between Labor or Capital, but is between these two (as victims and "Fridays") and those who buy the public service at a tax rate that is below cost and then sell it back to the public as the market rent rate. §§This paper teaches that the moral law is limited to the individual and his individual contacts and that civics, politics, industry and statecraft are under not the moral law but the natural laws of economics. Accordingly this paper teaches that, just as we make good airplanes without waiting for men to reform or be reformed, so can we have civic and political machinery that is smooth-running and effective without waiting for men to reform or be reformed—without changing a single official. §§This paper believes we can abolish all taxation and still have more public improvements and pay higher salaries. §§It believes in taking government out of business and depending for industrial justice upon the fact that, when the rent is collected instead of taxes and men are limited to wages and interest, it becomes automatically impossible for any one to get anything, either by business or political strategy, at the expense of others.

COMMUNISM IN THE STATE LEGISLATURE

According to the Socialist view, a worker who saves his wages and goes into business, employing other workers, becomes a public enemy. Of course he is a greater menace if he has more than one establishment. A chain store or a chain bank is a super-enemy of society.

One law proposed at Sacramento taxes a single store $2.00 per year; the second store owned by the same people is taxed $4.00, the third, $8, etc. The tenth would be taxed $512 and all others owned by the same management would be taxed $1,000.

Yet the scientific fact is that any store, whether independent or a chain, depends upon wages and interest. When two creatures, brute or commercial, depend upon the same food, there can be no conflict between their interests. Anything that helps one helps them both.

Anything good for the chain is good for the independent.

If not intended as a "shake-down" a bill of that sort is a confession of ignorance on the part of its author.

THE MARXIAN OBSESSION OF THE PRESIDENT ALARMS B. C. FORBES

On March 26, B. C. Forbes declared that Roosevelt's declaration of war on holding companies reveals publicly what has been privately known by persons in close contact with him; namely that he "has become obsessed with an economic philosophy" that leads him to attack bigness in business merely because it is big.

Ignorant of economic principles—even denying the existence of the natural laws of economics, Franklin Roosevelt is, by reason of his high office, the most dangerous of all those who have become obsessed with the Philosophy of Karl Marx and of Lenin and Foster.

More than ever do business men need the help of the Georgist. The philosophy of Henry George is the only antidote for the Marxian philosophy of force—without either law or rule.

The Georgist teaches that all big business, BIG or little depends upon wages and interest and that as wages and interest rise and fall together, anything that helps any business (whether BIG or little) tends to help every business.

To the extent that men privately appropriate rent they prey upon business; taking rent is exploitation, not business.

AN ADMINISTRATION THAT HAS NO GUIDING PRINCIPLE CANNOT BE TRUSTED

B. C. Forbes comments severely upon the broken pledges of the White House. Forbes should have been warned when we we were assured that the President does not believe in the existence of natural laws of economics that he could not be

trusted to keep pledges regarding matters economic.

How can a man be trusted in any matter in which he has no straight-edge, plumb line, standard nor guiding principle?

Roosevelt is trustworthy in a matter of mathmatics, or of physics or chemistry; for in such matters he has a standard; but no man, no matter how high his ideals, can be trusted in a matter in which he has nothing to guide him.

The Georgists are the only group who have a guiding principle in matters economic. All others have to guess.

ALL WARS ARE WARS OVER RENT

It is generally recognized that wars are commercial.

But, as commerce has to be somewhere, this is merely another way of saying that wars are struggles for the location of commerce—or, differently stated, **all wars are wars over rent.**

The question whether the smoke shall issue from British or German smokestacks is really the question whether British or German subdivision operators shall sell lots to workmen and whether British or German landlords shall collect their rent.

The collection of the rent instead of taxes would, by denying men rent, limit them to wages and interest.

Neither wages nor interest can be got without making the necessary investment of labor or capital—neither can be got at the expense of another.

Denied rent, there would be nothing to go to war over.

The Georgists hold the key to peace.

RENT AND THE EUROPEAN SITUATION

Hitler, who rose to power by pledging relief to both Labor and Capital, has been whipped into line by the junkers, the German House of Crusoe, the German rent-takers, landlords.

His promise to Capital of relief from taxes, and to Labor that he would break up the big landed estates must go unkept.

This surrender to the junkers means, too, that so far as the government can control the situation, Germany is now anti-Russian. This is why France now has an anti-German agreement with Russia. The whole European situation has changed.

The landlords of Great Britain and those of Germany now have a common cause; hence the recent conversations.

These landlords understand that the surest and easiest way to govern is to control the land; they know that he who owns the land owns those who must live on that land.

And above all, the European landlords dread war; for they know that, if there is another war they will all lose their estates.

Losing a crown or a government job is bad enough; but to lose the rent-takers' privilege of living as pensioners upon people who do not know how the trick is worked—that is worse!

These men will stop at nothing to avoid war.

They will talk war to keep the attention of their victims at home from thinking about home problems; and to sell subdivision lots near munition plants and shipyards; but they will submit to anything behind closed doors of conference rooms to avoid war. We are witnessing a game of bluff between rival governments that are suspicious of each other, but in every case more afraid to fight than of anything else.

BLAME OUR LAND SYSTEM FOR THE MISSISSIPPI FLOODS AND THE MID-WEST DUST

Flood season on the lower Mississsippi has come again.

And mid-west cities are in semi-darkness at mid-day because of the duststorms that have come with spring and that are stripping the mid-western cities of their top soil and reducing

That manna is symbolical of the land which has been put here for our sustenance.

But we have undertaken to gather more land than we need—and tried to hoard it.

This hoarding of land led, in the upper Mississippi valley to the seizure of timber land and farm land by speculators.

This hoarding or monopoly of land resulted in monopolies. This led to high prices and to wasteful "development".

The result is that the snow melts quickly and the water rushes to the sea. The rivers are over-full, levees break, devastation and death result.

But that is only half the story.

The other half is this:

In an effort to capitalize on these monopolies great areas of timber were recklessly sacrificed, thus destroying the shelter that had formerly held back the melting of the snow in the spring.

The hoarding of land by speculators forced newcomers to go into the swales and swamps and to drain them. In many cases shallow lakes were drained.

This destroyed the storage capacity of the land; so that water that was formerly held back in the swales, swamps, bogs, and lakes had to hurry to the sea.

This not only added to the devastation and death on the lower Mississippi, but it robbed the states up river of their moisture and reduced them to a dangerously arid condition.

And now the "manna" stinketh!

The hoarding of the land has brought on a condition that is truly terrible to contemplate. Whole states are in danger of reverting to desert.

BE PREPARED TO TAKE OUT A LICENSE TO BREATHE

It is proposed in California to license drinkers. To get a license one must be finger-printed and photographed and to get a drink one must present his pass port—or thirst license.

Of course the license will cost a dollar—to start with. It will cost more as the years go by.

And from the White House (Congress having abdicated) comes the word that all dealers in agricultural products or the their derivatives are to be licensed.

To sell eggs, apples, butter, wheat, breakfast food, bacon, straw hats, wool socks, shoes, buttons (horn), pop corn or any other such product one must have a license and buy or not buy and pay or not pay, as the White House directs—and must be always informed, right up to the President's last guess—and careful not to buy eggs or cordwood or anything else from a farmer who has not signed up to grow (or plow under) just what the White House tells him to grow (or plow under).

That's Leninism under the Stars and Stripes. It's worse than Russia, for the Russians have got used to living under Communism, but we have not. Such things worry us—especially those of us who got our schooling in the old days when the Declaration of Independence was still invited to its own birthday party on the Fourth, and when we still had a Constitution and when Congress was a legislative body and not a mere rubber stamp for the White House.

The Gas Tax Iniquity

Four states adopted the gas tax in 1919 and by 1929 this method of exempting land from highway taxes had spread to every state in the Union.

This is equivalent to $38.50 for every man, woman and child in a population of 120,000,000 people.

The state tax began at 1¢ per gallon and now ranges from 2¢ to 7¢, which is added to the federal tax of 1¢.

In five states there are also county and municipal gas taxes; so that the total gas tax per gallon ranges from 3¢ to 12¢ per gallon.

The cost of this tax to the average taxpayer has increased from $2.55 per year in 1923 to $29.35 in 1933.

This tax, with the 27 other taxes levied on motorists, amounts, on the average, to 27% of the value of the average car, so that once every four years the average motorist pays for an extra car that he does not get—but which is presented as a gift to land speculators.

Already the gas tax collected from the public to finance highways for land speculators has amounted to $4,620,044,133.

Washington Rents Going Up April 1

Tax Facts, of Los Angeles, calls attention to the report of **Labor**, of Washington, that Washington landlords are preparing to raise rents on April 1, when the government will restore to some extent the salaries cut a year or so ago.

Henry Ford had the same experience when he made $5 per day the minimum wage in his factory; for rents within a working radius of the Ford works were immediately raised on the strength of Ford's prosperity.

The Townsend Pension Plan

Here is a gem:

Land and Liberty, of London, has republished the following selection from **Protection and Free Trade** by Henry George as an answer to the advocates of the Townsend Pension plan.

Imagine a village of, say, a hundred voters. Imagine two of these villagers to make such a proposition as this:

"We are desirous, fellow citizens, of seeing you more prosperous and to that end propose this plan:

"Give us the privilege of collecting five cents a day from every villager. No one will feel the tax much, for even to a man with a wife and eight children it will come only to the paltry sum of fifty cents a day. Yet this slight tax will give our village two rich citizens who can afford to spend money. We will at once begin to live in commensurate style and will enlarge our house and improve our grounds, set up carriages, hire servants, give parties and buy much and freely at the stores. This will make trade brisk and cause a great demand for labor. This, in turn, will create a greater demand for agricultural products, which will enable the neighboring farmers to make a greater demand for store goods and the labor of mechanics. Thus shall we become prosperous."

There is in no country under the sun a village in which the people would listen to such a proposition. That will be found in Chapter 3, Paragraph 15.

But successful as Henry George was in forecasting developments in the 70's, 80's and 90's of the last century, offering comment and advice that fit perfectly with conditions of today, George did not foresee the extremes to which our economic quacks would go; for it did not occur to him to have these two beneficiaries of this fantastic remedy for hard times pledge themselves to do no work!

Because George understood the operation of natural law, he forecast very accurately the **conditions** of today; but even George did not foresee the the effects on the mind of the mis-education to which the people are subjected.

He could not foresee the virulence of the mental distemper that would lead 20,000,000 people to sign petitions to adopt such a fool's policy, not only for one family in every fifty, but for every person living to the age of sixty!

The Townsend Pension advocates have exceeded the wildest imagination of the versatile Henry George; for they not only propose that we supply them with money to live luxuriously, but they pledge themselves to produce nothing themselves and to leave to us all the work of the world.

Again it is demonstrated that Truth is stranger than Fiction ever dared to be.

The Utilities And The Forum

(From The Forum)

Dear Friend Beckwith:

What! What!! What!!! What is this I behold near the bottom of column 7, page 1, of your last Forum? Do my eyes deceive me, or is there an ad appearing there of the Pacific Gas & Electric Co., "an interest-showing sustaining card" as you call it?

Of course your paper should be sustained because it puts out a worldfull of good stuff—but what does that ring-tail-snorting power monopoly see in your teachings that listens so good? (1) Do they enjoy the confusion you cause by speaking disparagingly of public ownership? (2) Can it be that they are not bright enough to savvy that you are really a public ownership man, (3) but that you see little virtue in public ownership "UNTIL the land question is settled"? We shrewdly suspect that it is merely the confusion that they are seeking to sustain. We, too, are anxious to see the land question settled but, by gum, it will never be settled "UNTIL" said ring-tailed-snorters are put out of business and their lucrative cinch is publicly owned (4) They'd spend their last dime to defeat a proper system of land taxation, so why not "bust" them first and get them out of the way? (5)

Sincerely, A. J. SAMIS

1945 Landa Street, Los Angeles, Cal. March 2, 1935.

Thanks, Samis!

The editor of this paper cannot see how he could continue to operate if it were not for his critics—at least they must be given credit for much of his success in being "timely". Take this letter, for example!

How would hundreds and hundreds of his readers ever understand why the followers of Henry George are fewer today than in the life of George (who died in the '90's), if it were not for such help as this that A. J. Samis thus volunteers!

This letter by Samis reveals more than columns that the editor might write upon the reason for the "flop" of the Georgist Movement (as it has been) and the need for writing off our losses and starting over, with new ideas, new leaders and a new membership.

He does not believe that the investers in utilities (or anything else) should have interest on their money; but holds that interest is an unearned increment, like rent.

Samis isn't a real Henry George man for the reason that he doesn't understand what George taught. He merely imagines that he understands the land question.

Samis, as this letter shows, gets his cart before his horse. He imagines that the land question can't be settled unless and until the public utilities are hog-tied; whereas the fact is that settling of the land question would automatically settle the problem of the public utilities, although it is true that Henry George himself failed to understand this.

The reason that the recovery of our rent would automatically settle the utility problem is that the collection of the rent instead of taxes would deny men rent, thereby limiting them to wages and interest—neither of which can be got at the expense of others.

But Samis does not believe in interest.

Here, again, Samis is anti-Georgist.

He may be a "single taxer" (if any one can determine with any accuracy the meaning of that term, so that one may know what it is that "single taxers" believe); but Samis is not entitled to call himself a Henry George man.

A debate on the subject of interest between Samis and the editor ran into a number of columns in this paper some months ago.

TWO REASONS FOR DEFENDING INTEREST

The editor used to oppose interest; but found that he had to abandon that attitude to preserve his self-respect. Opposition to interest is illogical and denial of interest is dishonest.

In addition, he saw that it is disastrous strategy.

He saw that the defense of interest is what distinguishes the Georgist from the Socialist and the Communist;

that the mistaken opposition to interest divides our forces and invites defeat by alienating powerful forces that are wholly, or in the main, dependent upon wages and interest and little or not at all interested in rent.

These forces should have been shown that the Georgist is their friend. The Georgist should have had their support—and would have had, were it not for this misguided attack upon capitalists and upon interest by people who masquerade as Henry George men.

This letter by Samis is most convincing evidence of the insistence of this paper that what it calls the timidity of his single tax school is responsible for the eclipse of the truth of the charge made by this paper against what it called the Los Angeles School of Timidity (See The Forum page 2215, and No Taxes 91), that it is this betrayal of the Georgst movement to the Communism of Karl Marx that has delayed the triumph of the Georgist cause.

Consider the points Samis makes, taking them ad seriatim.

POINTS RAISED BY SAMIS

(1) The people who have invested in, or are employed by, the public utilities know that these utilities, like the rest of us, get wealth only as wages, as interest and as rent; they know that, like other useful folk, they have more at stake in the wages and interest funds than in rent.

They see, therefore, that the fight this paper is making to protect those dependent upon wages and interest from the exactions of rent-takers is a fight for them—that this paper is their friend.

They know that this paper refuses to join Samis and other thoughtless people like him, in and out of the Henry George group, who would deny men interest and confiscate a man's wages if and when he saves them and puts them into service by investing them in business.

They know that this paper stands against Communists and Communism, even when it masks itself with a Henry George label and calls itself single tax.

They see that this paper is consistent—that it does not sail under the colors of Henry George and play the part of Karl Marx.

(2) These people understand perfectly well that the position taken by this paper upon public ownership is frank, honest and consistent—that it is men like Samis who favor public ownership **as a taxing device** that are responsible for the confusion upon this point.

These men understand that this paper favors public ownership **only if, when, and as the public service is FREE to the public, and paid for out of our rent just as the light, electricity and elevator service in an office building is paid for out of rent.**

And these men understand that, whether the utilities are taken over by the public or not, they would be better off than they are now.

1. If they remain in private hands, they would be freed from taxes on their improvements and equipment and freed from the necessity of playing politics and freed from the compulsion to act as tax-gathers for the House of Crusoe. They could then greatly reduce their rates and raise salaries and still make more money for their stockholders.

2. If the utilities are taken over and the service given free, they would be properly paid for their improvements and equipment and freed, as in the other case, from the necessity to play politics and collect taxes for the House of Crusoe—and be able to be real honest-to-goodness service men. And they would get high salaries, higher on the average than any now paid them.

They know that this paper can see no economic difference between an elevator that carries the patrons of an office building from floor to floor and a street car that carries the patrons of Main street from block to block; or between the lighting of an office or a hallway in an office building and the lighting of a store or an avenue.

(3) These men support this paper because they know the editor is a real, honest-to-goodness public ownership man and not an advocate of class legislation, intent upon using the utilities to rake tax chestnuts from the coals for the House of Crusoe.

They understand that the editor of this paper isn't fooled in the least by the pretense of the House of Crusoe that it wants to take over the utilities as a means of helping the consumers, but that he sees the trick in public ownership for revenue and refuses to be a party to that banditry.

They know that rent is higher on streets having gas and electricity and other utility service than on streets that have it not; they understand that the editor demands that people who pay higher rent because of this service shall have the service for the rent—and not be compelled to pay for it once in rent and again in taxes.

These men see that when revenue from publicly-financed utilities is substituted for tax levies, landowners are saved that much at the expense of the landless; that unless the service is free, public ownership is a device for shifting taxes from the landowners to the landless.

And they understand that the editor objects to the hypocrisy which shifts the taxes of landowners to the landless under the false pretense that the landless will be benefitted through lower utility rates.

And they see that, even if the utility rates are lower in these cases, the landless gain nothing, as what they save in rates is off-set by their increased rent.

These men see that, no matter what the advantages offered by a city owning its public utilities, no one can get those advantages unless he lives in that city—and that he cannot do this unless he either buys land there or rents land there; and that in either case he must deal with a landlord and pay him all the traffic will bear so that he pays in added rent for anything he gains in lower service rates or other service advantages.

(4) Samis reveals here (unintentionally) the reason he wanders off at every election after Sinclair or Coin Harvey or some of the other pied pipers who chase the phantoms of Karl Marx.

He only imagines that he is a Henry George man. Henry George made the mistake of thinking that the utility problem would remain to plague us after we recovered our rent; but Samis can't even see how we are to catch this rent bird unless we first put "public-ownership salt on its tail".

It is of course true that the franchise values of the utilities are location or land values; but even so, the pipe lines and aerial lines, poles, dams, turbines, dynamoes, trucks and other equipent are capital and these greatly out-weigh the land value they control, so that they are more interested in wages and interest than in rent—more the victim of landlordism than beneficiaries.

This argument that, to beat the landlords we must first beat the utilities, is disproven day after day by the developments reported in the press; for if there is one thing in the news that is clear it is that the utilities are fighting a losing battle—and being beaten by the landlords who plan to take over the utilities and use them as tax-collecting devices.

It is absurd to say that these victims of landlordism are the bulwark of landlordism and must be conquered

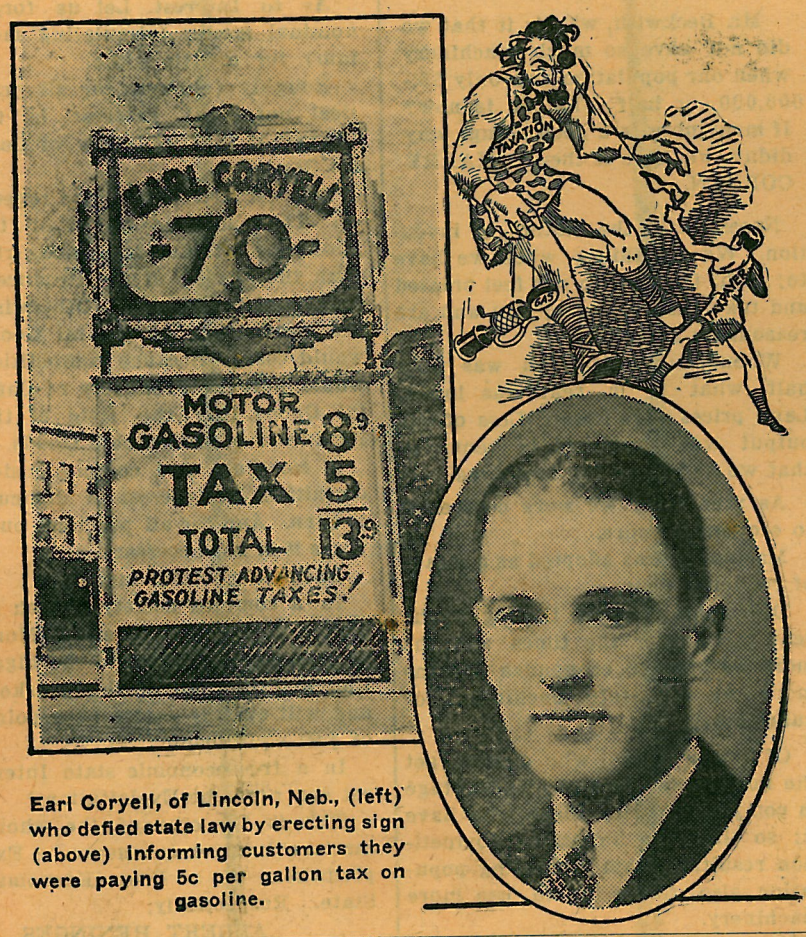
before we can deal with the landlords! Samis isn't logical.

(5) They are being wiped off the mat by the rapacity of the landlords and yet Samis would have the readers believe that they would spend their last dime to protect their oppressors!!

If they are that stupid, they are too stupid to be powerful. This paper holds, instead, that these men merely lack an understanding of economics and that once they understand the situation they will throw their political support to the Georgists—well content to abandon their claims to rent to secure their wages and interest.

Samis certainly deserves the thanks of those who have been wondering what is wrong with the Henry George movement—for when a letter like this can eminate from the very inner circles of the Henry George group of a city like Los Angeles, it is easy to see why the movement is dead there and in all other sections where such leadership is accepted.

Nebraska Taxpayers Rebel Against Hidden Taxes and Increased Rates



Earl Coryell, of Lincoln, Neb., (left) who defied state law by erecting sign (above) informing customers they were paying 5c per gallon tax on gasoline.

Very Clever, But--

The Broom of San Diego, edited by C. Leon de Aryan, cleverly stirs up the following dust, which serves to divert attention from the point at issue in the debate between the two editors and, to that extent, helps to save de Aryan from embarrassing consequences of being outpointed.

"GEORGEST" vs. MORALIST

We are having lots of fun nowadays with L. D. Beckwith, the editor of two Stockton, California, publications. He is a very wise hombre, that fellow Beckwith. He knows all about us and tells us how much better he is than we are, because we are a "moralist" (how awful!) while he is a simon pure reasonable being. Read his definition:

> On the other hand, the Georgist explains things, NOT on the ground of other men's meanness, but by reference to natural law. **There is nothing personal in his thinking. He is not tempted to think others dishonest; he does not acquire the habit of calling other people crooked.**

You see, being a "Georgist", Beckwith does not have the habit of calling people crooks. No Sir-ee.

Beckwith calls the land lords by a nicer name. He calls them **RACKETEERS**, and **embezzlers.** Of course, you and I are just mean when we say that a racketeer is a crook, or that an embezzler is dishonest. No sir, Beckwith never, never casts aspersions on the honesty or the morals of the racketeers and embezzlers.

This is clever; for it raises a dust that distracts attention from the point of the debate.

Land ownership is legal. Landowners (including Beckwith himself) have been taught that they have a right to take any unearned increment that sticks to their fingers by reason of the public's enterprise. The law still recognizes this as proper and public sentiment still approves the practice.

The perfectly legal racket is, like other perfectly legal rackets, not only legal but it is defended by our very "best" people.

The editor of **The Broom** accuses the editor of this paper of "telling how much better he is" than de Aryan—yet only 21 picas below the lines he quotes is this statement by Beckwith, directly disproving his accusation:

> Nor do I take credit to myself for my ability to be better natured; because that is the result of my philosophy, which teaches me your ill-nature (Not de Aryan's however) is a result of your mistaken philosophy, just as my charitableness toward your accusing disposition is a result of the more sweetening philosophy of Henry George.

If de Aryan did not have to rush through his day, too busy to attend to such details, his failure to be fair in this matter would count against him.

KEEP TO THE POINT

The reader, however, must not let either de Aryan's clever dust screen nor his one-sided quotation divert attention from the point at issue, which is this:

Whether the moral law applies to civics, politics, industry and statecraft.

Whether, on the other hand, the moral law is limited to individual relations.

Whether civics, politics, industry and statecraft is under, not the moral law, but the natural laws of economics.

Whether any question of personal conduct has any place in a discussion of economics and economic conditions.

Whether economics is a science like physics and mathematics and personal virtues have as little to do with civics, politics, industry and statecraft as with mathematics, physics and chemistry.

Whether de Aryan's charge that Beckwith thinks himself any better than others is consistent with Beckwith's teachings or convicts de Aryan of having but a superficial grasp of the subject he is attempting to debate.

Or, finally, whether de Aryan is attempting to shift the argument because he cannot stick to a point.

For, what if Beckwith does take a holier-than-thou attitude, what has that got to do with the question whether morality is a factor in economics; or whether, as Beckwith

puts it, the issue of morality has no more to do with economic conditions than it has to do with the tides or with the summer or winter solstice?

We Must Have Help Quickly!

This paper (and The Forum, the local Stockton weekly, issued under the same editorship) are the only publications in the world devoted exclusively to the teaching of economics **as a science as exact as any science.**

They stand out courageously (and scientifically) against the rising time of Socialism and Communism.

Lest we forget! No man is safe unless secure in the fruitage of his labor—property rights are human rights, because human liberty depends upon one's ability to do for himself and that requires that his property rights be protected.

Are your congressman and legislator getting either of these papers—and your library? **Are your employees getting it?**

Already No Taxes goes to every college and university in the country, to many congressmen and legislators (including every one in the California legislature), to hundreds of city clerks, high schools and public libraries all over the country, to every county chairman and school superintendent, to every state teachers college, state normal school and junior college in California.

In addition, the paper goes to many directors, officials and employees of business and financial concerns and of associations of taxpayers and security owners.

There is no better way than this to combat the Socialist and Communist fallacies of Sinclairism, Townsendism, Huey Longism, Father Coughlinism, of Syncrotax, Technocracy, of the Social Credit scheme of Major Douglas and numerous other threats to our independence than the teaching of Nature's laws of economics.

Because these papers stand alone against the present Communist tendency to "soak the rich", these papers lack commercial support and are, of necessity, missionary enterprises, dependent upon contributions to the Cause.

The publisher owns a fully-quipped plant, which is set up in the basement of his residence. These papers do not maintain the plant—instead other work has to be taken in to balance the budget. It would be otherwise impossible to put out a paper like this on such terms as this.

But this supplementary income is irregular, while the overhead is constant; a crisis is developing. For the third time in **four years it is necessary to send out an S O S. Additional support must be promptly forthcoming.**

SUBSCRIPTION RATES

All regular subscriptions to No Taxes are for 52 issues (two years under the present plan of bi-weekly publication) and are promptly discontinued at expiration.

The first subscription in any order is	$1.50
The second and third in same order are, each	1.25
The next six in same order are, each	1.00
All others in same order are, each	.75

$10.00 pays for	9
13.00 pays for	13
22.00 pays for	25
25.00 pays for	29
40.00 pays for	49
55.00 pays for	59
70.00 pays for	89
78.25 pays for	100
100.00 pays for	129

$ 2.00 per month (for two years) pays for	43
3.00 per month (for two years) pays for	91
4.00 per month (for two years) pays for	124
5.00 per month (for two years) pays for	155
10.00 per month (for two years) pays for	315
15.00 per month (for two years) pays for	475
*20.00 per month (for two years) pays for	555
**25.00 per month (for two years) pays for	795
30.00 per month (for two years) pays for	955
31.35 per month (for two years) pays for	1000
41.70 per. mo. ($1000 in two years) pays for	1329

*The editor's monthly building and loan payment is $20.25.
**The monthly bill for light, power and gas averages $25.00.

The Editor's "Pension"

Below is the standing of the state quotas. These quotas call for 37½¢ per week for each congressman the state may have. Because this is still a pioneers' task, proper support has been lacking. But these quotas are being charged up in full and the amounts carried forward in the belief that, as the teachings of this paper are better appreciated more and more help will be rallied. This paper champions the cause of Labor AND Capital against the threat of Socialism and Communism and is entitled to the support of what is called Big Business—with the understanding, of course, that this expression does not include the activities of landlords, but is limited to those interests, large or small, that depend upon the **security of the wage and interest funds.**

STATEMENT

(TWO WEEKS)

Quota	$326.25
Received	26.60
Deficit	$299.65

STATES PAID UP

Nevada 1

STATES MAKING GAINS

STATES IN ARREARS

Arizona 1	$ 2.30
Oregon 3	42.25
Deleware 1	70.75
Wyoming 1	72.75
New Mexico 1	75.75
Rhode Island 2	141.50
New Hampshire 2	151.50
Utah 2	155.50
Montana 2	156.50
North Dakota 2	157.50
South Dakota 2	157.50
Idaho 2	157.50
Maine 3	179.00
Colorado 4	264.25
Nebraska 5	378.75
Connecticut 6	427.00
Washington 6	438.00
Maryland 6	467.00
Florida 5	466.75
West Virginia 6	472.50
South Carolina 6	472.50
Kansas 7	540.25
Arkansas 7	545.25
Virginia 9	557.55
Tennessee 9	557.00
Alabama 9	557.90
Kentucky 9	567.75
Mississippi 7	573.50
Louisiana 8	606.00
Iowa 9	627.25
Oklahoma 9	638.75
Wisconsin 10	707.00
Minnesota 9	707.75
Georgia 10	757.50
California 20	850.00
North Carolina 11	866.25
Indiana 12	934.00
Missouri 13	969.75
New Jersey 14	1,002.50
Massachusetts 15	1,023.25
Michigan 17	1,312.75
Texas 21	1,615.75
Ohio 24	1,818.00
Illinois 27	2,026.25
Pennsylvania 34	2,415.50
New York 45	3,833.75

Making A Job For One

Samuel Danziger has warmed up a poem written 40 years ago by Robert Blatchford and has served it in a very appetizing form.

He explains that Blatchford's poem tells of a landlord who had two laborers, but thought, as

My income is quite large
I'll spend a hunk on a genial flunk
To flunkey at my charge.

So he took one of the laborers from the soil and
Bade him sprawl in his master's hall
And answer to his bell.

Poor Hodge, the other laborer, was left to do the work of two and made complaint:
This here ain't hight by a beastly sight
No, bless me, sir, it aint.

But the landlord pointed out to Hodge that, thanks to the rent his tenants paid him, he had money to give this job to his flunkey.

Poor Hodge, says Danziger, thought the point well taken—and, in that, Danziger thinks Hodge shows that he was just as bright as our modern voters.

Meanwhile the noble lord by Hodge's work exists
And loves to sing "God save the king and the great economists".

This is most timely.

NEWS *from* AFIELD

"Dear Mr. Beckwith: I enclose check that I may continue to have the best economic teaching in the United States."—S. S. TABER, San Diego.

"We have not received Nos. 67 and 89 of No Taxes. Will you please send us the missing copies to complete our files."—HAMILTON COLLEGE LIBRARY, Clinton, New York.

"Have had No Taxes since February 11. As I keep a file of it, after marking up each issue with blue penciled ?'s, please complete my file." — GEORGE WHITE, Long Branch, New Jersey.

"Dear Mr. Beckwith: I have been a proponent of the Georgist theory for over forty years. I have learned more of the fundamentals of the subject in the last two years since acquaintance with your paper than ever before. I have become quite an enthusiast in trying to spread the theory among my limited circle of friends."—VALERE LANDRY, N.Y.

"My dear Beckwith: I must tell you how greatly my Sunday reading of The Forum is enjoyed; never before did I so eagerly await Sunday School. Each copy puts new hope in my heart, and the feeling that a new life in the body politic is getting started through your methodical pastoring and seed sowing." — GEORGE CHAMPION, Durham, California.

"Dear Beckwith, herewith please find check for ten dollars ($10.00) to be used as you see best. Long life and more power to you. Your answers to Ralston, Gaston and other Socialist and opportunists(?) who think they are believers in Henry George are fine. You are also right in saying that Henry George did his philosophy, his science and his cause much harm in allowing himself to be made a political 'catspaw' of 'organized labor' in 1886 and 1897. A true philosopher and scientist cannot be an opportunist or politician." —EDMUND BURKE, Chestnut Hill, Massachusetts.

"Dear Beckwith: I have just met a young man in Wilmington (N.J), yesterday who seemed grateful to me for having made him a subscriber to No Taxes. He said he had made a pilgrimage to your shrine—hitch-hiking his way across the continent and back. It thrilled me as evidence of Love's labor not entirely lost. So here's to you and your family! May you all live long and prosper." — CHAS. H. INGERSOLL, East Orange, New Jersey, February 17, '35.

This indicates that young Meginson has reached home again. When here he was travelling on a bicycle.

"Dear Beckwith: This city (a city of over 200,000) has gone crazy over the Townsend Pension plan and many old people are spending all their savings to put it over. The promoters are making a nice thing out of it. Three of them are planning a trip to Washington at the expense of the aged. It is an outrage and we shall expose it next Sunday." — From a private letter. (It is not believed that the copy of The Forum already mailed had reached this writer on the date of this letter, which is November 26. That issue of The Forum carried an exposure of the Townsend plan.—L.D.B.)

"L. D. Beckwith, Stockton, Calif. It has been nearly twelve years since I made your acquaintance. I have had your paper nearly all the time, since then. That was about the time Stockton started the drive to build the Calaveras flood control dam.

"I have watched your prophecies; and must say that you have hit the nail on the head in every case, which proves to me that your economics is a science.

"Also I am glad you are taking up the matter of the churches. This will show church-going people how close the Henry George idea is linked with the teachings of Jesus Christ. No one can be a Georgist and hate his fellow man, nor will he condemn him for any evil he may do; for though he may condemn the deed, he will know that conditions under which we live are the real cause of the evil. The Georgist plan would correct those conditions and stop crime.

"I am eighty-one years old, but never heard of Henry George until you came to Stockton. His books must have been destroyed, as I was quite a collector of books. Yet I never heard of Progress and Poverty.

"You have given my sentiments on the Townsend plan. Many people wonder why I oppose it, at my age. I tell them that 24 billions a year would bankrupt any nation in ten years. No person at any age should be given enough to keep him in idleness, as this demand will grow from generation to generation. Each should have the chance and the pride to do for himself. Only the sick and the helpless cripples should be idle. No age should be exempt from toil.

"You are doing almost miracles. In the last year and a half accomplished more than in your whole career in Stockton before that. To me you stand out as one of the greatest teachers in the world—and I am not a hero worshipper." — GEORGE C. BRUCE, formerly of Stockton, now of Eureka, California.

A Stranger Within Our Gates

Stranger. "That means nothing to me. You see I am a stranger here and know practically nothing about the waterfront situation."

Same Stranger about two minutes later. "Are you Mr. Beckwith, the editor?"

B. "Yes"

Stranger. "I have heard a lot about you."

Are You Real Students? Have You STUDIED This Question of War and Peace, Or Are You Governed By Impulse, By Hunch, By Prejudice? Are You THINKING Your Way Through This Problem or Just Wishing Your Way Through?

You agree that the operation of an airplane depends upon the natural laws of physics; that the operation of a developing solution in a photographer's dark room depends upon the natural laws of chemistry.

You agree that the realms of physics and chemistry are orderly realms.

You agree that, in these matters, wish thinking is futile; that in phyhics and chemistry you have to study and be guided by the unchanging and unchangeable laws of nature.

But—

In this matter of war and peace, are you not proceeding upon the theory that we have here a matter of feeling, a matter of choice, a matter of morality and that the issue of war or peace depends upon loyalty not to natural laws but to our ideals?

And are you not doing this in spite of the fact that you admit that in the world of ideals there are no standards of procedure that are accepted by all men without debate, as are the standards by which men are guided in physics, in chemistry and in mathematics?

In the world of ideals it often happens that two men, or two tribes, or two nations, or two races may be sincerely loyal to ideals so utterly different that their very idealism jeopardizes the harmony of their relations.

Such things do not happen in the scientific world. There men of the most divergent background and ideals agree.

Why?

Simply because their standards are fixed for them by law over which they have no control, by unchanging and unchangeable natural law.

With all the enthusiasm we witness in debating and the wide range of subjects available, none of you ever staged a debate over the proposition in mathematics that the area of a triangle is found by multiplying the base by half the altitude; nor over the question whether the angle of incidence and reflection are equal; nor over a proposal to amend the law of affinities in chemistry.

All men accept the decrees of natural law, and accept them without debate. However divergent the background or the ideals of the peoples of the world, we have world-wide peace in these matters.

No world conferences, no treaties, no system of balancing the powers of the world, no League of Nations is required to secure peace in that quarter.

Indeed, now that it is mentioned, the very suggestion is seen to be absurd; for in these matters the peace of the world keeps itself! We do not need even to think of it!

But how different in the world of civics, politics, industry and statecraft!

But how many of you would agree that the world of civics, politics, industry and statecraft—that is, the realm of human relations, is less vital to mankind than these others?

Is it not a fact that all those things which distinguish man from the brute are involved in this world of human relations?

Let the realms of mathematics, physics and chemistry be ever so orderly, mankind cannot survive as man, unless the realm of human relations is also reduced to order.

Indeed, the higher man rises above the brute the more complex and delicate becomes the social structure—and the greater the need that we discover the secret of social stability if there be one.

And why think there is not?

Are we to believe that the realm of sticks and stones and blood and bones is a realm of law and order and our social realm is left to chaos—without any fixed, dependable laws to which we can turn as we turn to the natural laws of physics and chemistry?

Are we to be governed in the material world by dependable law; and in civics and politics to be left to prejudice, or emotion, or to the impulses born of our changing financial condition?

Compare the sure and steady progress made in physics and chemistry in your own life time with the progress made toward world peace in five thousand years of recorded history and ask yourself if there is evidence there that gives you any real hope that we are any nearer a dependable peace now than we were five thousand years ago!

Surely there is something wrong, somewhere!

On one side is progress beyond the wildest hopes of our fathers; on the other the tragedy of uncertainty, if not of failure.

On one side is science and progress; on the other is chaos, or at best an armed truce.

But one faint ray of hope of international peace is seen.

That comes from the fact that, as the international trust or commercial combine supercedes the national trusts, men find it is to their financial advantage to call off the dogs of war—because they can make more by exploiting the people under conditions of peace than under those of war and that they do, indeed, risk too much by putting arms in the hands of the people.

But, while there is here a hope of international peace, there is little real solace in this situation; because international peace that depends upon the fear on the part of powerful groups that the victims of their oppression might take advantage of a war to turn their weapons against them is not the peace of our ideals.

Considered from that standpoint, there is little or no evidence that we have made any progres in five thousand years!

Civic distress, political plundering, and industrial warfare have flared up in a degree that fully off-set any gains made in the direction of international peace.

This is most convincing evidence that we are unscientific in our attack upon this problem; for what doth it profit a people to secure international peace by means of a super-state that is so far removed from our control that we become mere pawns in a game in which our private interests are ruthlessly sacrificed?

The peace we want is a real peace—not only an international peace, but an industrial and political and civic peace.

We attack shop and kitchen problems scientifically.

Why not attack this problem of peace scientifically?

It may be asked whether there is a science to which we can turn in this matter.

If there is, that science is economics.

Is economics a science?

One thing is certain: It is, or it isn't.

If it is not, then in the realm of human relations nothing is dependable, no one can know what the right answer is and one man's guess is as good as another's. That's not very cheerful; for it means that if society endures another five thousand years men will be no nearer a solution of this problem than they are now.

But society cannot endure another five thousand years at the rate it is now breaking down—nor another fifty years!

The only hope we have is that economics IS a science.

But, you ask, how, if man is to remain a free moral agent, can there be a dependable science of human relations, governed by fixed, unchanging and unchangeable natural laws?

The answer is that this can be exactly as there can be a science of physics without interfering with man's free moral agency; and exactly as there can be a science of chemistry and mathematics.

Suppose a boy with a ball. No one knows what the boy will do with the ball; for he is a free moral agent and may do any one of many things with that ball.

But no matter what he does, the act is strictly confined within certain limits by the laws of physics. If he throws the ball up, gravity will bring it down and to rest; if he throws it against the ball, the angle of reflection will equal the angle of incidence.

In the same way, if the boys goes into the chemistry laboratory; the effects of his conduct, no matter how unpredictable in itself, will be strictly confined within certain limits by the natural laws of chemistry and those chemiscal effects are, in every case, accurately predictable.

And so in economics.

While men are free moral agents and no one can predict their conduct, the effects of that conduct are accurately predictable by the terms of the natural laws of eocnomics.

The trouble here is not that the Creator, God, Nature (or what have you?) was unable or forgot to provide natural laws of economics for the government of the social realm as the laws of chemistry and physics were provided for those other realms; but that we have not accepted it as a science and studied it as a science.

Instead we have taken it for granted that our problem of peace must be worked out under the moral law.

We have made that mistake before, in other matters. For centuries we believed in the evil eye and considered infection and contagion as the work of witches. Instead of studying the science of germs, we turned to witch doctors with their ducking stools; instead of antiseptics, we depended upon horseshoes or other charms and hung these over our doors or wore them about our necks.

In time to come men will look back upon our peace rallies and peace demonstrations as we look back upon the incantations of the witch doctors. Posterity will consider our peace conferences and treaties and our league of nations as examples of the same sort of futility as the ringing of church bells by the ancients who thought they could in that way scare away comets.

This will be because, when men understand economics, they will see that our present method of dealing with the problem of peace is unscientific.

Is economics a science?

So far the schools have not even studied this question. Instead it has been assumed that economics is not a science.

At the time of Columbus even geography did not rate as a science; at the time of Galileo, astronomy did not rate as a science; at the time of Benjamin Franklin, the science of electricity was not accepted; and later in the time of Fulton and the Wrights and of Tesla and Marconi the sciences of steam navigation, aviation and radio were not recognized as sciences.

My father trudged in the dust behind oxen when he crossed the plains, now men fly over these plains; but no one would contend that there had in the mean time been any change in the natural laws of physics. We know that the change was in our knowledge of these laws, not in the laws themselves.

Today we are in a depression and under the shadow of a threat of war; why do we not "fly"—why plod along this way?

The answer is that we have not yet turned our attention to the natural laws which govern these matters.

Just how earnestly do you want peace? Are you sufficiently interested in peace to really STUDY this problem?

Are you sincere?

How sincere?

What will you do to prove your sincerity?

Would you be interested in knowing that, just as Watt used the power of steam observed in his teakettle to run an engine; so you can use the selfishness in the hearts of men to keep peace in the world?

I am not asking you whether you believe that is true.

I am asking you whether you have a studious interest in peace, or only a passing emotional interest; whether you are demonstrating for peace because that is the style, or whether you really WANT peace—want it enough to study the question as you study the sciences.

Economics either is or is not a science; do you KNOW whether or not it is? Have you ever studied this question? Are you interested?

How much?

Whether or not you agree with me is another question; the point here is that you are not entitled to an opinion until you KNOW what I teach.

L. D. BECKWITH

THE QUESTION OF INTEREST

As to Interest. Let us forget nominal money (circulating medium) for a little while.

Roughly (enough for all practical purposes), Interest is the Wages of the Producers of Capital Goods.

Interest and Wages rise together. That is, the wages of the Producers of Capital Goods rise with the Wages of the Producers of Consumers Goods. Otherwise, the production of Capital Goods would cease. Because competition would pull the Producers of Capital Goods into the field of the Producers of Consumers Goods.

A complete and comprehensive definition of Interest is difficult to give. And for all practical purposes it is not necessary.

Back to nominal money.

In a complex society, which is also a free economic state, Money-Interest is subject to the higgling and jiggling of the market, and will quickly arrive at a point of just equilibrium.

In a free economic state Interest can never be Exploitation.*

This is the crux of the whole matter: Interest can never be Exploitation in a Free Economic State. Respectfully,

ALBERT HENINGES,
Peoria Ill., Feb. 10, 1935.

*Scientifically speaking, Interest can never be exploitation under any circumstances. What is called interest today is often partly rent. The exploitation is the result of the rent.—never of interest.—L.D.B.

ASK THESE MEN

Said one attorney:

"Thank you Mr. Beckwith for this call—things are clearer when we can see them. That set of charts makes the matter very clear."

Said another attorney:

"Thanks, Mr. Beckwith, for your time; this has been very enlightening."

Said a banker:

"My boy, this is interesting; there is more in your philosophy than I had ever dreamed!"

Smoke goes up and water goes down
While Truth keeps on even keel,
Just give the rent to all alike
Then none would ever steal.
—GEORGE F. DYER

Albert Megginson Is Active

"Dear Beckwith: Enclosed is a clipping that shows our student is sprouting in good shape—a pretty good job of writing he has done."—CHAS. H. INGERSOLL, New York City.

The enclosure was a clipping from the **Delmarva Star,** probably a Delaware publication, a full column in length arguing the collection of the rent instead of taxes as the means of starting a building boom.

Megginson is the young man who heard Ingersoll recommend No Taxes to a Delaware audience and paid for a trial subscription. Later he hitch-hiked from his home in Delaware to Stockton to make the acquaintance of the editor and spend three days here, returning east by another route.

RESISTING THE LABOR RACKET

Here is part of a recent report published by Editor de Aryan, of The [illegible], San Diego, relative to his campaign for the office of mayor:

I prepared a program to be put over the system of a local radio station in which my wife and myself are teaming up. I as a speaker, she with a song. When lo and behold the management of the station informed me that they, as well as the local theatres, are under contract with the musicians' union which prohibits them from permitting any piano performance over their system other than through the services of a Union musician. But, said they, we may bring our own accompanist **provided we pay for a Union musician to stand by.**

. . . . I told Mrs. de Aryan that if she will do nothing but crow over the radio, not croon, to show her independence, it is worth our while to demonstrate our faith in the first principle of free American citizenship.

The Answer To Your Question

Mr. Beckwith, why is it that we did not have so much machinery when our population was only 65,000,000, or half what it is now? If machinery is a good thing, why didn't we have it then?—HARRY CORREN.

Necessity is the mother of invention. We do things when we have to; until then we do not feel pressed and take things as they are and are reasonably satisfied.

When our population was only half what it is, rent was lower. Land prices were lower. Less of our output was consumed in rent; so that we had more for ourselves.

As rent rose, we were compelled to economize more.

Machinery was adopted as a means of reducing costs.

Other things equal, the higher the rent the harder the times and the more we need to economize and the more we substitute machinery for hand labor.

Of course those who cannot get the machinery are at a disadvantage in competition with those who have it; so that the increasing competition resulting from increasing population also forces us to use more machinery.

FROM OUR READERS

"Dear Beckwith: Am especially pleased with your explanation of the reversal of public sentiment toward William Lloyd Garrison, prior to the Civil War. You see, in University days I tried to make a home run on the Oratorical Contest field—only to die on first. (Managed to make a base hit in my literary society prelim. but was outclassed in the local—not to mention the state and interstate bases that lay beyond.)

"My so-called "oration" (joke) dealt with pre-Civil War anti-slavery movements, especially in the South, and contended that if left alone the South, herself, would have solved the problem without arousing hatreds or shedding blood. Have since realized that my argument was fatally weak in failing to explain adequately the arousing of the North. I blamed it all on Northern jealousy. After selling our slaves, we saw the South getting rich and suddenly grew very pious. Looking away from our own sweat shops, we saw that slavery was abhorrent and that it was our duty to free the niggers and leave them to starve. Accordingly, I proceeded to blame everything on the Abolitionists for stirring up hatred and getting us so mad that finally we took up arms.

"I laugh at the silly thing now, even tho it did cause an awful lot of talk at the time. I ought to have known better than to say a good word for the South in the ——— of that day, made up of Republican office holders whose jobs depended on their waving the bloody shirt.

"Had I known of the part played by the tariff, if instead of abusing the Abolitionists had I known enough to deal with protection and

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the land question, I would not now be so ashamed of that paper as I am.

"BUT, the part in your article which was of especial interest to me tells why sentiment changed toward Garrison. During all these years, I never have thot to ask that question. I knew, of course, that he was reviled and hated and that later he became one of our heroes. Have heard the story a hundred times without once thinking to wonder why public feeling changed. Have just assumed that he convinced first one, then another until the whole North had been converted to his view. You have given me an entirely different slant on the story."—From a private letter.

"Nobody Really Knows About Economics"

"My dear Beckwith: Have just read every inch of No Taxes. I wish I could leave you a legacy that would provide an income for you to help the Great Propaganda Cause.

"Shakespeare tells, and he generally told the truth—

" 'Ignorance is the curse of God
—Knowledge the wings with
which we fly to heaven.'

"That sums up the cause and the cure of the depression.

"I agree with you that Roosevelt is only making conditions worse and still worse. He will be known as 'The Greatest Failure in All History', if he continues the NRA stuff. He may be an honest man, but as a man, and as to his talent, and the capacity to reason things out, he is greatly over-rated. He has not that native talent of strong common sense that Lincoln was noted for. Roosevelt is a very much over-rated man.

"Recently, I heard a student at an open forum, speak on the economic situation. He is in the University of Chicago. He hears the lectures of the professors there, reads the textbooks on economics and 'let the cat out of the bag, by saying:

" 'After all, economics is a subject that no person really knows anything about.'

"And that opinion is current in student circles at all the colleges and universities in the United States.

"That is the sum total of what students in our educational institutions learn about the most important subject, the simplest, the most talked about, and yet the least understood of our sciences.

"Strange, but true. Quite true, and a pity 'tis 'tis true.*

". . . . . You are surely doing your bit in showing where the evil lies, and the remedy. If I had a plot of earth bringing me $40,000 a year, ground rent, I would surely will it to you to help you open the eyes to the giant wrong.' There is both power and magic in public opinion, and you are helping to create the right kind of public opinion. . . .

" 'With the giant wrong shall fall
many others, great and small.'

"I hope you will live a hundred years yet."—W. D. LAMB, Chicago.

*Not so strange! This pretense is what W. A. Fitzgerald calls protective mechanism.

This is the way those who are profiting by the system protect the system! If they would admit that it is possible to find in nature a solution for the ills we suffer, **people would turn to thinking!**

That would be fatal to the plans of these miscreants—the few, very few, among them that know what they are doing. By far the most of them are kept lined up because they are too busy and too dull-witted to think.

By cultivating the pretense that no one knows and by cultivating the guess of the churchmen that the depression is the result of selfishness, **they keep people from doing any real thinking along these lines.**

Ingersoll's Visit To The Coast

In his **democracy**, Editor Chas H. Ingersoll says, in speaking of publishers and publishing problems:

A paper of the pretensions of **democracy** would naturally need an editor, a printer and a plant, and a staff, etc., till the bil ran to $50,000 a year, against an income of perhaps $10,000; leaving $40,000 to be supplied by an "angel", or a group of them, a la "The Public", "The Freeman", "Land and Freedom", "The Nation", et al. But my visit to the Ccoast in 1932 was not wholly without result—as one or two people have alleged—because it made me acquainted with two great publishers:

L. D. Beckwith, Stockton, and C. Leon de Aryan of San Diego. They are great, not because they have great circulations or beautiful papers, but because

(1) they are printing economic truth

(2) they are doing the impossible;

They are getting by without subsidy, angels or sustainers.

They are independent; you can tell that by reading their papers, "No Taxes" and "The Broom". Send them a quarter and see for yourself.

Below are some quotations from **democracy:**

Yes, my friends, we are just that dumb: we invent a teacher's oath because we are so afraid of this Red Menace and at the same time our economic classes in every high school are saturated with the Communist doctrine of Karl Marx taught by instructors that have been educated at our greatest universities: so we have got to carry this employment and oath business higher up; and we have got to find out . . . **is the acid test of Communism?**

Communism is the department of **applied socialism:** communists **mean business** while socialists are content with **talk**—or were until the depression brought them the President and the new deal idea;

. . . .

I suppose it was some pestiferous reformer that awoke to the idea that something should be done about the irregular performance of nature in allowing it to get dark in the metropolis at 5 instead of 6 at certain times and so—he certainly must have been a socialist—he got a law passed, and now we are afflicted with two kinds of time and one is call-that Scottish sounding name 'daylight-saving': so on September 29 we 'saved' 30 million hours which is about 1¼ million days.

Well, I don't like to save time that way and absolutely refuse to recognize this daylight time or its savior: I think there are some things there should be only ONE of and the first is Time and the other is the Telephone.

And this:

. . . there are, economically, only three ways of getting money, viz. wages for labor, interest for capital and rent for land: directly, no one can collect wages for my labor or interest for my capital, but rent is always collected indirectly, and by the wrong people.

. . . . it is said that Lady Astor and Mr. Vincent and the other Astors take out of the mouths of the breadwinners of N. Y. City alone over $100,000 every day of the year, in Economic rents. So Mr. Astor is strong for labor unions and socialism that does not touch this fundamental graft but keeps labor and capital stirred up all the time in strikes and civil war, as at present.

. . . . .

Upton's EPIC was sheer radicalism of the worst kind—just as NRA is: it is defeated by "conservatism' of the worst kind: when defeat to such plans to end poverty comes from the conservatism that conserves public values for public uses, and saves them from racketeers, private property will then be sacred; and individualism and liberty will be won—and we will call it **'democracy'** with that little 'd'.

. . . . .

And, after all, this is not such a wonderful discovery, if you consider what socialism is: the reverse of democracy and individualism; it is marking out all people's lives for them and showing them the way thru, from cradle to grave, according to the Marxian pattern.

THE ABC OF ECONOMIC SECURITY

Certain questions are asked so often that it seems wise to keep the answers standing.

Human Nature. The plan proposed in these columns calls for no change in human nature. Even if it were possible to change that, it is not necessary; for **human nature has no more to do with economics than it has with mathematics, or physics, or any other natural science.** The distinctive thing about this paper is that it teaches economics as a science as exact as any science.

A Familiar Principle. The principle underlying the proposal of this paper is very simple and very generally understood. It is the principle which governs simple partnerships. If a man knows how to keep the books for Smith and for Jones and for the Smith & Jones Garage, so that he knows that items of personal character incurred by either of the partners must be charged to his personal account and that items of business expense should be charged to the firm, he knows enough of economics to handle an empire. In this case the partners are Labor and Capital, and the business is that of the Public. Labor puts in all the work and should have all the wages; Capital puts in all the capital and should have all the interest; the public looks after public conditions and should have all the rent.

Who Is To Own The Land? It is NOT proposed that the government shall own all the land. All that is demanded is that every one holding land shall pay the public the full value of all service rendered at that location—as this is registered in the rental value of the land held.

Relief for Farmers. This plan does NOT put a heavier burden on the farmers; for it would exempt from taxation all improvements IN the land, as well as all improvements on the land. This would exempt from taxation all such labor values as leveling, ditching, fencing, fertilization, growing crops, etc., now included in the value of the land. It would lay the heavy taxes where the high land values are, **which is in the cities.**

Rent Necessarily Sufficient. Those who fear the rent would not be sufficient are undoubtedly thinking not of the rent, but of what is paid in taxes on land value. The rent is something quite different. That is what it is worth to live in the community and it includes various amounts as payment for the advantages afforded by the theaters, churches, markets, the presence of professional talent, and many other things not maintained at public expense. All this rent would be collected into the public treasury in addition to that accruing by reason of schools, parks, streets, highways, etc. As the whole is greater than any of its parts, it is clear that the rent collected would be more than enough to maintain the services in the public list.

Rental Value vs. Sales Value. Sale value is determined by capitalizing what is left of the rent after the payment of the taxes. The lower the tax, the greater the net rent and the higher the sales value. Assume two lots in different cities, each renting for $1000 per year, unimproved; assume the taxes on one case $280, and in the other $520. The net rent in one case is $720 and in the other $480. These sums are 6% per year on $12,000 and $8,000, respectively, which are therefore the selling prices of these lots.

Effect of Public Ownership. If both cities had municipal ownership and raised all their revenue that way and so had no taxes, each lot would sell for $16,666; and if both towns went Georgist and collected the ren instead of taxes, neither lot wou

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sell at all—although each continued to rent as before for $1,000.

How It Will Be Put Over. The Georgist plan will be put over the same way the multiplication tables were, and the same way the rule for measuring wall paper and carpet was put over. That is to say, once the people understand it and see its value, they will insist on following this plan. All that is needed is understanding; for those who would be benefitted by the adoption of this plan vastly outnumber those who would be restricted by it. All who depend on, or mainly on, wages and (or) interest would be benefitted, for the wages and interest funds would be tax-exempt, as the rent would be collected instead of taxes. This would unite all workingmen, merchants, manufacturers, bankers, brokers, agents, and all professional men, as well as all farmers, gardeners and horticulturists whose labor values in such improvements as fencing, leveling, ditching, fertilizing, etc., when added to the value of their buildings, equipment, livestock, furniture, etc., is greater than their unimproved (or raw) land value.

Enforcement. People who fear that, because the tax laws are not enforced now, they would not be enforced under the Georgist system forget that now the assessor pries into our private business and we protect ourselves by more or less falsehood and so, living in glass houses ourselves, we fear to register any complaint against those who are defrauding the community of taxes. But, under the Georgist plan, there would be no taxes, hence no prying into private affairs, and so no temptation to lie to the assessor. All the assessor would need to know is the rental value of the land held and that he could find out (if he did not already know it) without asking us. People would then no longer fear to help the assessor. On the other hand, their natural selfishness would make them eager to get as much in the way of paving, park or school advantages in their part of town as possible, so that they would all be eager to have the public revenues as large as possible. For that reason, they would be selfishly interested in seeing that the tax collector got every cent possible. In addition to that the payment of the rent would be considered to be the payment for the public service received, so that one's pride in his credit record would tend to make one careful to pay a proper amount. Then, too, jealousy would tend to make us careful to see that our neighbors paid their proper share. And, finally, the assessors would want to be re-elected; so they would be careful to get every dollar, knowing as they would win more public favor by collecting all the rent from each landholder than they could by favoring a few of them—since it would be impossible to conceal this favoritism, if they were guilty of it.

What I would do. The editor is often asked what he would do, if he were president—whether there is anything that the president can do that would save us. There is one thing that could be done; and if the editor were president, he would do it, beginning today. He would go on the air for fifteen minutes every evening, beginning with instruction to enable each citizen to classify himself with respect to the three economic funds, which are wages, interest and rent. After he had explained how each one may know whether is is dependent upon (or mainly dependent upon) wages, or interest, or rent, he would show the people how to know whether a given policy—any policy— would help or hurt the fund in which they are interested. When this had been done, he would take up, one at a time, any questions that might be sent in and answer one of these each evening, announcing each evening what question would be answered the next evening. The people would do the rest! There are not landlords enough in the world to stop the people, once they see the trick by which they are robbed and how to protect themselves!

Gaston's TVA Warning

The following editorial is from **The Fairhope Courier.**

In it Editor Gaston issues a timely warning to certain of his Southern neighbors whose eyes are blinded by the TVA rainbow.

Notice the evidence that it is the rent-takers who are reaping the TVA harvest and his warning that industry and thrift are destined to pay a heavy penalty for the folly that lies behind the great government development in the Tennessee Valley.

LAND BOOM APPEARS
IN LIMESTONE COUNTY

"The Limestone Democrat exults over the increase in land prices, evidenced by a recent sale of business property at $400 a front foot, which seems to us an excessive price for land even in so fine a little city as Athens which the census of 1930 gave a population of only 4,238, less than three times that of Fairhope. At $400 a front foot a 50 foot lot would cost $20,000, which would impose a heavy burden on business seeking to serve the people of Athens in any useful line.

"We have been reading many editorial items in the Democrat, telling of the thousands of dollars being disbursed by the TVA for purchase of land for overflowage and other uses in connection with its plans; its big weekly pay-rolls for employees in the work of clearing, etc.

"A good share of the fertile land of Limestone county has been taken out of agricultural production, which is likely to reduce the business activity of Athens rather than increase it, and may have a depressing effect on land prices later."

Lest we forget! Not a cent of the millions going into the TVA that is enriching these landowners is raised by taxes on land.

The Tough Customer And The Pie

Land and Liberty, of London, publishes the story of the pie first published in these columns and adds this comment:

"This little allegory is told by L. D. Beckwith in No Taxes, Stockton, California. Our readers can supply a few applications of it in this country, where we are busy trying to combat the effects of high land values* by providing subsidies for housing, subsidies for wheat growing, subsidies for allotments, etc."

The story of the pie is the story of a baker who saw a "tough customer" about to steal a pie and bought him off by giving him a piece of the pie. The customer ate the piece and reached for the rest of the pie. The baker kept buying him off with a cut of the pie, until—the "tough customer" got it a..

The moral of the story is that we cannot fight Communism by turning Communist—by giving in to the Communist proposals.

*Land and Liberty would have its readers understand that high land values is the "tough customer" who is reaching for our pie and whom we are trying to buy off in these foolish ways.

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World-Peace Talk-Fests vs. The Scientific Path To Peace

The Annual Army Day Has Come And Gone. As Usual Peace Advocates Were Active And Poured Out Floods Of Oratory

There either is, or there is not, a science by resort to which we can solve the problem of war, as we have solved shop and kitchen problems.

If there is such a science, that science is economics.

Economics either is or is not a science as exact as any.

If it is not, then one man's guess is as good as another's and society must be abandoned to chaos—to a chaos that must of necessity increase as our social relations become more and more complex and our nerves become more and more frayed by the struggle to survive.

If that is the situation, well may we "look and fear"; and feel as Bobby Burns expressed it in his lines to a field mouse, that the brute creation, concerned as it is only with the present, is blessed compared with man.

On the other hand, if economics is a science, there is an answer to our perplexity and we may know and know that we know.

But is economic a science?

We can at any rate consider the question.

To establish economics as a science, we must find its basic principles. That means that we must identify its elementals, as the chemist has done in that science.

As compared with chemistry, however, economics is very simple; for, instead of nearly a hundred elementals, economics has but three.

These are wages, interest and rent. It is impossible to imagine another; for name what we will, it is found on close examination to be either wages, or interest, or rent, or some combination of these.

Profit may be a gain got by labor (wages), or by an investment in capital (interest), or a return upon a location advantage, (rent); ordinary rentals are a combination of rent and interest, with a mixture of wages depending upon the amount of care the owner gives the property; the commission of a real estate man or other salesman, or the returns of the promoter, are mainly wages, with a mixture of interest depending upon the amount of capital (automobile or other equipment), that he uses in his business; royalties are mainly wages, with some admixture of rent—proportionate to the element of monopoly that enters into the matter.

MONOPOLY VALUES ARE LOCATION VALUES

somewhere. It is impossible to

have a monopoly except with respect to a definite territory; for if the people of a territory are independent of the monopoly, the monopoly does not exist there. It is only when the people in that territory are helpless with respect to the monopoly that the monopoly exists. It is impossible to separate the concept of monopoly from that of location; we can think of location without monopoly, but we cannot think of monopoly without location.

Because of this necessary relation between monopoly and location, it follows that monopoly values are location values; hence, therefore, the return upon a monopoly advantage is rent.

This is because neither a monopoly or anything else may exist upon a man's land except by his consent and on his terms. Whatever the advantages of a monopoly, the financial advantages are mainly absorbed in rent.

CONQUEST ANOTHER NAME FOR MONOPOLY

To the extent that men control the activities of a territory they contribute to the monopoly of the advantages of that territory, hence conquest and monopoly are similar processes.

It goes without saying that there can be no other reason for conquering a territory than the desire to control it; and that the conquest or control of a territory is not only for the monopoly of its advantages, for men naturally look to the monopoly of these advantages for the return upon the blood and treasure expended in conquest.

Any return won by war is rent.

This conclusion is not only supported by the scientific facts that there are, in economics, but three ways to obtain wealth, but that scientific fact leads unavoidably to this conclusion; for, it is impossible to get wages **as wages**, or interest **as interest**, except by making the necessary investment of labor or capital.

In other words, no one can get wages or interest at the expense of others. Anything won by conquest, whether on the field of battle or by political strategy or by the tricks of statecraft is an unearned increment, rent.

DENYING MEN RENT DENIES THEM THE FRUITS OF THEIR CONQUEST

Collecting the rent instead of taxes limits men to wages and interest, thereby limiting them to what they can do by their own efforts and secure on their own merit.

Collecting the rent instead of taxes would make it impossible for men to profit by the control of other men—whether that control be by means of martial conquest or by monopoly.

That would take the financial lure out of monopoly and out of war.

TAKING THE "PROFIT" OUT OF WAR IS FUTILE

Those who think that they can stop, or even slow up, war by taking over the munitions plants and having the government make its own munitions, or that by taxing the munitions men so heavily that they could not make anything out of the manufacture and supply of war materials merely betray their ignorance of things economic; for the return upon war is rent and unless they deny men rent they cannot stop war. Munitions men can be drafted or induced to function as a matter of patriotism for the defense of the Homeland, so that Major-General Paul Bernard Malone, the newly appointed commander of the Ninth Army corps was right when he told the people of San Francisco last week that the suppression of profiteering would "act as palliative and not as a sure preventative of war".

Malone is right, for even if the munition-makers and supply makers were drafted and made to work for nothing, there would still be the rent that would be developed by the war activity and by the permanent impetus that might be given to the business of ports of the winning nationality.

RENT THE REAL WAR LURE

The San Francisco Examiner's report of Malone's Army Day address says:

> The general sketched the rise and fall of historical centers of trade and metal production, asserting that when two modern nations become competitors for control of a common trade terminus, they will, like the modern trust, either consolidate or fight.
>
> **The Examiner** then quotes him as saying:
>
> **War in the final analysis is merely economic competition in its sharpest aspect. Upon the great trade lines which pass through San Francisco the sun never sets on the struggle of the great nations for economic and military supremacy.**

He added, according to the reporter, that we are confronted with economic conflicts whose consequences threaten the future of civilization.

COME, LET US REASON TOGETHER!

It will be agreed that these rivalries are over trade.

And agreed, so far as the West Coast is concerned, that the contest is for control of the trade of the Pacific.

Shut off from the direct route to the Orient by the capture of Constantinople by the Turks in 1453, Europe turned westward in search of a route to the Orient and the Anglo-Saxons have from that day to this been going west "to grow up with the country".

But now we have reached the Pacific. The teeming Orient is on the other side. There is no longer an open West.

Now we are in the sharpest of commercial struggles for the mastery of the Pacific.

THE EAST AND WEST CAN'T CONSOLIDATE! MUST WE FIGHT TO THE DEATH?

Prof. G. A. Werner, of the College of the Pacific, has predicted that we are to see here the most stupendous clash of all time, and he has indicated that it might occupy the attention of the White and Yellow races for five hundred years. Must this be? Is this avoidable?

Whether or not it is avoidable depends on this question: Is economics a science? Then the solution of this problem is scientific— not racial prejudice has nothing to do with it.

If economics is a science as exact as any, a scientific solution for this pressing problem, the solution lies in an understanding of the basic principles of economics.

It was stated above that in economics we have but three elementals and that the science turns upon the nature and the mutual reactions of those elementals. These three elementals are wages, interest and rent.

Now we know that rent is determined by the degree to which the advantages of a site are more prized than those of the most advantageous site obtainable free of rent. (Law No. 4 in The Economic Code.)

We know that what is left of the product after the payment of rent is all that is available for the direct payment of wages and interest to Labor and Capital. (Law No. 5 of The Economic Code.)

We know that men seek to gratify their desires by the minimum effort. (Law No. 1 of The Economic Code.)

We know that, by reason of Law No. 1, men will either

save that they may have capital for investment, or they will spend; and the result depends upon the relative attractiveness of the two opportunities, so that what is left of the product after the payment of rent will be divided between Labor and Capital in what will, on the average, be equal shares. (Law No. 1c of The Economic Code.)

From this it follows that anything that helps any one, any where, who lives on wages and (or) interest will tend to help every one, everywhere, who lives on wages and (or) interest Law

Here, then, are certain basic laws of economics.

Let us consider the problem that confronts us here on the shores of the Pacific.

First, under the law of rent, any trade advantage enjoyed by Orientals or Anglo-Saxons anywhere on the shores of the Pacific is reflected in rent.

Second, so long as this rent is permitted to go into private pockets, it will excite jealousies and be a source of strife.

Third, as every increase in rent is, under such conditions, accompanied by a corresponding decrease in that portion of our product that is available for the payment of wages and interest, those who are unsuccessful in capturing the rent of the Pacific are destined to suffer hardship proportionate to the success of their rivals—and this will be their fate whether there is war or peace. Here, then, we have a natural law by virtue of which the rivals for the control of the Pacific are doomed to live under conditions which make them irritable and quarrelsome and lead inevitably to a final desperate struggle to the death.

Fourth, even a death struggle leading to the anhilation of one of the races would not bring quiet to the shores of the Pacific; because all that would be accomplished by such a struggle would be to substitute for the present inter-racial struggle for rent between the Occident and the Orient an intra-racial struggle between Anglo-Saxon landowners of landless Anglo-Saxons.

Fifth, just as Mother settled quarrels in the nursery them on a high shelf out of reach; so can this contest be settled and the world saved from a devastating struggle by collecting the rent instead of taxes and putting it in the public treasury for the benefit of all.

IT TAKES TWO TO MAKE A QUARREL

As it takes two to make a quarrel this inter-racial contest could be avoided if even one of the parties adopted this plan; for, assuming that we adopted the plan and the Japanese did not, all our people would immediately lose all personal interest in rent—no one here would care how much Japanese rent Japanese landlords might be appropriating, for that would involve no injury to us. We might sympathize with the landless of Japan; but the misappropriation of Japanese rent would be nothing for us to quarrel about, nor to protest. It would be none of our business; and we would not make it our business.

Meanwhile, the collection of the rent instead of taxes in this country would mean that American industry would be tax-exempt and in such a position of advantage in the competition for the trade of the world that Japanese manufacturers would be unable to compete with us. That would cause Japanese authorities to bestir themselves to secure for Japan a similar advantage. The agitation of the Japanese manufacturers for the correction of this situation would be re-inforced by the demands of Japanese Labor which would be envious of the high wages and easy working conditions enjoyed by American Labor.

If it be objected that our high wages and high standard of living would prevent our competing successfully with Japan with a lower standard, the answer is that Japan could have lower standards only so long as her landlords appropriated her rent—so long as Japanese Labor and Capital were willing to suffer privation to enrich Japanese landlords.

That would not be long. Japanese Labor and Capital would see to that.

That would soon force Japan to follow our example and to collect its rent instead of taxes. In a like manner other nations would be forced to adopt the Georgist plan. In that way this plan would spread over the earth and war would be permanently barred the world over. Permanent world-wide peace would be achieved.

GOVERNMENT EXPENSE REDUCED

There would then be no further need for armies, nor navies, nor for fortifications, nor for tariffs, nor customs houses, nor for a diplomatic corps, nor for an international revenue service, nor a secret service, nor for an income tax department, nor an inheritance tax department, nor a sales tax department. All this would result in an enormous reduction in the expense of government, releasing that much more revenue for constructive purposes.

Unemployment would be no more; involuntary poverty would be abolished, crime would be diminished and this would make possible a reduction in the expense of the police department, and in court, jail and prison expenditures.

Denying men rent and limiting them to wages and interest would make it impossible for men to gain wealth by political strategy. This would do away with Machine politics, and make politics attractive to men who, because of the offensive nature of present-day politics, cannot now be induced to accept public office. This would give us better civic and political leadership and give us honest politics and wholesome civic conditions. Industrial justice would be established and it would become possible for us to practice in statecraft what we preach. Politics would become an honored profession, and a politician would de looked upon as a professional citizen.

All this would come about, not because men had become suddenly more honest but because, as no man could get anything but wages and interest and could get them only in proportion to his investments of labor or capital, there would be nothing to gain by dishonesty. Whether or not men were honest, they would act like honest men; because there would be nothing to gain and everything to lose by doing otherwise.

In the end this changed environment would have the effect of improving the morals of men; but, in any event, their morals would be a private matter. The public would not be interested; for while men could by immorality lose cast socially and destroy themselves both for this world and the next, their immorality would not endanger society. Just as the insulation of electric wires makes it possible for us to safely bring electricity into our homes and to give it to the children to play with; so would the collection of the rent instead of taxes insulate the selfishness of men and make it harmless to society—no matter how harmful it might be to the individual indulging it.

Indeed, selfishness would become the guarantor of peace; for, if there is nothing to gain by war, why fight? Surely, the more selfish and "hard-boiled" a man might be, the less danger would there be that he would favor war, either in the military sense or in any other form.

The collection of the rent instead of taxes would make it impossible for men to profit from the holding of idle land. Hence no unused land would be claimed and all unused land would be free land—obtainable free of pur-

chase. Then both Blacks and Whites could live where they please—which means each with his own kind. That would settle the race question at home; for we would have voluntary segregation. This would result in our having Black belts and White belts and Mulatto belts, each group keeping by itself from choice and all eager to do business with each other and therefore selfishly interested in maintaining harmonious relations.

Not only would international sectionalism be no more and racial factionalism no more, but all sectionalism and all factionalism would be ended. This would be the inevitable result of denying men rent and limiting them to what they can make by their own efforts and on their own merits.

Communities would cease to struggle jealously over the location of capitals and county seats, over the location of ports and rail terminals and highways and bridges and parks. All these questions could then be settled on their merits on the principle of the greatest good of the greatest number.

Nor is this too good to be true—not any more than the hope of Edison that we might light our homes with electricity was too good to be true, nor the hope of Langley and the Wrights that we might fly was too good to be true.

Their predictions were based upon the scientific study of a scientific problem in natural science.

And so is this outline of the cause and cure of war based upon the scientific study of a problem in natural science.

Significant News Of The Week

The big news of the week interpreted in the light of the natural laws of economics. §§This paper does not take sides with either Labor or Capital, but teaches that it is possible to give to each of these everything that can be reasonably asked by either—and to do it without taking anything from either. This paper holds that the industrial conflict is not between Labor or Capital, but is between these two (as victims and "Fridays") and those who buy the public service at a tax rate that is below cost and then sell it back to the public as the market rent rate. §§This paper teaches that the moral law is limited to the individual and his individual contacts and that civics, politics, industry and statecraft are under not the moral law but the natural laws of economics. Accordingly this paper teaches that, just as we make good airplanes without waiting for men to reform or be reformed, so can we have civic and political machinery that is smooth-running and effective without waiting for men to reform or be reformed—without changing a single official. §§This paper believes we can abolish all taxation and still have more public improvements and pay higher salaries. §§It believes in taking government out of business and depending for industrial justice upon the fact that, when the rent is collected instead of taxes and men are limited to wages and interest, it becomes automatically impossible for any one to get anything, either by business or political strategy, at the expense of others.

BETTER A HALF LOAF THAN NO BREAD

Those who enjoy forecasting the developments of the play should watch closely the developments looking to the extension of Germany **southeastward.**

Historic developments have turned in the past upon the control of Constantinople, the gateway to the East.

But modern railroad invention makes possible a direct road into the East that does not depend upon the old requirements.

The World War was precipitated by the efforts of England to block Germany's plan to open an overland route to the East.

Germany is renewing her plan to go places in that direction. But Europe is wiser now than she was in 1914—she has learned something about war that was unthought of then.

She knows now that it was the war which resulted in the Russian revolution, and in the downfall of the royal family of Germany and the eclipse of the Italian royal family and the establishment of today's dictatorships.

A burned child dreads the fire. Great Britain and France had narrow escapes—much too narrow. There will be no war this time, if the present governments of Europe and what is left of the landed aristocracy can prevent it. These men will swallow their pride and like it, and bargain with any body and do it with a smile—if only they can escape the fate of Russia.

And Big Business of Great Britain and France will break bread with any one—if only they can escape the fate of Big Business in Italy and Germany!

To escape that fate they will gladly consent to let Germany build any kind of traffic lane she wants southeastward into the Orient.

Incidentally, such an enterprise will require money and Big Business in the anti-German world doesn't mind mind breaking bread with out-landers if there is money to be made by it.

What is happening is that the landed class is so fearful of losing its landed estates in an upheaval like that which swept the landed class of Russia into the bread line that the capitalists of Europe are able to take liberties they could not otherwise take.

And whereas the landed are always intense nationalists, capitalists are internationalists.

The advantage afforded these capitalists of Eruope by the panic that has seized the landed aristocracy makes for internationalism and for peace.

Capitalism is a peacemaker; it is landordism that breeds war. This is because landlordism is local, centered in the specific locality where it collects the rent. There can be no harmony, no co-operation, no lasting alliance between landlords; for one can profit only at the expense of the other.

On the other hand, anything that helps any taker of wages or interest, any where, tends to help every taker of wages and interest, everywhere.

If European landlords are sufficiently scared to let the capitalists of Europe make their trades and agreements at the meeting in Italy today, peace is secure.

THE PARTNERSHIP DE LUXE UNDER ROOSEVELT'S NEW DEAL

The last word in sharp business practice is a partnership in which one partner pays all the expenses and the other takes all the receipts.

It's a bold idea and it is being applied in a bold manner.

For example, take the President's big campaign fund just voted by Congress. If a fund established at the first tick of the clock the first minute of the first day of the Christian Era had accumulated $4.75 per minute until the last stroke of 12 at midnight, Dec. 31, 1934, it would lack $122,000,000 of the amount just voted Roosevelt for the relief of the victims of landlordism.

The accumulation would have to continue until 5:37 p.m. of June 27, 1935. Even then it would be $2.92 short.

And not one cent of it is taken from the rent fund; for the Federal government does not tax land. And yet the financial benefits resulting from the expenditure, which is expected to be $11,000,000 per day, will be absorbed in rent by landlords.

Much of it will go into harbors, parks, schools, subways, etc. to develop their land; and the rest of it will be handed out as charity to the victims of their exactions, thus saving their rent fund from this drain.

AN EMBARRASSING NEW DEAL PROBLEM

Jim Farley, of Tammany Hall New York, is the campaign general of the Roosevelt administration—and ex officio U. S. postmaster-general.

But for this next campaign the Federal government has voted the campaign fund—the biggest campaign fund is all history—and the first one ever given a president from the tax fund. This is unprecedented—and raises some perplexing problems.

Shall Farley continue as postmaster general—and try to handle the patronage ordinarily handled by postmasters-general and handle this new fund also; or shall he resign and take charge of the big fund? And can he resign now, under the fire of Huey Long? And if he resigns and re-elects Roosevelt with the official government campaign fund, can Roosevelt reappoint him as postmaster-general? And if he cannot, then how can he provide for Farley—will there be another official campaign fund like that—or is this to be the end of the trail and can they forget the matter?

What a life!

P.S. One of the complications in this matter is the very serious question whether the taxpayers will survive; for, if they all go on the dole, where's there another silly goose to lay these golden eggs?

THERE ARE MILLIONS OF WRONG ANSWERS, BUT ONLY ONE RIGHT ONE

The Utopian society has split.

The income tax advocates at Sacramento have split.

The Coughlins, the Longs, the Sinclairs, the Townsends, the Hugh Johnsons, Richbergs, Franklin Roosevelts have no plumb line, or straight-edge by which they can know what is right. They have to guess—and, being many men of many minds with varying backgrounds, they make different guesses.

The Georgists are the only ones who have natural laws to guide them.

(The term used here is "Georgists", not "single taxers"; for there are about as many different kinds of "single taxers" as there are oportunities for men to differ. One can tell "single taxers" from true Georgists by noting whether or not they take up with public ownership, with EPIC, with proposals to tax incomes and inheritance taxes or with any of the other proposals to "soak the rich". If they do, they are "single taxers". The Georgist is a scientist.)

THE SIGNIFICANCE OF THE TANKER STRIKE

The owners of the oil tankers have broken with the Unions on the Pacific coast and are operating in defiance of them.

To the extent that it is the owners of oil wells who own the oil takers whose crews have struck, this situation confirms the predictions in these columns that the NRA (and with it, the Unions) would be broken upon the rock of landlordism.

It was pointed out in these columns when the NRA was launched that it is impossible to regulate the regulator—that oil tankers whose crews have struck, this situation confirms the owners are immune from regulation. They own the earth! It would be tantamount to a denial of that ownership to imagine that people who have to have their permission to make a living can dictate terms to them. The defiance of the Unions by the oil tank industry is a very natural development. It is but a fore runner of many more such events. Unionism is doomed.

The quicker the Unionists reailze this and join the Georgist movement, the quicker will they be free.

IF PREPAREDNESS MEANS SAFETY; THEN EUROPE MUST BE DOUBLY SECURE

If preparedness is a guarantee against war, why are advocates of preparedness alarmed because Germany is prepared?

According to their argument, European peace must be more secure than ever before. for never before was Europe so well prepared.

The truth is that, prepared or unprepared, no people is safe when rent is going into private pockets. No matter what may be given as the excuse for war, the only financial advantage that it is possible to win by war is a **rent advantage.**

The Joke Is On These Men

(From The Forum)

This joke is on the six men who made up the Public Relations committee of the Chamber of Commerce at the time the late John Moore was considering that 30% cut in real estate assessments.

Now a man had to have at least 60% in land to escape the penalty involved in that cut. These men all suffered that penalty, for jointly and severally they had less than 60% in land.

The cut reduced the taxes on land from $100 to $85.37, but raised the tax on improvements and personal property from $100 to $121.95. They got the cut on the smaller portion of their holdings and suffered the increase on the larger portion. The result is that the taxes of the group were raised from $100 to $110.85.

WHY PENALIZE BUILDINGS?

The report of the special committee of the American Institute of Architects headed by W. R. B. Wilcox, of Eugene, Oregon, has been republished in a neat form by the Economic League of Ohio, V. D. Allen, secretary, 1502 Guardian Building, Cleveland, Ohio. Price 8¢.

This is a splendid document. No architect or owner of an office building, hotel, store building, garage or other type of "income property" should think of being without it. It is almost as important to the homeowner.

Bold Play Of The Rent Sharks

(From The Forum)

A proposal is before the legislative that would permit the issuance of bonds by governing bodies without consulting the taxpayers.

The trick and the threat of this lies in the fact that no governing body is likely to issue such bonds unless the Big Boys approve them, and yet in the very nature of the case the damage done by such an issuance would be done, not to the Big Boys, but to the small home owners.

To understand this, one must understand that the financial advantage of all progress is absorbed in rent. This is because no one can get the benefit of this progress unless he can get within reach of it and he cannot do this without either buying or renting land there. This, of course, he cannot do except by dealing with the landowners and paying them all the traffic will bear.

The landowners are, therefore, in a position to charge the landless the full value of this progress.

If the money thus paid them went into the public treasury to be used to finance the conditions responsible for the rent, this would be fair enough; for then each would pay in rent for all he got and get in location value the full value of all he paid.

But to the extent that the landowners are relieved of payment and permitted to keep their rent, taxes must be levied; thus forcing the landless to pay a second time in taxes for advantages for which they have already paid once in rent. The landless thus pay twice for this service.

And yet, in spite of this fact, there is no state tax upon land.

Nor is there any federal tax on land.

In other words, landowners who pay nothing to maintain the state or the federal government continue, nevertheless, to sell the state and federal service to their tenants who must then pay for this service again in taxes. Or, differently stated, the landless not only have to pay sales taxes and other taxes to maintain the state and federal government; but are then compelled to buy the federal and state service of landowners who pay no state or federal taxes on their land.

THE PUBLIC OWNERSHIP RACKET

Not content with this advantage, landowners are insistent advocates of public ownership with the view of substituting utility profits for taxes, so that they can be tax-exempt locally.

To the extent that local taxes can be decreased by this means, the land would be exempted from local taxation also.

Even if local taxes were not reduced, the fact that more items of cost were shifted to the state or the federal government would mean that landowners would get that much more public service for nothing—that is at the expense of the landless. Of course they could sell it for the full market rental rate.

OVERCOMING THE BOND HURDLE

Landowners have only recently awakened to the possibilities of the public ownership racket. For a long time they opposed public ownership.

One of the obstructions they put in the way of public

ownership movement was to put limits on bond issues beyond which indebtedness could not be incurred. Now that they are themselves interested in promoting public ownership, they are compelled to find some way of surmounting this hurdle, which they themselves erected in the path of the public ownership advocates.

But the rent-takers are accustomed to capitalize their difficulties as well as their advantages.

No matter what happens—whether it is good or bad, they demand that the landless pay for it.

It is not surprising, therefore, to find that they have found a way to surmount this bond difficulty that profits them still further at the expense of the landless.

SENATE BILL No. 78

This is what Senate Bill No. 78 does.

What it does is to take the matter entirely out of the hands of the voters and to place it in the hands of the city council or the county supervisors; and then to provide that the expense and risk of these public ownership ventures shall be borne entirely by the landless—and shall not rest in any degree upon their land.

The voters need not be consulted regarding the issue of bonds! This on the theory that the bonds are not a lien on land, but on the earnings of the service for which the money is desired. As usual, the landless do not count—theirs but to pay and pay.

The landowners are betting on a sure thing.

If the venture is a success, their land will be worth more; if the venture fails, it costs them nothing.

It is another case of heads the landlords win and tails the landless lose.

The bonds issued are not secured by the land of the district, but by the receipts of the utility.

Thus Capital, which invests in these bonds, takes all the risk.

But the landlords will, of course, control the votes of the utility employees, for the utility district becomes one more unit in their Machine.

And the landlords will organize the employees (paid by patrons of the service) and they will use their voting power and their vote-control, to maintain the landowners' control of the public service which the public finances.

The Paradoxes Of The New Deal

(By E. M. Hughes)

Spending millions ploughing under cotton and grain AND more millions combatting boll weevil and other pests.

Paying millions to farmers to cultivate less acres AND other millions to reclaim deserts and to make more farms.

Bankers are importuned to lend money more freely AND by the Codes, credit is denied to the poor sap who gets behind.

Private employers being exhorted to raise wages AND cutting the wages of the postal employees.

Asking public utilities to reduce gas and electric rates, which only cost us $2 to $10 a month AND by Codes, curtailed production and processing taxes, adding $3 to $12 a week to our living costs.

Postoffice Department advertises a surplus of $12,000,000 AND then asks Congress for $60,000,000 for a P. O. deficit.

The little guys are asked to spend more AND the interest rate on his savings is slashed.

Getting rid of a lot of Prohibition sinecures and snoopers AND replacing them with many times as many Meddlesome Matties

Jabbering about the hard lot of the downtrodden AND placing their destinies at the mercy of Code racketeers.

Boasting of millions put back to work AND steadily increasing the rolls of those on Relief.

Condemning the Fascists and the Communists AND imitating their devious methods at every step.

Howe might have listed another inconsistency, one that has marked our conduct since long before the New Deal was inflicted upon us.

That is the attempt to increase our wealth by tariff walls to keep wealth out; and attempting to build up the country by limiting the number of workers who may come here to work.

All of this inconsistency comes, of course, from our ignorance of economics. Our statesmen are not fools; they are only ignorant.

A WELCOME PASSENGER

"Single Tax" vs. "No Tax"

A reader in the East sends in the following:

Enclosed is a quotation from Webster's International Dictionary. This may be taken to justify Mr. Prizer's and my own statement regarding the use of the name ("single tax").

> The term taxation covers every conceivable **exaction** which it is possible for a government to make under the name of a tax (or other names).

The key word in this is the word "exaction", which is for that reason printed here in bold-faced type.

Those who object to the term "single tax" and argue that it is inaccurate and misleading base their contention

upon the fact that **rent is a payment for service and not a tax at all and hence not an exaction.**

If rent is a tax, then the money paid for stamps or for registering a letter or insuring a package at the postoffice is a tax.

And if that is a tax, then the money paid for bread and meat and shoes and shaves and for shines, for cigars and candy is a tax.

In that case the single taxers would be understood to want—what? Would they hold that they wanted to substitute a single payment for all the myriad "taxes" for materials and service that confront us as we go through life?

If this correspondent's argument proves anything, it proves too much; for it would commit the consistent "single taxer" to some system by which men would pay all their expenses with a single check.

RENT IS NOT A TAX

There is, however, an easy and honorable escape from this dilemma. It is in noting that rent is payment for service, exactly as a payment for a shine or a permanent wave is a payment for service, or for an opportunity as the payment for a theater ticket or for tuition in a school is payment for an opportunity.

Rent is not a tax, impost, duty, toll, tariff, levy, custom, or assessment. Those who are tempted to think it a toll are reminded that the **Roget Dictionary of Synonyms and Antonyms** defines "toll" as a duty, tax or impost; and refers the student to "price", evidently for the purpose of showing that "toll" carries the implication of a forced levy, whereas "price" is defined as worth, value, estimation, valuation, appraisement, amount, cost, expense, charge, rate, **quotation**, outlay, figure, demand, fare, hire, wages; par, face value, money's worth, market price, price current, price list.

The only term in this list that even suggests compulsion is "demand", and even that when read in the list given here implies nothing more than that this is what one must pay **if he purchases;** for it must be remembered that one is free to refrain from purchasing. The word "quotation" has been emphasized for the purpose of emphasizing the fact that rent is in the nature of a quotation—and very different from a toll, levy, impost, or other **exaction.**

IN SHORT—

This correspondent is correct in saying that a tax is "any conceivable exaction"; but as rent is not an exaction, he is mistaken in assuming that Webster justifies the use of "single tax" as a proper term to describe the collection of the rent instead of taxes. He has, however, performed a service in prompting this check-up upon the synonyms and antonyms of the word "tax".

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3. In this paper the word "landlord" always means one who is more interested in land value than in improvements or personal property—more interested in rent than in wages and interest combined.

21

"You may push facts out of the door, but they will come in at the window. A natural law does not speak, it asserts itself in silence; and if you ignore it, it will grind you to powder."—OWEN WISTER, in "Neighbors, Henceforth," page 400.

The Editor's "Pension"

Below is the standing of the state quotas. These quotas call for 37½¢ per week for each congressman the state may have. Because this is still a pioneers' task, proper support has been lacking. But these quotas are being charged up in full and the amounts carried forward in the belief that, as the teachings of this paper are better appreciated more and more help will be rallied. This paper champions the cause of Labor AND Capital against the threat of Socialism and Communism and is entitled to the support of what is called Big Business—with the understanding, of course, that this expression does not include the activities of landlords, but is limited to those interests, large or small, that depend upon the **security of the wage and interest funds.**

STATEMENT
(TWO WEEKS)
Ending April 7, 1935

Quota	$326.25
Received	27.25
Deficit	$299.00

STATES REPORTING

New York, Pennsylvania, Alabama, Colorado, Arizona, Illinois, Wisconsin and Massachusetts.

STATES PAID UP

Nevada 1

STATES MAKING GAINS

New York

STATES IN ARREARS

Arizona 1	$ .55
Oregon 3	44.50
Delaware 1	71.50
Wyoming 1	73.75
New Mexico 1	76.50
Rhode Island 2	143.00
New Hampshire 2	153.00
Utah 2	157.00
Montana 2	158.00
North Dakota 2	159.00
South Dakota 2	159.00
Idaho 2	159.00
Colorado 4	166.25
Maine 3	181.25
Nebraska 5	382.50
Connecticut 6	431.50
Washington 6	442.50
Florida 5	470.50
Maryland 6	471.50
West Virginia 6	476.50
South Carolina 6	476.50
Kansas 7	545.50
Arkansas 7	550.50
Virginia 9	598.05
Tennessee 9	563.75
Alabama 9	563.65
Kentucky 9	574.50
Mississippi 7	578.75
Louisiana 8	612.00
Iowa 9	634.00
Oklahoma 9	645.50
Wisconsin 10	714.50
Minnesota 9	714.50
Georgia 10	765.00
California 20	865.00
North Carolina 11	874.50
Indiana 12	943.00
Missouri 13	979.50
New Jersey 14	1013.00
Massachusetts 15	1034.50
Michigan 17	1325.50
Texas 21	1631.50
Ohio 24	1836.00
Illinois 27	2044.50
Pennsylvania 34	2439.00
New York 45	3850.00

Best Way To Fight Communism

Give This Paper A Wide Circulation

☞Twenty-nine college and university subsciptions have just expired. Funds are needed to renew them. In addition, it is desired to send NO TAXES to a list of business executives, with the purpose of acquainting them with the the fact that the Georgist is their defence against the Communism of Moscow, and also that of Upton Sinclair, of Huey Long, Father Coughlan and of Franklin Roosevelt.

It would be a tragedy if the Communists at Sacramento who are demanding an income tax to further relieve land speculators should drive the Movie industry from California.

The Movies made Hollywood; their going would break it.

Many innocent people would suffer; but it may be that it will require some such object lesson as that to stop the Communist drive against Industry and thrift.

However, unless the propaganda of the Communists in and out of the White House and in and out of Congress and the state governments is checked, Industry and Thrift will have no safe refuge anywhere under the flag.

What is needed it a counter drive—not a counter blast of guesses and hunches, of "ifs" and "maybes", but the certainty of scientific truth. Men must be taught that there are natural laws of economics, as there are natural laws of mathematics, physics and chemistry.

The only newspapers in the world devoted exclusively to teaching economics as a science as exact as any are THE FORUM and NO TAXES, of Stockton, California.

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E. J. Craigie, M. P.

From time to time this paper receives reports of the speeches of E. J. Craigie, member from Flinders, in the South Australian parliament.

Craigie is an outpost in that sector, holding an advanced position that is exposed to the cross-fire of some of his own associates, as well as those who are more openly hostile.

However, the official reports of the debates indicate that he is well able to take care of himself.

Telephone Stocks Under Attack

No One Is Safe; Nothing Is Safe! The Repacity Of The House of Crusoe Is Unlimited. Neither Human Rights Nor Property Rights Are Respected By Them

Readers of this paper know that the editor began several years ago to warn them that the propaganda in favor of municipal and other forms of public ownership is backed by the landed interests and that the plan is to take over the utilities and to substitute utility earnings for tax funds, thereby enabling the House of Crusoe to pass its taxes to the helpless "Fridays" on the island in the form of utility service bills.

In this way the tenants are compelled to pay their landlords' taxes and the landlords have their rent clear. (Of course rent, as used here, refers only to what is collected for the location advantages, it does not include what is paid for the improvements or fixtures.)

Readers will recall that, as these events came to pass this paper called attention to the drive of the Federal Trade Commission against the alleged attempt of a big Power holding corporation to acquire a chain of daily newspapers as the opening gun in this campaign of the landed interests to take over the utilities and to use them as tax collectors. The significance in this event was the sudden awakening of this commission and its activity in this case, when it had been moribund for years and repeated attempts to stir it into action in matters vital to the landless had failed miserably.

Then came the collapse of the Foshay Company, a big utility holding corporation that was unable to stand up under the secret attacks upon it.

Then came the sudden success of the Norris law putting the government into the power business at Muscle Shoals. This bill had repeatedly failed; and then suddenly it blossomed forth with the blessings of the very government agencies which had formerly opposed it most stubbornly.

Then came the grilling of J. P. Morgan, the leading banker in the utility group. At that time it was pointed out that only this one banker group was being "spanked" and that landlords, like Rockefeller (oil), Guggenheim (copper), Weyerhauser (timber), and the Reading Crowd (coal) are never humiliated this way.

Then came the attack on Insull, the utility king of Chicago. Again, as in the case of Morgan, the country rang with propaganda painting the victim in the blackest of colors. At the trials, however, when the matter came up on its merits in the courts, the Insulls were acquitted in every case and on every count. However, their utility structure was in ruins. The House of Crusoe had scored a decided victory. It need not be supposed that they cared what happened to Insull.

Then came Franklin Roosevelt's threat to use the TVA as a yard stick to force down utility rates all over the country. This would permit the House of Crusoe to absorb in rent these savings in rates. Next came Roosevelt's threat to put the federal treasury behind the efforts of the City of New York to whip the utility companies there into line. And recently we have had the President's declaration of war against utility holding companies. This issued from the White House in the form of a special message to Congress and stands unique among the state papers of this country.

All this time there has been little said about the telephone company. It has been easy to find in any street crowd men who would anathematize the water, gas and electric companies; but it was rare to hear any one denounce the telephone companies.

The landlords' propaganda against the water, gas and electric companies had been effective; but the telephone company had, so far, escaped.

However, the landlords have the same reason for wishing to take over the telephone company that they have to take over the water, gas and electric companies.

And, now that they have the people aroused against the latter, it is time for them to begin working up their case against the telephone company and arousing the people in that matter, also.

This is undoubtedly the explanation of what is happening.

Note the following Minority committee report recently issued from Washington:

MINORITY REPORT OF THE HOUSE INTERSTATE COMMITTEE MEMBERS

"The undersigned members of the Committee on Interstate and Foreign Commerce have no objection whatsoever to the passage of a proper resolution authorizing the Communications Commission to make an exhaustive investigation of the affairs of all companies in the United States engaged in the telephone or related businesses. Indeed, we believe that such an investigation is necessary in order that the Communications Commission and the several state regulatory commissions may secure all the information necessary in the performance of their functions in regulating rates and supervising in general the financial practices of the companies. We do desire, however, to protest against the style and character of H. J. Resolution 135.

TENDS TO EXCITE PUBLIC PREJUDICE

"A reading of the resolution, drafted in the office of the Communications Commission, discloses insinuations and innuendoes calculated and intended to excite public prejudice against certain companies in advance of the investigation itself. Certain companies are named and the finger of suspicion pointed at them in such a way as to give us the impression that those who are to make this investigation are not approaching their task with open minds. It may be that the investigations will disclose practices inimical to the public interest. If so, either the Congress or the Commission in the exercise of their respective powers will undoubtedly take such ac-

tion as will prevent a repetition of such practices.

"But to stir up distrust and antagonism in advance of the investigation is, to say the least, unfair to those who are engaged in one of the country's most successful enterprises and, in the long run, to the public itself. It is just this sort of thing which discourages the average man engaged in business and deters him from attempting to move forward out of his present troubles. We insist that a resolution can be prepared and passed granting all necessary authority to the Communcations Commission and, at the same time, free from those thinly veiled threats and insinuations sprinkled throughout the pending resolution. In its present form, the resolution seems more like a prosecution than an investigation."

But what does the House of Crusoe care for such tragedies?

Let it be granted that the franchise value of these utilities is land value and would be taken, under the Georgist system, by means of taxation.

That would leave these investors their buildings, their transmission lines and their equipment.

But under the attack of these landlords, these people stand to lose everything; for the landlords are only interested in the companies because they see that they can use them as tax-collecting devices.

And, to make this tax-collecting scheme successful, the landlords will not only exploit the public, but will also exploit the employees.

The employees of the utilities should learn now, before it is too late, that the Georgist is their best friend; for the Georgist does not care a snap of his fingers whether the utilities are taken over by the public; but he does insist that, if they are taken over, they shall not be used as tax-collecting agencies. Instead, he demands that when they are taken over the service be made free to the public, just as the elevator service is free to the public in office buildings—and be paid for out of the rent, as the elevator service is.

And, besides, under the Georgist plan, the public would have no interest in beating down the wages of utility employees.

This is because the service would be maintained from the rent, which would be collected instead of taxes.

Men have to pay their rent in any event; why should they care what becomes of the money—they have "kissed it good bye".

It would be no hardship to them if the employees got more of it, and the landlord kept less.

They would not complain.

They might rejoice.

If utility employees know what is good for them, they will demand that, if the utilities are taken over they shall not be used as tax-collecting devices, but be financed by collecting the rent instead of taxes.

WE ARE DIGGING OURSELVES IN DEEPER

Like an auto stuck in the mud and spinning its wheels, the country is digging itself deeper into the mire of this depression.

We are not getting out; and we are not going to get out as long as we continue our present policies.

Nor is any one in any position of authority even discussing any proposal that will get us out.

Sane Tax Laws

(A folder circulated in Lincoln, Neb.)

Why obstruct our town trade? Why retard our own merchants? Why hamper our own manufacturers and our own citizens by an obsolete and unjust tax system?

Conquerors force such measures onto subjects, but why should we impose them on ourselves? Are we just plain dumb?

As a citizen you should know that taxes on industry — on buildings, goods, sales, occupations, etc.—are pyramided and shifted onto final purchasers. The "Ultimate Consumer" (That's You) must pay all accumulated taxes in the final selling price.

As a consumer you should know that taxes thus shifted compose 20% to 65% of the retail price of some 500 articles, whose prices have been studied.

We pay taxes with every purchase.

Now, Mr. Consumer, can you see that if, say, one-half of the retail price of a certain article is tax, you get but fifty cents worth of that merchandise for your dollar? Can you see that such a tax cuts the effective buying power of your money in two?

And you, Mr. Producer, can you see that with your customers' buying power cut in half, your effective market is half destroyed?

Thus do our present tax laws injure not only Lincoln but the entire nation—producer and consumer, employer and employee—all engaged in production, closing factories, bankrupting capital, impoverishing labor, inflicting idleness, doles and crime. If heavy enough such taxes will destroy our entire national industrial system.

We have entered the sixthe year of depression. The cost has run into billions. Have we not suffered enough? Is there a way out? YES—simply remove the cause—merely reverse our course.

Abolish industrial taxes and business will revive like dry pastures after rain.

For revenue — every community creates value—produced only by the people as a whole and therefore rightfully belonging only to the public. This public fund called ground rent (not building rent) is ample for all proper public needs. Were this taken for public use, no taxes need be levied on industry. Because we give most of it to individuals, we must bleed industry to exhaustion to make up the deficit.

Take ground rent for revenue and abolish taxes—as urged by Jefferson, Thomas Paine and Henry George. Your co-operation and support are needed. Meet with the Henry George Club 7:30 Monday evenings, Room 107 S. S. Hall, 12 and R, Uni. Campus.

Unless its foundation be laid in justice the social structure cannot stand.

C. INGERSOLL SAYS

"What a miserable makeshift limiting hours is, is shown by the answer of strikes and distress continuing in industries where it has been pushed hardest: its big damage, however, is in its acceptance as a **remedy** and therefore keeping **real remedies** from being sought: it is like job insurance, labor leaders are trying to force the bill for, which, with our system of taxation, will be paid for by the **consumers** of things who are the laborers being insured: so they are paying for their own insurance: and both these remedies make the disease worse."—From Ingersoll's **democracy.**

"The most tragic thing in reform and socialistic psychology, is the 'class consciousness' it promotes; the warfare on the rich, the employer, the capitalist, the industrialist, the profit system and capitalism: blame for this does not lie with the reformer, except in his ignorance of economic causes and therefore his demand for the destruction of the profit system, instead of its confinement to private affairs: the reformer's ignorance is certainly no more blameable than that of these factors in our system of combined business and monopoly called 'capitalism'."—From Ingersoll's **democracy.**

FROM OUR READERS

"Dear Mr. Beckwith: Enclosed find subscription of———— for No Taxes. Please send her the number with your answer to the flip young Mr. Morgan. You certainly squelched that fellow."—JOHN B. McGAURAN, Denver, Colo.

"L. D. Beckwith publishes the only national paper devoted to the teaching of economics as a science—No Taxes. . . . If you are not a subscriber . . . you are missing one of the greatest opportunities to help one who has done and is doing more for the cause than any living being today."—From a carbon sent this office of a private letter of Wm. J. Lee.

AN EXCELLENT SUMMARY

"The trial of Bruno Hauptman was unsatisfactory as a mill of justice but seemed to satisfy the Nation as a means of vengeance." — THE INDEPENDENT REVIEW, Los Angeles.

From A State College Professor

Mr. L. D. Beckwith, Editor and Publisher, No Taxes, Stockton, California. Dear Sir:

Ever since I have been a student of economics I have believed in the basic principle(1) of the "Georgian" idea, but I could never see why George's followers could be so simple minded as to believe that all social and economic problems would be automatically solved if no "unearned increment" were allowed to remain in private hands.(2) Neither have I ever seen any adequate or intelligent evidence showing that under such a policy no taxes would be necessary(3)—especially as increase in population gets less and population becomes stationary.(4)

I have taken my fling at the economists but I have never been so bold (or ridiculous) as to claim that I was the only one who knew any economics!(5)

The stuff you fill No Taxes with reminds me of the early Church Fathers or the Mediaeval Schoolmen—or the recent battles of the Communists: just about as

meaningful and just about as valuable! (6)

And what colossal ego and nerve to compare yourself with William Lloyd Garrison! and what marvelous piffle in your Freedom Triumphant! (7)

Yours for more Ballyhoo,
W. H. POYTRESS

Social Science Department, San Jose State Teachers College, San Jose, Calif., March 12, 1935.

Mr. W. H. Poytress, San Jose State Teachers College, San Jose, California. My dear Mr. Poytress:

I fear you are quite unprepared to understand how much I appreciate your very frank and revealing letter of yesterday, and how heartily I thank you for it.

Economics either is or is not a science.

If it is, your letter will be cherished as souvenir of the era of the alconomists. Of course, if the realm of civics, politics, industry and statecraft is doomed to perpetual chaos because dependent upon the organizing ability of puny man, it doesn't matter what any of us think and your guess is as good as mine—even though you have given this matter relatively little study; for no man can be a specialist in a subject that is "without form and void".

My position as a specialist depends, in the first place, upon the existence of the matter in which I specialize.

So much for my "collosal ego".

Our records indicate that but four numbers of NO TAXES have gone to your college; so I am reminded by your comment on the "marvellous piffle" in "The Story of My Dictatorship" of the story of the man who had heard about feather beds and wanted to test that theory. He laid one feather on a rock and lay down to sleep; but couldn't sleep. The "feather" hurt his ear; and he decided that the theory of the feather bed is a fraud upon the simple minded.

Your points will be taken up in the paper; so I shall only say here that it is impossible to tell what you mean by solving all social and economic problems", by recovering our rent or any other way.

If you follow the crowd in thinking that the moral problems of personal virtue and personal conduct are included, you are correct in branding the proposal ridiculous; but, in that case, your comment is irrelevant and betrays your unfamiliarity with my papers, with my writing, and with my views.

If, on the other hand, you have in mind not the moral problems of personal virtue and personal conduct, but are thinking only of the problems of organized society, we come back to our original IF—the biggest IF in the world. I refer to the question whether economics is a science as exact as any.

If economics is a science as exact as any, then economic problems are scientific problems, distinct from and independent of the issues of personal virtue and personal conduct—as distinct and independent as problems in mathematics, physics or chemistry.

I am sending you a copy of The Economic Code, also a copy of Answers to 125 Possible Questions; for while I shall be delighted to hear from you again, I think it only fair that you be given an opportunity to know what you are criticising before you write again.

With best wishes,
L. D. BECKWITH

Stockton, Calif., March 13, 1935.

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(1) The value of this statement depends upon the grasp Mr. Poytress has of these basic principles. One thing that has retarded the progress of economic truth is the fact that so many people who imagine they understand George are grossly deceiving themselves and others.

(2) As pointed out in the letter to Poytress, it is impossible to know whether his expression "all problems" is intended to include moral questions.

Certainly the collection of the rent instead of taxes would not make men honest, or just. All that it would do in that direction would be to force them to act like honest men and just men. They might still be "whited sepulchers" but that would, of course, be a personal matter. Society would not be interested in that.

However, if "no unearned increment were allowed to remain in private possession" no economic injustice would be possible and industrial justice and civic wholesomeness and political honesty and international peace would be automatically assured.

Industrial justice would follow; because men would be limited to wages and interest, neither of which can be got at the expense of others.

Civic wholesomeness would follow; because, as no one could get anything but wages and interest and get these only in proportion to his usefulness. No one would be tempted to undertake any anti-social enterprise.

Political honesty and clean, efficient government would follow; for the same reason that wholesome civic conditions would follow.

International amity would result, for the same reason; as there would be no temptation to any one to undertake any enterprise that would threaten the peace of the world.

It is impossible to reconcile the skepticism of Poytress on this point with his claim that he is familiar with the basic principles of the Georgist philosophy.

(3) Here, again, it is impossible to reconcile the skepticism of Poytress with his claim that he is familiar with the basic principles of the Georgist philosophy.

Surely he must know that rent represents the value of the conditions available to one by reason of his occupancy of a given site and represents that value in addition to the value of such conditions as may be available free of rent; so that the rent equals the sum of these two values, or the sum total of all the advantage values available to the occupant.

And surely Poytress should be able to see that, this being true, then the total volume of rent in the jurisdiction must of necessity be sufficient to maintain the conditions which create that rent.

This being so, how can Poytress believe in the basic principles of the Georgist philosophy and doubt that the rent, without taxes, would suffice and that taxes would be unnecessary?

The fact of the matter is that the cost of government would be so very much less under the Georgist plan that but little can be said by way of comparison. For example, the collection of the rent instead of taxes would end all sectionalism and end wars and rumors of wars. There would then be no need for an army, for a war fleet, for the Marines, for a diplomatic corps, for a border patrol, or for tariffs, customs service, for an internal revenue service, nor for so much in the way of secret service, police, jails, prisons, or for trial courts. This would save an enormous amount annually.

But more! How can we observe the basic principles of the Georgist philosophy and at the same time levy taxes?

Taxes are an exaction, not an exchange; the collection of taxes is a violation of the basic principle that to the producer belongs the product. Taxation and economic justice will not mix.

(4) It is unfortunate that Poytress offered no explanation of his assumption that a slowing up of the increase in population, or a complete stopping of this increase, has anything to do with the question whether the rent would be sufficient for all public needs.

It is impossible to reconcile such an assumption with the basic principles of the Georgist philosophy; for rent must always equal the value of the conditions that give rise to it.

The public will either pay the rent or discontinue the conditions.

There is nothing in economics that guarantees that the population in any given place will never decline. Ghost towns will appear from time to time, even under the Georgist system.

But, the population of the earth must always live somewhere, and as rent will always manifest itself where population is it follows that the rent is equal to the value of the conditions which induce that population to live where it does, rather than elsewhere.

And in any case the principle governing the sufficiency of the rent will hold.

(5) Whether this "better than thou" attitude on the part of Poytress is to be credited to him as a virtue depends upon the question whether he ever was in a position calling for this self-restraint. As he has never been tried in that position, Poytress cannot know what he would do if he found himself in possession of economic truth that others did not have.

In all the history of the race there have been fewer than a "baker's dozen" of men of whom it can be said that they had come into possession of an economic truth not theretofore recognized by other men, or of whom it could be said that they were the first to state or to teach an economic truth.

In the list of those whose work is finished are Quesnay (French), Ricardo (English), Patrick Dove (Scotch), Henry George (a Californian). With these must be listed Thomas Shearman (New York), Max Hirsch (Australian Jew) and G. McM. Ross (Stockton), who did valuable work clarifying the teachings of George.

The living who are entitled to place in this list as contributors to the clarification of the natural laws of economics are H. H. Hardinge, Emil Jorgensen, and W. D. Lamb (Chicago), and Harry Gunnison Brown (Missouri), and T. J. Kelley (Iowa).

These men have either revealed portions of economic truth not formerly observed, or they have revealed aspects of economic truth not previously comprehended.

Not since Quesnay began his teaching has it been possible to say that any one man had a monopoly of scientific truth of economics; but it is possible (and necessary) that the student understand that, unless he comprehends the economic philosophy that has been built up on the foundation laid by these men, he is not competent to discuss economics.

Comments about a "colossal ego" are beside the point, and reflect no credit upon its authors. Economics is either a science or it is not. Until that question is settled, the non-specialist is disqualified; and when, as it must be, the world is compelled to recognize economics as a science (as it had some time ago to recognize chemistry and physics and, more recently, such sub-sciences as aviation and radio), comment like this by Poytress will be more servicable to the Ripleys than to the student.

And the work of these men has been more clarified, elaborated, harmonized and more carefully codified and more widely applied in the files of this paper than anywhere else.

After all, economic truth is not a human invention—it is nothing of which any man can boast! Why accuse a man of egotism because he points out the harmony and the efficiency of Nature's provision for our economic needs?

Would one accuse a man of possessing a "colossal ego" because he called attention to a beautiful sunset, or inspiring mountain view?

Should a man be accused of egotism because he insists that Nature has provided for our social needs as well as for our shop needs?

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Significant News of the Week

The big news of the week interpreted in the light of the natural laws of economics. §§This paper does not take sides with either Labor or Capital, but teaches that it is possible to give to each of these everything that can be reasonably asked by either—and to do it without taking anything from either. This paper holds that the industrial conflict is not between Labor or Capital, but is between these two (as victims and "Fridays") and those who buy the public service at a tax rate that is below cost and then sell it back to the public as the market rent rate. §§This paper teaches that the moral law is limited to the individual and his individual contacts and that civics, politics, industry and statecraft are under not the moral law but the natural laws of economics. Accordingly this paper teaches that, just as we make good airplanes without waiting for men to reform or be reformed, so can we have civic and political machinery that is smooth-running and effective without waiting for men to reform or be reformed—without changing a single official. §§This paper believes we can abolish all taxation and still have more public improvements and pay higher salaries. §§It believes in taking government out of business and depending for industrial justice upon the fact that, when the rent is collected instead of taxes and men are limited to wages and interest, it becomes automatically impossible for any one to get anything, either by business or political strategy, at the expense of others.

HUEY LONG A TRAGIC EXAMPLE OF A GREAT DELUSION

Those who have only read what others say about Huey Long's speeches have a surprise waiting them, if they will take the trouble to read his speeches.

His enemies do not tell the public that he has been rated as one of the ablest men who ever appeard before the United States Supreme court. His enemies would have the public believe that the reason the galleries of the senate fill up when Huey Long is to speak is that the crowd enjoys his clowning.

But read his speeches and do your own thinking.

Read Long's speeches and it will be easier to understand why Huey P. Long is one of the most dangerous men that ever appeared on the public stage in this country.

He is dangerous not because he pleads for the under-dog with an eloquence that moves the masses, nor because no man has yet been able to stand up under the punishment he administers in debate—

Huey Long is dangerous because his phenomenal talent, like that of Father Coughlin, Upton Sinclair, and others of that same school is directed to an appeal to the emotions, instead of to the intellect of the nation.

Huey Long appeals to the moral judgment of men, not to the dependable principles of economics. We have no dependable standards of morals. Moralists delude themselves into the belief that there are occasions in which might makes right.

Such men are dangerous.

EMOTION DISPLACES SCHOLARSHIP IN THE COLLEGES

It is said that 125,000 students struck as a feature of the recent college protest against war!

In the long ago men rang church bells to scare away comets.

Since then we have studied astronomy and now we laugh at those bell-ringers.

When our colleges and universities recognize economics as a science and teach it as a science, men will laugh at these student rallies against war as they laugh at the ringing of bells to scare comets.

Of the two superstitions, that concerning comets was much less stupid—for the bell-ring was in every was as rational as these protests against war and it wasted much less man-power. It took only one man to a bell.

Of course there is another difference between the two ideas. Comets can't be driven away and war can be stopped; but as manifestations of ignorance, the two exhibitions stand about on a par; for while comets must be endured, they are harmless. On the other hand, while the war god laughs at protests, he could be easily and permanently routed by resort to the science of economics. Unfortunately this science is not yet taught in our colleges and universities. What is taught is alconomics, which bears the same relation to economics that alchemy bore to chemistry.

WHEN AND WHY IS AN "ECONOMIST" NOT AN ECONOMIST?

Roger Babson, who is referred to in the public prints as an economist, elaborates upon his fear that Roosevelt is driving the country to a violent revolution.

He seems to think that Roosevelt's CCC camps are training the forces that will be used to overthrow the government. Of course, if this is correct, it means that we are headed for a Fascist administration, with Roosevelt or some other as our Mussolini (or Hitler).

But Babson betrays himself as only an alconomist—by the statement that selfishness in high places threatens the nation's overthrow.

If Babson were really an economist, he would know that selfishness is no more the cause of economic distress than it is the cause of static in radios.

If we observe the natural laws of economics, it does not matter how selfish men are, we shall have social security. Indeed, the selfishness of men would make society the more secure. On the other hand, no matter how unselfish the men in office may be, if they are ignorant of economic principles, we are unsafe.

With all the virtues his admirers credit to Franklin Roosevelt, he will go down in history as the biggest blunderer of them all, because he is entrusted with more power over the lives of more people than was ever before exercised by any man and his blundering is causing more damage than could ever before be blamed upon one man.

LOUISIANA IS A PRONUNCED EXCEPTION

Here is an interesting object lesson in economics.

It has been pointed out in these columns several times that Louisiana is probably the only state in the Union in which a state dictator could exist as Huey Long exists there. This is because that state has but one considerable city and all the rest of the state is of a uniform business texture. The state has but two camps; namely, the New Orleans waterfront interests and the back-country interests. The latter have the most votes, and Huey controls them. The only possible rivals of New Orleans are the cities whose landlords depend upon the state payrolls—and, of course, Huey controls them.

In any other state the Federal patronge would be able to lure one or more cities out of the Huey parade and so break the jam by splitting the state vote.

In Minnesota, for example, Roosevelt and Ickes, with that five thousand millions of "pork", could offer to build Duluth a new set of docks and, presto! the Duluth House of Crusoe would see that Duluth seceded from the state machine, if it had to set itself up as a separate state.

MORE AND MORE PEOPLE FIND THEIR FUNDS EXHAUSTED

After an exhaustive survey, in the hope of discovering the truth of the relief situation, Walter Lippman comes to the conclusion that although we are recovering(?), so many find their reserves exhausted and have to go upon relief that the number on relief is not decreasing.

And he finds, too, that relief is so common and so camou flaged under the name of work that many who were too proud to accept it are now yielding to the temptation.

Our savings disappearing and our national pride giving way!

What a showing for three years in which this Administration has in three years spent (or budgeted) $987.75 for every $1,000 spent by the 31 administrations that carried us through the 124 years (with three wars) up to 1913!

And no recovery in sight—except in the public prints and in the government statements put out for their political effect! If in doubt, try your banker out under a pledge not to quote him, or your building and loan official, or other well-informed business man.

Certainly, we recovered from the panics (depression is the new name) of 1837, 1857, 1873, 1893; for we had then an Open West. But that Open West is no more!

There will be no recovery until we open up a new one!

That can be done right here at home, by driving the land speculators off the vacant lots and acreage that are all about us. Instead of relieving them of taxes, we should relieve Industry and Thrift by making these speculators pay their share—which is every cent that is paid them for letting people work.

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Nature vs. Politics

What do you mean when you say that the political method is not the method to achieve our purpose? You frequently say this in your paper and I think your readers are entitled to an explicit and detailed answer to this question.—CHAS. H. INGERSOLL.

Good!

Next to economic truth itself, nothing can be of more importance to the cause of economic liberty.

The term political comes from the term politic; and politic is defined by the Standard Dictionary as follows:

1. Sagacious and wary in planning; artful.
2. Wisely adapted to an end, specious.
3. Pertaining to public policy.
4. Pertaining to the state or its government.

Synonyms given by the Standard are artful, crafty, cunning, diplomatic, discreet, judicious, prudent, sagacious, shrewd, wary, wily, wise. The Roget dictionary adds noncommittal, strategic.

The adjective, political, is defined as follows:

1. Pertaining to public policy.
2. Belonging to the science of government.
3. Pertaining to a party in a state.

The word method is defined as follows:

1. A general or established way or order of doing.
2. Suitable and convenient arrangement.
3. Orderly procedure.
4. (Applying in Natural History and inapplicable here.)
5. A mode of applying logical principles to the discovery, confirmation, or elucidation of truth.

The political method, as this term is generally understood, implies an appeal to voters. Such an appeal implies a choice on the part of the voter, who may grant or refuse compliance.

An appeal to the political method is an implied denial that there are natural laws which allow men no choice.

This paper holds that economics is a science as exact as any; that economic conditions are governed by laws which are as independent of human choice as the law of gravity, and that **it is as illogical and as futile to electioneer and to ballot upon a matter of economics as it would be to do so in the matter of the tides, or the phases of the moon.**

CAUSE OF INGERSOLL'S CONFUSION

The confusion which underlies Ingersoll's question arises from the fact that the voter cannot act otherwise than by the political method. Ingersoll is perplexed to understand why there is any objection to the political method in this matter if voters cannot act otherwise than politically.

This paper admits that voters cannot act otherwise than by the political method; but **it denies that the voters have anything to say about economics.**

Ingersoll's perplexity is the greater because there is in history no parrallel for the situation under discussion.

It is necessary to strain the imagination to conjure up a parallel; but such a parallel, if one can be imagined, should help Ingersoll to see what is meant by this paper's opposition to the political method and its warning that effort in that direction is wasted.

To accomplish our purpose it would be necessary to suppose the people grossly ignorant concerning certain laws of nature and to suppose that laws, based upon that ignorance, have doomed the people to endless and hopeless toil to accomplish the impossible and have prevented them from doing those things which would enable them to profit by the natural course of nature.

That exactly describes our present economic situation. In our ignorance we have set up laws that require us to do the impossible and which make our lot unendurable.

In such a case, what would Ingersoll advise?

Would he start a campaign and proceed, politically, by means of concessions to popular ignorance and hopeless indifference to get the people out of their difficulties?

Would he advise them to alter their course here or there a little at a time—as much in each case as they in their ignorance were willing to venture?

Or would he stick to the text of Nature's laws and teach those laws "as is"?

Because it is argued that these fool laws that we have written onto our statutes must, of necessity, be repealed by the political method, must we for that reason abandon our teaching and turn politician **and seek by concession and compromise and by political bargaining to get the people into a frame of mind favorable to repeal?**

Why not stay with this teaching and trust the people to repeal their silly laws without any coaxing and without any concession, compromise or political bargaining when at last they understand the situation and realize that they could improve their condition by doing so?

The position of this paper is that appeals to voters are valuable in such cases only in proportion to the voter's understanding of the reasons why their laws should be repealed; and that, if the voters understand this, there is then no need to appeal to them at all, as their selfish interest in their own welfare will move them to the repeal

It is the position of this paper that politics and teaching will not mix; and that, inasmuch as we must choose between them, it is wiser to choose instruction rather than political activity.

It is the position of this paper that proper instruction will move people to do the things pointed out by that instruction, whereas no amount of political shrewdness can possibly take the place of intelligent understanding; that people jockeyed into a desired position by political sagacity but lacking in understanding can be confused and tricked into abandoning their position, whereas, once a people really comprehends what is good for them, no amount of political strategy can make them abandon it permanently—for even if they are temporarily tricked out of their advantage, the fact that they understand what they want will cause them to recover their lost position.

Our trouble in this matter of economic security is that the people have never been taught that economics is a science and that there are natural laws of economics the same as there are natural laws of physics and chemistry.

Once they understand that Nature has worked out all these problems of social security with which Roosevelt and his "brain" trust are experimenting, the people will turn, as one man, to Nature and accept her decree, content to leave all the details to her.

Then all debate will cease; then harmony will prevail—as it does in mathematics.

And then, because Nature will be on the job, all matters economic will run smoothly.

The thing to do is to teach people that Nature has planned it all and attended to all the details.

That is all we need to do.

But that is a job of teaching.

It is not a task to be turned over to politicians.

It is not a matter to be achieved by campaign methods.

It is not a political task.

A teacher leads; politicians follow.

The airplane was not put over by political method; nor

was it ever ratified by any political action—it did not need ratification by men.

Nor can Nature's plan for social security be put over by the political method—nor will it need to be ratified by any political action.

Sure! There may be legislation—at least this is probable.

But whether there is or not, the people will disregard our fool laws on the subject and follow Nature's plans and specifications. Our fool tax laws will probably be repealed—perhaps because no one any longer pays any attention to them. But that is a minor matter.

The important thing is that when people know the truth it will make them free!

The political act of repeal will take care of itself—and if it doesn't, no one will care.

In the mean time, teach, **teach**, TEACH, **TEACH!**

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5. A high rental price for bare land is the result of good schools, good roads, good government, etc.; but a high selling price for land is the result of relieving real estate—of keeping taxes lower than the rent.

Untaxing Land Fallacious

From The Nebraska Union Farmer*

To take taxes off land, either wholly or partly, would increase instead of decreasing the burdens of actual operating farmers. The farmers should think this thing through. If they do, they will not join with the mortgage companies, the land speculators, and the real estate interests to take taxes off land. Changing the source of revenue will not reduce the cost of the various units of government† ..... Taking the taxes off land would relieve the large mortgage companies with foreclosed lands, land speculators and other non-farmer land owners of the taxes they have been paying on their land. They would pay much less into the public treasury.

Hence the actual operating farmers would in one way or another pay more toward the support of the government. That is a mathematical certainty.

It is proposed that a sales tax or an income tax be substituted, wholly or partly, for land and property taxes. If a sales tax were substituted, the actual operating farmers and other residents of the community would have to pay an increased proportion of the cost of government, bit by bit, on every thing purchased that carried a sales tax. An income tax on large incomes would not yield much revenue in a state like Nebraska. . . .

But the increased tax burden actual farmers and other common people would have to bear would not be the worst effect of untaxing land; for that would cause a proportionate, perhaps more than a proportionate rise in the price of land. That would be a present to the land speculators. Not only that, but it would increase the handicap of the landless farmers in acquiring farms of their own.*

Further, to the extent that land was untaxed, the mortgage companies, and the speculators and other non-farmer land owners would be encouraged, and even subsidized to hold land indefinitely. With little or no cost for taxes, they could sit tight while value was poured into their lands by actual farmers of the community. In all these effects, the untaxing of land would be a tenant-making device.*

Assuredly, it would not help land owning farmers to be relieved of taxes on their land only to have to pay more taxes some other way. Nor would it help landless farmers to increase their tax burdens by new forms of taxation and at the same time boost land prices and encourage and subsidize land speculation and land holding by non-farmers interested only in collecting rent and garnering unearned increment.

*A farm paper that is able to see the trick by which the city slickers are robbing the farmers and courageous enough to call attention to it is a rare find. **The Nebraska Union Farmer** is to be congratulated—and the State of Nebraska.

†There is, however, one change in the source of revenue that would decrease the cost of government. If the rent were collected instead of taxes, men could get no gains except as wages or interest—that is, on their own. No one could get anything at the expense of another. That would end war and eliminate the expense of the army and navy and marines—for no matter how selfish or belligerent men might be, they could get nothing but wages and (or) interest. And then, too, we would have no need for a diplomatic corps, nor for tariffs nor customs houses, nor for the internal revenue department; nor an income tax department, nor gas tax department, nor sales tax, nor inheritance tax department. Crime would be less because there would be no unemployment. Less would be spent on police and police courts, jails and penitentiaries.

Economics And The "Evil Eye"

(From The Forum)

The age of superstition is not past.

There was a time when men, not understanding the natural laws of infection and contagion by which disease is spread, accounted for the spread of disease upon the theory of the "evil eye".

Men know better now, and yet the age of witch-craft is not yet ended. The witch-hunters are still with us.

For what, after all, is the difference between the guesses of the man of our day, who because of his ignorance of economics, guesses that our difficulties in civics, politics, industry and statecraft are due to the meanness of individuals, and the guess of the ancients who, in their ignorance of medicine guessed that their troubles were due to witches?

Isn't a guess only a guess—in any age, even in ours?

Certainly no man guesses when he knows; that is unthinkable.

Men only guess when they do not know.

And what things do men agree that they know?

What is the basis of their agreement in those things upon which they agree?

Do men agree regarding the temperature at which water freezes and that at which it boils because of a desire for harmony and a willingness to agree?

Or were the freezing point and the boiling point of water settled for us, and settled, too, without consulting us?

And is our agreement based, not upon a willingness to be reasonable, but upon our experience with natural laws?

Had the matter been left to us, it is likely that we would ever have come to an agreement upon that point?

Is there anything among those things that have been left to our discretion upon which men agree?

Can any reader of this paper name even one thing that

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has been left to us upon which men agree?

Is agreement—universal agreement—possible, on anything?

Among these things with regard to which Nature has insisted upon no standard, but has left to the judgment of men, are the standards of beauty in women the standards of propriety in dress, in behavior, in marriage, the code of honor in business or statecraft, the rules of war, the proper treatment of prisoners and of the conquored.

Certainly men agree upon none of these things today; nor is it likely they ever will.

Is it not a fact that the only things upon which men agree are the things which have been settled for us, without consulting us and regarding which we have abslutely nothing to say?

Among the things upon which there is agreement among all peoples, regardless of race, color, religion or previous condition of servitude, are the multiplication tables and the principles of mathematics, the principle of the lever and other principles in physics, and the affinities of chemicals.

Long before the period of recorded history, men ceased to debate the simpler facts of nature; and as rapidly as their knowledge of nature has been extended, they have ceased to debate those facts. Why? Because we discovered that these matters are settled for us and that it is useless to debate them. We cannot change them, no matter how unanimously we might agree regarding the change we might wish to make.

No one yielded to any one else in these matters; we all bowed to Nature. There was no occasion for humiliation, nor for boastfulness.

No one thinks of accusing another of conceit because he points out the beauties of a sunset, or because it is found that Nature endorses his guess as to some natural fact. No matter how closely a man's guess fits the facts of nature, that man had nothing to do with establishing the fact—that was established before he or any other man was born.

What has happened in such cases is that men have surrendered their judgment to that of Mother Nature and accepted hers as a substitute for theirs.

So long as men explained comets on the theory that they are the "condensed smoke of human sin set on fire by sparks from the stars" they were inclined to blame their neighbors when they imagined that a comet was getting dangerously close. Then if the frantic ringing of church bells failed to scare the comet away, they were tempted to be seriously wroth with those whose sins they believed furnished the "smoke". Later, when they came to understand comets, the appearance of a comet ceased to be the cause of recrimination and men ceased to waste their time ringing church bells to scare them away.

So with the weekly churning. So long as witches were blamed for the failure of the butter to "gather", it was deemed necessary that a charm of some sort be placed over the door, or in the churn, to keep away the witches; but when it was understood that the "gathering" of the butter depends, not upon surcease from witches, but upon the temperature of the cream, there was an end to this fuss and worry about witches. Then those concerned with the churning had more time for the things which Nature does leave to us.

Our modern witch-hunting differs in certain respects from the witch-burning of the past.

For one thing, our modern "witches" are not believed to ride a broom. Indeed, they are not even known as witches. Just what they are called depends mainly upon who is speaking.

If the speaker is a member of a Labor Union, he pictures his "witch" as an employer, especially as a member of an employers' association. Then, if the city council does something that Union Labor does not like, or omits to do something Union Labor wants done, this is explained on the theory that some of the enemy group has cast the "evil eye" upon the council—meaning that pressure has been brought to bear to affect the result complained of. If the speaker is in the opposing camp, then he explains the result complained of by the same theory of the "evil eye"—meaning, in this case, that the event is the result of the dictatorship of the proletariat.

Those interested in Stockton's port blame every setback it suffers on the assumption that Sacramento or the Bay interests have cast the "evil eye" upon those whose action is blamed for the miscarriage of their hopes.

The Independent blames the evil influence of the Port Commissioners, of which Publisher Irving Martin of **The Record** is a member. And **The Record** explains what it considers **The Independent's** betrayal of Stockton's interests on the theory that the California Packing Corporation has cast the "evil eye" on **The Independent** in the form of some very tempting advertising.

All of them are ignorant of the provisions Nature has made to take care of the matters about which they complain; and all imagine that the fate of the port and of the city depend upon our ability to get our people to think alike; and they are all witch-hunters—looking for those whom they blame for the troubles of the port.

Supposedly intelligent men of the time of Columbus, alarmed at the proposal of Columbus to sail afar over the Western sea, feared that his ships would fall over the edge of the earth into space. They did not know enough of natural law to know that the law of gravity makes such a catastrophe impossible. They had yet to discover that the matter of keeping ships from falling off the earth had been attended to by Mother Nature and it was not necessary for them to resort to moral suasion to prevent foolhardy adventurers from destroying themselves that way.

And today, in spite of the sturdy Presbyterian faith of the editor of **The Independent**, he is obsessed with the fear that calamity of some sort will result from the venturesome spirit of the Port Commission in pushing their venture so far beyond the city limits.

Editor Banks just can't see how it can be otherwise; for he does not yet know enough of the natural laws of economics to see that Mother Nature has provided ample protection for all concerned.

Just as men in the time of Columbus were unable to see that the law of gravity pould hold the ships of Columbus as securely in the West as in the home waters; so Editor Banks is unable to see that the law of gravity in the economic world can be trusted to keep Stockton's economic universe intact.

As the kindegartners laugh today at the fears of the public in the time of Columbus; so will the kindergartners of a not-distant day laugh at the fears of Editor Banks that anything the port can do can hurt Stockton, or that there is even a possible conflict of interest between the Port District and the City.

When that day comes, even the kiddies will be able to explain that the laws of nature have provided safely and fully for every possibility in which the different opinions of men can have any effect upon the welfare of

either the City or the Port District, or upon the various interests of the different sections of the city, or upon the interests of the various industrial, financial, cultural or spiritual units of the city.

In that day, even the eyes of the kiddies will twinkle at the suggestion that a good Presbyterian should have as little faith as Editor Banks in the ability of his Creator to handle a proposition the size of this one over which Editor Banks is so much disturbed. They will see, if Editor Banks does not, that Nature has left nothing for the legislature or **The Independent** to do to secure the success of both the City and the District, that there is not and cannot be any conflict of interest between them, ior any conflict of interest between the District nor any Stockton payroll enterprise, whether connected with the California Packing Corporation or not.

The beauty of Nature's program is that she has so arranged things that disagreement over essentials is impossible—that is to say, all essential things are managed by natural law, so that it is sheer stupidity for men to disagree over them, as they have nothing to say about them in any event.

Only **private** issues, which are of no importance to the public are left to the choice of men.

For example, each individual may settle the matter of mating by private choice or agreement (or private battle, if necessary)—the public is not concerned; and each may decide for himself what colors to wear, how to part his hair, what newspapers to take, what church to attend, and the 1001 other things of importance to the individual but of no importance to the public.

All the public is interested in is in the maintenance of public order and in the matter of public safety.

The experience of 5,000 years of recorded history show that men are unable to agree upon these issues; that to the degree these issues are left to the choice of men, discussion, strife, and even chaos result.

These matters had to be attended to for us by the establishment of natural laws which would handle them automatically, just as the freezing point and boiling point of water had to be determined for us by Mother Nature.

Once men understand that Nature is attending to the details, harmony prevails.

And that is the only time that men do agree.

That is the only condition under which men can agree.

It is only with respect to things that are definitely settled by Nature that men may hope to agree.

The issue of law and order as opposed to chaos hinges, therefore, upon the question whether Nature has settled for us the details essential to civic and political harmony, to industrial peace and to international good will.

If Nature has not done this for us, then may God help us; for we cannot save ourselves!

If Nature helps not, it is inevitable that matters shall go from bad to worse; for, as conditions become trying and more impossible; and as the situation becomes more serious, men instinctively become desperate. When matters reach this state, reason abdicates and chaos reigns.

Indeed, the higher man rises above the brute and the more complex society becomes and the more dependent men are upon their neighbors, the more delicate does the social balance become and the more danger is there that friction and strife may arise—and the easier would it be to bring the whole structure down in ruins.

Here we have either an exception to the natural rule or else evidence that this situation is in itself unnatural; for, as a rule, success breeds success and not disaster.

Let us note, by way of contrast, the situation in the fields which are admittedly governed by natural law, and learn, if we may, from the contrast.

Perhaps no lesson has been more emphatically impressed upon men as they have added to their store of scientific knowledge than this; namely, that as we know more about the sciences we are able to leave to nature more and more of the details about which we worried much.

For example, before we comprehended the natural laws of infection and contagion, we imagined that our defense against sickness lay, at least in part, in our alertness in detecting those among us who were possessed of the "evil eye" and able by a look to cast the spell of sickness upon our loved ones.

But, when we discovered the secret of the germ and learned something of the power of germicides and disinfectants and acquainted ourselves with Nature's laws of sanitation, we found that we could dispense of witch-hunting and protect ourselves with far more certainty than we had ever been able to do by burning witches at a stake in the public square.

Gradually we learned not only to build machines that would do the lifting and carrying of man and beast and do more work in less time than man or beast could, but we learned, also, how to utilize the forces of nature to make these machines more and more easily automatic. We now have automatic pressure water systems, automatic elevators, automatic heaters, automatic clocks, furnaces and refrigerators, self-feeding presses, automatic beacons, etc., etc. We even have automatic torpedoes and airplanes that are piloted by robots. The list is long and lengthens almost daily.

In all of these matters Nature relieves men of details that formerly occupied much of their attention. The result is that men are thereby enables to give more attention to, and to make more progress in, those matters which Nature does not attend to for us.

One result of this is that we have just that much less temptation to blame our neighbors for the things that go wrong.

So far the voice of this paper is the only one in Stockton to raise itself against the witch-hunting on which Col. Allin and the Port Commission, **The Independent, The Record,** the Labor Unions and the M. M. & E. are wasting their energies.

Must this paper stand alone in this appeal to common sense against the witch-hunting?

Here are the scientific facts upon which this paper bases its statement that all these witch-hunters are wasting their time:

1. That there are only three ways for men to obtain wealth either in the course of business, by political activity, or by the tricks of statecraft.

2. That these are to get it as wages, or as interest, or as rent.

3. That the collection of the rent instead of taxes would deny men rent and limit them to wages and (or) interest.

4. That it is impossible to get either wages or interest **as wages or interest** at the expense of another.

5. That the denying men rent and limiting them to wages and interest would make it impossible for men to get anything at the expense of others.

6. That, when men are able to get only what is their own by virtue of their own efforts or merits, every man gets his own and industrial justice is done.

This, then, is Nature's provision for the harmony over which Editor Banks is so much concerned.

California And Big Pork Barrel

An official notice to the press from the Department of Public Works in California explains that California's share of the federal money now being distributed for the comfort of the landed few is $16,000,000.

This is the money that is to be expended directly and solely upon projects that will raise land value. These expenditures are largely highway expenditures.

If we may assume that the state will get a dollar's worth of highway, or other public betterments, for each dollar expended, then California will get $16,000,000 worth of public betterments as a result of the allotment.

But as no one can enjoy these betterments except by the permission and on the terms of those who own the land at these favored locations, this means that this land will be raised in value $16,000,000.

Of course the owners of this land will collect rent on this new value. If this rent is figured at 6%, net, this means an additional rent revenue of $800,000 per year, or $1.00 per minute for the landless to pay.

Naturally, there is a scramble for the crumbs from this "relief" table.

Do You Believe In Columnists?

Here is an interesting study in Before and After:

On March 28,1935, it was said in these columns, concerning the war threat:

The landlords of Great Britain and those of Germany now have a common cause; hence the recent conversations. These landlords know that he who owns the land owns those who must live on the land. And above all, these European landlords dread war; for they know that if there is another war they will lose their estates. . . These men will stop at nothing to avoid war.

On April 13, 1935, after the Stresa conference, Lloyd George, the great war premier of Great Britain, said in his column which costs the syndicate a great sum:

The greatest value of the Stresa conference so far has been its revelation of what I had always thought to be the undoubted truth about the situation, namely, that no great country wants to fight. They are too uncertain of each other—they are too doubtful of their own people.

From A Veteran

Dear Mr. Beckwith: It's about time you had some more money. Your papers are all I give to; they are the beginning of unification.

We would have had it long ago if Mr. George had lived long enough to correct his mistakes. It is slower to do that now.

Fifty years ago any one knowing a little about Socialism could rank as a good single taxer. And now you have to bear the brunt of the whole disagreement.

But you are doing a lot of good writing that might not have been written with so close analysis. How many are there who do?

You need money most, if anything: so I hasten.

Yours with best wishes,

LONA INGHAM ROBINSON

Glendale, California, April 7, 1935.

(Mrs. Robinson was an associate editor of THE PUBLIC, of Chicago, the paper founded by Louis Post, which was for a time the standard bearer of the Henry George movement. Stoughton Cooley was its editor. Post and Cooley are both gone. Mrs. Robinson was the one of that group that could be depended on for a frontal attack upon the enemy positions. She was a staunch supporter of Griffes (Luke North), who gave his life to the Cause beset by both the might of Landlordism and the littleness of single taxers. The "unification" of which Mrs. Robinson speaks is that which results from seeing clearly the truth we profess. Things equal to the same thing are equal to each other. Once economic truth is clearly seen, unification is certain; for the truth is single and all who accept it must, of necessity agree.—L.D.B.)

A. J. Samis Writes Again, And Again Betrays His Lack Of Understanding Of Things Economic And His Marxian Obsession

In The Forum, page (Corrected) 2930 and in No Taxes, page 373, is the reply given by the editor of this paper to the comment of A. J. Samis relative to the attitude of this paper toward the Utilities.

Samis had assumed that the reason the Pacific Gas and Electric Company is interested in this paper is that it enjoys the confusion caused by the paper in "speaking disparagingly" of public ownership.

In his reply the editor said that Samis reveals his own lack of understanding of the land question by this failure to see that the immensity of the Utilities' interest in the wages and interest funds makes them potential allies of the Georgists; and by his failure to see that the Utilities are fighting with their backs to the wall against the oppression of landlordism and need the help of the Georgists; and that the wise strategy is to make an ally of the Utilities, rather than join with the landlords in destroying them. In this reply an attempt was made to show that the Utilities have everyhing to gain and nothing to lose by joining hands with the Georgists—for otherwise they are doomed to defeat and to the status of hewers of wood and drawers of water for the House of Crusoe. The editor also attempted to show Samis that the Georgists have nothing to lose and everything to gain by making friends of the Utilities.

Samis has replied to that reply. He says:

Because I wrote to The Forum recently 'joshing' you for accepting an ad from the Pacific Gas and Electric Company . . . . you proceed for the 'steenth time to chase me out of the Georgist party—and I for the 'steenth time do hereby run back in again . . .

. . . . you will have just to excuse Henry George and me for being so 'thoughtless' as to be unable to see things the way you do . . . .

. . . . I fully concur with your denunciation of the racket of making our public utilities mere packing horses to carry tax burdens for our dearly beloved ground hogs . . . .

. . . Indeed, I will go you one better and say that the taxing of privately-owned utilities is all hooey, too; because all such taxes . . . . are piled on the backs of the poor . . . .

. . . . I agree with you, Mr. Beckwith, that the settling of the land question would automatically settle many of our other problems, **if we could only get to the land question, but with the aforesaid public enemies in the way, you just try to get at it!**

(Here follows the charge that the P. G. & E. leaves large sums on deposit with the banks of the state to influence them and that other corporations control the press to maintain the conspiracy of silence with respect to the land question.)

But be of good cheer, it might be worse. We hold

within our own hands the key to speedy action. If we will but stop Chambers of Commerce and others from sticking their fists into our publicly-owned utilities' treasuries and swiping their surplus to finance charities and the hundred and one other schemes and projects that clever enemies of public ownership are forever proposing to deplete the utilities' funds and instead turn these surplusses back to the patrons in the form of reduced rates, we can put their competitors, the privately-owned utilities, out of business in double-quick order. They are over-capitalized clear to their ears and their fixed charges are out of all proportion to their physical assets and to their legitimate earning power and they would promptly blow up and bust if we forced them to meet the competition of the properly financed publicly-owned utilities whose treasuries have not been systematically rifled.

It seems to me very desirable to take these over and other practical methods of clearing away the debris that is now cluttering up the landscape and thus pave the way for trying out some of the land taxation theories that you and I believe in and which we know will turn this up-side-down world right side up.

Yours truly,

A. J. SAMIS

Samis, himself, it seems, is hopeless. Nevertheless these articles are serviceable in clearing up a matter that is in sad need of clarification.

The more of these letters Samis writes, the easier it is to prove that he only imagines that he understands the land question and that his method of procedure is illogical and doomed to defeat.

Just as people in the olden time were ignorant of the laws of infection and contagion and explained epidemics on the theory of the evil eye, so today men are ignorant of the laws of economics and explain economic ills upon the theory of the evil eye. Samis thinks that our ills are, at least largely, caused by the Utilities; and just as the witch-hunters of the past burned witches, so Samis would anihilate the Utilities. Samis is an economic witch hunter.

He is quite hopeless. He has the Socialist mind and cannot think logically; but while there is no chance that he can be saved to society and made a safe counsellor in these matters, these articles are worth while. His letters serve as horrible examples of the wrong way of looking at these problems.

For example, he now says that he was only "joshing" in that first letter; and then he writes a second letter to prove that he meant every word of it—and more.

And he says that he agrees with this paper in denouncing the use of the utilities as a source of revenue; and then he outlines in detail his own plan for **enriching landowners by means of low utility rates made possible by public ownership.**

Samis lacks the comprehension of economics that would enable him to see that this is a distinction without a difference.

If he understood the land question he would know that no one can enjoy the low utility rates made possible by public ownership unless he were in the community supplying this low-priced service; and that no one could be in such a community without either buying or renting land there, and that in either case the landowners would charge for access to these low rates all they would be worth in the market.

What the community saved in utility rates it would pay landlords as increased rent, so the landlords would be enriched at the expense of the landless.

If the utilities are run for revenue, their earnings save the landlords a corresponding amount in taxes; if they are run at cost with the purpose of making the rates as low as possible the low rates become an added location advantage and rent is raised proportionately.

It's a case of heads, the landed class wins; and tails, the landless lose.

What would it profit a people to adopt the Samis plan and pay that much more in rent? The trouble with Samis is that he does not understand the land question; he only imagines that he believes in Henry George — he does not even know what George taught.

Since it is necessary to warn the reader that men like Samis are untrustworthy in matters economic and dangerous counsellors where an understanding of economics is necessary, it is kind and considerate of Samis to write these letters to prove that this is true.

WHAT IS PRACTICAL?

Samis says he would take the "practical" course of putting the utilities out of business as a preliminary to solving the land question; but stealing from the utilities theft, according to the view of this paper.

Samis is mistaken in imagining that the editor of this paper is interested in putting over "some of the land tax theories" in which Samis believes. The editor is a No Taxer; he does not believe in taxes of any kind or degree, on anything or any one—not even on land and landowners. What he demands is that the public service shall **never, under any circumstances, be sold to any one for less than the market rental rate.**

Nor does the editor believe that it is either nice or necessary to put any one out of busines or destroy any investments in order to put over a scientific utility plan.

The editor of this paper believes in the sanctity of human rights and that, if a man is to be secure in his personal rights, he must first be made secure in his property rights.

Therefore the editor defends the rights of property as a preliminary to the defense of human rights.

He defends the right of the Utilities to their own, as he would wish the Utilities to defend his property rights.

The editor seeks to unite all who are interested in either the wage or interest funds in a common defense of those funds.

Therefore the editor solicits the assistance of the Utilities in the defense of those funds, explaining frankly to them that the success of this defense requires the denial of all private claims to land value—whether that be in the form of land titles or franchise privileges. This is necessary that we may have the revenue we need when we abolish all taxation.

The rising tide of public ownership shows that the landed class has decided to call in the utility permits. The Utilities are fighting a hopeless battle.

They must choose whether they will join the Georgists and save their wages and interest, or be swallowed up by the landlords and lose all.

The Utilities must soon choose between their franchises on the one hand and their wages and interest on the other; for franchises are permits to do business in certain locations, and are not only to be had only on the terms of those who own the land there but they are also subject to withdrawal by these owners whenever it suits their purposes to withdraw them. And when the landowners decide to take over the business of a utility, there is nothing the utility can do about it.

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A WORD TO THE WISE

Of all those whose interests are at stake in this matter, Utility employees have the most to lose by a mistake in judgment.

1. Upon the decision of this issue depends the question whether they are to continue in the service of concerns that operate upon business principles, or are to find themselves on the public payroll and mere cogs in a political machine.

2. Upon this issue depends the question whether they are to be permitted to hold positions on their merit and to win promotions on their merit, or are to be at the mercy of a political lottery.

3. Upon this issue depends the question whether the salaries of the Utility employees and executives are to be fixed upon the basis of service rendered and with the purpose of building up a loyal and efficient personnel, or whether the salaries are to be fixed with the purpose of silencing as much as possible the protests of taxpayers distressed by what seems to them official extravagance.

4. Upon this issue depends the question whether they are to be looked upon by the public as beneficiaries of the political "plum tree" and are to be fair game for every lodge, church, club, and civic committee and subject to be held up on sight and shaken down for the benefit of whatever project on which resourceful people may choose to put the label of Sweet Charity or of Public Welfare.

WHAT THE GEORGISTS OFFER

Here is what the Georgists offer the employees of the Utilities who now find themselves threatened by public ownership and other manifestations of Communism:

First, the Georgists assure these people that they do not care the snap of their finger whether or not the Utilities are taken over by the public. They are not insisting upon public ownership.

Second, the Georgists do insist that, if the Utilities are taken over by the public, the service shall be rendered the public without fees or charges of any kind—upon the same principle that elevator service is supplied in office buildings and financed the same way; namely out of rent. **This would greatly simply the work of the Utilities and leave those engaged in such service free to be service specialists. Incidentally, it would extend the service so greatly that there would be employment for many more people.**

Third, the Georgists have Nature's own cure for machine politics and assure these people that, under the Georgist system, the Utility employees would not be embarrassed by politics. By collecting the rent instead of taxes all men would be limited to wages and interest. This would make it impossible for any one to obtain wealth except by the corresponding investment of labor or capital—that is, none could thrive at the expense of another. There would be no temptation to play politics; there would be no need for a political machine—and no one willing to finance one.

Fourth, Georgists offer the Utility people Nature's own cure for low wages and for the annoyances now suffered by those who, because they are on the public payroll, are considered to be fair targets for every solicitor of funds. The adoption of the Georgist system completely **reverses the public psychology with respect to public salaries and with respect to the public employees' right to their own.**

This reversal of public psychology would not only do away with the stingy attitude now so common, but it **would cause the public to favor high salaries for public employees and to interest itself in raising the salary scale to the highest possible level.**

To understand why this would be it is necessary to understand why the present stingy attitude prevails.

Suppose a vacant corner renting for an annual rental of, let us say.....$1,200

If the advantages available to the occupant of that site are actually worth $1,200 per year, then it is costing the public (public and private enterprise included) $1,200 to maintain the conditions which fix the rent at $1,200.

If, now, the taxes on that corner are only..... 480

The public is losing..... $720

This loss of $720 must be made up by levying a stock assessment upon the citizens, that is by taxation. The people called upon to pay this tax (including the tenant of that corner, who has already paid that bill once) are resentful because of this levy.

But, not seeing clearly that the difficulty arises from the failure of the officials to demand that the holder of that lot—the seller of that $1,200 worth of public service, turn in the $1,200, the taxpayers harass the employees.

But when the rent is collected instead of taxes all this will be changed. In the first place, there will then be no taxes, hence there will be no taxpayers to complain.

Further, as men expect to pay their rent and consider it none of their business, no one would care how much of that maney might be paid the public employees in wages and salaries.

And, more important yet, as the business men and Labor generally would know that well-paid employees make good customers, all would rejoice with the employees—not only consenting to a high wage scale, but actually helping to raise the scale.

British West Africa "A Happy People"

In two articles in the **Manchester Guardian** (7th and 8th Januarp) Mr. Charles Roden Buxton has given an interesting account of a recent visit to West Africa. He contrasts the prosperity and contentment of the people with the conditions in East and South Africa.

"This happy people, this prosperous peasant economy, this underlying contentedness in spite of repeated wars in quite recent years—this marvelous Civil Service, whose mind and heart can e devoted wholly to the people's welfare without the pull of conflicting 'White' interests—why are such things so little known in our African dependencies elsewhere? For I could not doubt that the sum of human happiness was far greater here than in Kenya—incomparably greater than in South Africa.

"The smiling faces, the women pouring in with their own produce on their heads to the busy little markets which are to be seen wherever the tiniest group of houses is gathered together; the superior quality of the houses which I visited; the gay gatherings of the people when I was 'received' by chiefs and councillors—all helped to remind me of the difference.

"True, there was much lamenting over the slump in the export of palm oil; but I could see no signs of impoverishment, nor dil the statistics reveal any decline of public health or of population. The people, it seemed, could still live tolerably, at any rate, on their little patches of land.

"Can it be, I asked myself, that these people in West Africa are so superior in social development and intelligence as to justify such a striking difference in our way of treating them I could not see it.

"I concluded that it was unnecessary to seek for far-fetched reasons; the explanation lies on the surface. It is to be found in the land question. East and South Africa contain large areas which are habitable by White people; consequently, large areas were taken from the native population, a large proportion of whom have become labourers or squatters, removed from their own tribes and their own homes, and a drifting mass of landless people. In West Africa, on the other hand, where White settlement was not possible, the economic activities of the White immigrants have always consisted mainly in trade.

"I found it much easier to sympathize with the activities of the trader than with those of the settler. Even the attacks on the great Lever combine, whose local firm is the United Africa Company and which is charged with threatening a monopoly, left me entirely cold. The traders are out for profits, naturallp enough,

but their primary interest is that the population shall be prosperous; whereas the primary interest of settlers is that labour shall be cheap.

"Labour conditions in West Africa are directly affected by the land system. Everyone could go back to the land if he chose; if he does not go back to the land, or stay on it, it must be because he finds some conditions which are preferable. Consequently, wages in the Gold Coast mines are two and a half times those in th Kenya goldfield."

In a letter to the **Manchester Guardian** (11th January), Col. Josiah C. Wedgwood, M.P., explained how the Nigerian land system came into existence.

"Twenty-six pears afo our Colonial Office, acting on the advice of a small departmental committee of which I was a member, established the land-tenure system of Northern Nigeria on Henry George lines. Each person, cultivator or trader, holds his land of the State with security of tenure at a revisable rent based on land value alone. This has been modified slightly since by officials who were not so Simon-pure single-taxers, but remains the fundamental land law of that happy country. Major Ormsby-Gore has since embodied it as far as was possible in Tanganyika, but failed to do so in Northern Rhodesia."

FROM OUR READERS

"Dear Mr. Beckwith: Enclosed please find check for $2.50 for subscription to The Forum. I don't see how I could get along without your paper. Everything stops when it comes, until I get it read. With every copy I marvel that yon can find time to produce so much splendid writing. Long may you be able to keep it up."—MALCOLM MACKAY, Covina, California.

"Dear Mr. Beckwith: I have long regarded 'The Story of My Dictatorship' as the very best propaganda document and I am mighty well pleased with your revision. It is more than excellent. It is superb. I am saving all the copies of No Taxes with your revised chapters and hope you will soon issue it in book form. That is why I want another Iowa merchant who was greatly impressed with your chain store argument." copy of No. 58. I gave mine to a-

The Taxation Ramp; How It Started; How It Grew

By F. A. Wilmer

Oliver Cromwell and his associate villains in the Commonwealth Parliament introduced the first tax by an excise duty on beer, followed by taxes on cider, wine, spirits, tobacco, sugar, etc.

One of the "Protector's" ministers said they would have gone further at that time, but they deemed it prudent to proceed "little by little."

Today it would be difficult to find anything that is not taxed; from a gas-lighter to a motor car, an entertainment to a factory, "little by little" became leaps and bounds. So that when they got going this is how it gref:

Year	Poor Rates and local taxes £	Governm't. Taxes £
1688	160,000	1,300,000
1776	1,496,000	8,000,000
1789	2,250,000	16,000,000
*1833	6,700,000	52,000,000
*1933	200,000,000	800,000,000

*One hundred years of the "progress of poverty."

Lord Snowden And The "New Deal"

(From Land and Liberty, London)

The general tone of Lord Snowden's examination is sympathetic. . .

Lord Snowden points out that every one of Mr. Lloyd George's schemes "will require the acquisition of land by the State or Local Authorities." Out of £200 millions a year to be spent on public works he estimates that the landowners would get from £30 to £50 millions, and he points out that "past and present experience has shown that when land is required for any public purpose the community is bled white by the land system."

The remedy suggested by Lord Snowden is that "when land is needed for public purposes it should be paid for at the capitalized value of the annual rateable value, or on the basis of assessment for Schedule A of the Income Tax with, say, 10 per cent for compulsory acquisition." It is a land purchase suggestion that has been made from time to time but we cannot imagine the House of Commons passing any scheme of the kind, to say nothing of the House of Lords. It would work in a haphazard and uncertain manner. Land which is entirely unused is not assessed for either rates or income tax, and if such land were taken the price according to this formula would be nothing, however valuable the land was. Other land will be compensated at a fairly high value, because it is not necessarily the case that all land required for public works schemes is unused: street widening and slum clearance are examples. It means confiscation in one case and compensation in another.

"You Can No Fire Me, Boss!"

Inspector to SERA foreman, supervising a gang of ditch diggers in the streets of San Diego: "Do you see that fellow over there? Why is he not working? He is resting, most of the time on his shovel."

Foreman: "Hey, Joe! You are not working. Want to get fired?"

Joe. "You no can fire me, Boss. Me got seven kids."

Foreman, confidentially to the Inspector: "He's right. I cannot fire men from this job."—THE BROOM, San Diego.

What Is Public Property?

"What labour did not produce, i.e. **Land.** We must all have the use of the earth so that we can share it on equal terms. All land not being equally valuable we can pool the value created by the public, this is Rent, and share the fund known as Economic Rent (not to be confused with house rent) which, being created by the people as a whole by their presence, needs and activities, rightfully belongs to the public and is the right and natural source of public revenue. This cource, like a large part of our national resources, remains practically untapped. It is sufficient to defray the entire cost of necessary and desirable public services without any taxes whatever, either local or national. Local authorities would be able to share the bulk of the rent on a "per capita" basis."—F. A. WILMER.

THE ABC OF ECONOMIC SECURITY

Certain questions are asked so often that it seems wise to keep the answers standing.

Human Nature. The plan proposed in these columns calls for no change in human nature. Even if it were possible to change that, it is not necessary; for **human nature has no more to do with economics than it has with mathematics, or physics, or any other natural science.** The distinctive thing about this paper is that it teaches economics as a science as exact as any science.

A Familiar Principle. The principle underlying the proposal of this paper is very simple and very generally understood. It is the principle which governs simple partnerships. If a man knows how to keep the books for Smith and for Jones and for the Smith & Jones Garage, so that he knows that items of personal character incurred by either of the partners must be charged to his personal account and that items of business expense should be charged to the firm, he knows enough of economics to handle an empire. In this case the partners are Labor and Capital, and the business is that of the Public. Labor puts in all the work and should have all the wages; Capital puts in all the capital and should have all the interest; the public looks after public conditions and should have all the rent.

Who Is To Own The Land? It is NOT proposed that the government shall own all the land. All that is demanded is that every one holding land shall pay the public the full value of all service rendered at that location—as this is registered in the rental value of the land held.

Relief for Farmers. This plan does NOT put a heavier burden on the farmers; for it would exempt from taxation all improvements IN the land, as well as all improvements on the land. This would exempt from taxation all such labor values as leveling, ditching, fencing, fertilization, growing crops, etc., now included in the value of the land. It would lay the heavy taxes where the high land values are, **which is in the cities.**

Rent Necessarily Sufficient. Those who fear the rent would not be sufficient are undoubtedly thinking not of the rent, but of what is paid in taxes on land value. The rent is something quite different. That is what it is worth to live in the community and it includes various amounts as payment for the advantages afforded by the theaters, churches, markets, the presence of professional talent, and many other things not maintained at public expense. All this rent would be collected into the public treasury in addition to that accruing by reason of schools, parks, streets, highways, etc. As the whole is greater than any of its parts, it is clear that the rent collected would be more than enough to maintain the services in the public list.

Rental Value vs. Sales Value. Sale value is determined by capitalizing what is left of the rent after the payment of the taxes. The lower the tax, the greater the net rent and the higher the sales value. Assume two lots in different cities, each renting for $1000 per year, unimproved; assume the taxes on one case $280, and in the other $520. The net rent in one case is $720 and in the other $480. These sums are 6% per year on $12,000 and $8,000, respectively, which are therefore the selling prices of these lots

Effect of Public Ownership. If both cities had municipal ownership and raised all their revenue that way and so had no taxes, each lot would sell for $16,666; and if both towns went Georgist and collected the rent instead of taxes, neither lot would sell at all—although each continued to rent as before for $1,000.

How It Will Be Put Over. The Georgist plan will be put over the same way the multiplication tables were, and the same way the rule for measuring wall paper and carpet was put over. That is to say, once the people understand it and see its value, they will insist on following this plan. All that is needed is understanding; for those who would be benefitted by the adoption of this plan vastly outnumber those who would be restricted by it. All who depend on, or mainly on, wages and (or) interest would be benefitted, for the wages and interest funds would be tax-exempt, as the rent would be collected instead of taxes. This would unite all workingmen, merchants, manufacturers, bankers, brokers, agents, and all professional men, as well as all farmers, gardeners and horticulturists whose labor values in such improvements as fencing, leveling, ditching, fertilizing, etc., when added to the value of their buildings, equipment, livestock, furniture, etc., is greater than their unimproved (or raw) land value.

Enforcement. People who fear that, because the tax laws are not enforced now, they would not be enforced under the Georgist system forget that now the assessor pries into our private business and we protect ourselves by more or less falsehood and so, living in glass houses ourselves, we fear to register any complaint against those who are defrauding the community of taxes. But, under the Georgist plan, there would be no taxes, hence no prying into private affairs, and so no temptation to lie to the assessor

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All the assessor would need to know is the rental value of the land held and that he could find out (if he did not already know it) without asking us. People would then no longer fear to help the assessor. On the other hand, their natural selfishness would make them eager to get as much in the way of paving, park or school advantages in their part of town as possible, so that they would all be eager to have the public revenues as large as possible. For that reason, they would be selfishly interested in seeing that the tax collector got every cent possible. In addition to that the payment of the rent would be considered to be the payment for the public service received, so that one's pride in his credit record would tend to make one careful to pay a proper amount. Then, too, jealousy would tend to make us careful to see that our neighbors paid their proper share. And, finally, the assessors would want to be re-elected; so they would be careful to get every dollar, knowing as they would win more public favor by collecting all the rent from each landholder than they could by favoring a few of them—since it would be impossible to conceal this favoritism, if they were guilty of it.

What I would do. The editor is often asked what he would do, if he were president—whether there is anything that the president can do that would save us. There is one thing that could be done; and if the editor were president, he would do it, beginning today. He would go on the air for fifteen minutes every evening, beginning with instruction to enable each citizen to classify himself with respect to the three economic funds, which are wages, interest and rent. After he had explained how each one may know whether is is dependent upon (or mainly dependent upon) wages, or interest, or rent, he would show the people how to know whether a given policy—any policy— would help or hurt the fund in which they are interested. When this had been done, he would take up, one at a time, any questions that might be sent in and answer one of these each evening, announcing each evening what question would be answered the next evening. The people would do the rest! There are not landlords enough in the world to stop the people, once they see the trick by which they are robbed and how to protect themselves!

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Republican Party Is Becoming The Party Of The Constitution

Roosevelt Reaping The Whirlwind! The Further He Moves To The Left, The Further He Must Go Left.

The open break between Franklin Roosevelt and the National Chamber of Commerce is a most significant development.

It is, in many ways, the most encouraging thing that has happened in years.

This break means that, at last, the business world is waking up to the fact that here is an issue that cannot be evaded and that cannot be straddled.

More than that, here is, so far as business men are concerned, an issue of life or death.

This country cannot exist half Socialist and half free.

Either we shall follow the lead of Franklin Roosevelt and move further and further to the left; or we shall rally to the leadersip of business men and move back to the right and preserve our liberties.

We cannot stand still. If we do nothing we drift; and if we drift, we are going deeper and deeper into the mire of Socialism.

This is not an issue upon which we can compromise.

DISTURBING ALTERNATIVES

The President cannot stand still. He dare not drift.

Either there are natural laws of economics, or there are not. He has staked his administration upon the supposition that there are no such laws. That means that puny man must take charge of the situation and make things go the way they should. He dare not drift, because, once he commits himself to the proposition that man disposes (because God is incompetent) then he must keep a firm grip on the situation to see that his own administrative coterie does the disposing. Roosevelt dare not weaken.

On the other hand, the business world is faced with a desperate alternative; for it must surrender control to the politicians and theorists with whom Roosevelt has surrounded himself and accept without protest whatever fate they bring upon the country, or they must do what they can to save the country from that fate.

GREAT OPPORTUNITY AND GREAT RESONSIBILITY FOR THE REPUBLICANS

Never before has such grave responsibility rested upon any group as now rests upon the Republican leaders.

Consider the choice that lays before the voter!

They may follow Roosevelt—now forced by his break with the National Chamber of Commerce to move still further to the left. Whether or not Roosevelt realizes it, he is now committed to the Moscow program. He has no alternative; for if he is to stand up against Big Business he must have the support of Organized Labor, and to get that he must make every advance in the direction of the Dictatorship of the Proletariat.

This would be true, even if the contest were restricted to Roosevelt and the Big Business candidate (whoever he is to be); but the contest is not so restricted.

The thing that makes it necessary for Roosevelt to go more and more to the left is the fact that Huey Long and Father Coughlin are bidding against him for the support of the Proletariat. Roosevelt must out-bid them to win; and he can't do that, except by moving further to the left than they do.

Whether Roosevelt is driven to raise the red flag of Karl Marx or whether he chooses the Swatiska of Adolph Hitler makes no difference so far as the coming election is concerned. Whatever his method, he must out-bid both Coughlin and Long in his proposals to throttle the independence of business.

THE DESPERATE PLIGHT OF THE BUSINESS WORLD

With the President raking their positions with a withering fire from the White House and Huey Long and Father Couglin sniping at them from the hustings, the country's business men are in a trying position.

The natural thing for the Business World to do is to look to the Republicans for help.

But, so far, there is no encouragement in that direction.

So far the Republicans seem not to realize what has happened; they seem not to know that this is no longer a **matter of politics. Rather is it a matter of economics.**

If they attack this problem along political lines, the Republicans are beaten before they start; for to win they must be more communistic than Roosevelt or Coughlin or Long.

The rivalry between Roosevelt, Long and Coughlin will

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force Roosevelt (or any one who displaces him at the head of the ticket) to go farther on the road to Communism than any Old Party candidate has yet gone.

The only chance of the Republicans is to move far to the right.

Even if they were willing to do so, they cannot out-bid their Democrats in going Left.

They must stand for individualism as against the Dictotorship of the Unwashed.

That means that they must not offer pensions or bonuses or government aid or public ownership, or self-help cooperatives or any other Marxian lure for the unwary.

The Republicans cannot out-bid the Roosevelt-Long-Coughlin leaders that way. Their only hope is to be different.

HOW DIFFERENT THEY CAN BE!

Roosevelt dare not appeal to the Constitution!

Neither can Long or Coughlin!

Roosevelt is proceeding in violation of the Constitution and Long and Coughlin are vying with him in similar denials of constitutional rights.

Neither Long nor Coughlin nor Roosevelt dare refer to the Declaration of Independence.

The Republicans can appeal to both these old landmarks of Americanism!

The Republicans have become the defenders of the Constitution.

And the Republicans have become the party of Liberty.

Long and Coughlin and Roosevelt all believe in planned economics—meaning that puny man must step in and do what God the Creator (or what have you) neglected to do for us—or is incompetent to do.

The Republicans are the only ones who can make any reference to the God of the inscription, "In God we trust", that our forefathers had inscribed upon our coins.

The Republicans are the only ones who can take with them into this campaign the Declaration of Independence and the Constitution and the Bible; because they are the **only ones who have any fixed principle, any straight-edge or plumb line by which to test their program.**

Roosevelt is a confessed experimenter and Long and Coughlin are attempting to out-bid him as guessers.

Long, Coughlin and Roosevelt are emotional and appeal to the emotions; the are mushy and sentimental.

There is a chance for the Republicans to propose as an alternative program a program based upon reason, not sentiment; upon knowledge not guesses; upon science, not momentary expediency.

THE OPEN SESAME

Here is the magic formula that would unlock to the Republicans the doors of this coming campaign:

1. Recognize that there are but three ways of obtaining wealth, either in business, by the tricks of politics or by the wiles of statecraft and that they are to get it as—

Wages, or as
Interest, or as
Rent (pure rent, or ground rent).

2. That, as the policies of Roosevelt and likewise the policies advocated by Long and Coughlin throw an ever-increasing burden upon the wage and interest funds, the only way the Republicans can contest successfully for the votes of wage-earners and interest-takers is to take an opposite course and champion the wage AND interest funds and to defend them against the raids of Roosevelt and the proposed raids of Long and Coughlin.

3. That those who live on (or mainly on) wages and interest vastly out-number those who live on, or mainly on, rent (meaning the return on LAND value, sometimes called ground rent).

4. That Roosevelt and Long and Coughlin are destined to be constantly embarrassed by controversies caused by efforts of rival groups in the wage and interest camp to shift from themselves to others the myriad taxes they impose upon them.

5. That by championing these two groups and defending them both against these taxes, the Republicans can unite in a solid phalanx of Republican voters all laborers, all merchants, all manufacturers, all bankers, all brokers, all salesmen, all agents, all professional men, teachers, preachers, editors, all publishers, all the salaried men in public or private life, all clerks, stenographers, janitors, gardners, trucksters, chaufeurs, railroad men, domestics, hunters, fishermen, soldiers, sailors, bee men, cattle men, fancy stock men, dirt farmers, dairymen, orchardists, etc.

6. Once an election is put over on these lines, the victory will be permanent, there would never be another contest—the party winning on that program would not have any organized opposition; for there would not be opponents enough to effect a organization!

Are the Republicans bright enough to see this opportunity?

So far they have given no indication that they are.

What Is Holding Back The Single Tax Movement?

An Open Letter to Mr. Joseph Dana Miller, Editor of "Land and Freedom," New York

By EMIL O. JORGENSEN

Mr. Joseph Dana Miller,
Editor "Land and Freedom,"
150 Nassau Street,
New York City, N. Y.
Dear Mr. Miller:

About four years ago, as you will doubtless remember. I wrote a small book entitled **The Road to Better Business—and Plentiful Employment.** I wrote this book for two reasons. In the first place I wanted an analyze the industrial situation, if I could, in a simpler way than had yet been done—wanted to point out the fundamental cause of our economic problems in a manner that could be more easily understood by the common man. In the second place I wished to do everything I could to shorten the path to what you and I know is the only true solution of these problems—namely, the single tax on land values.

In writing the above book, however, I underestimated very greatly one factor. This was the depth to which the idea that "rent is not a part of price" was lodged in the minds of a few but influential people. I knew before I commenced to write, of course, that I was going to tread on controversial ground. I knew that for a long time we had been taught that "rent is not included in the price of commodities," but I did not dream that this fallacy was inbeded in the minds of some Georgists as deeply as it is or that it would cause them deliberately to condemn any Single Tax book which took the contrary position.

No sooner, however, had my **Road to Better Business** been published, and it was seen that I had built my analysis upon the principle that rent **is** a part of price, than attacks upon it began. The public was warned repeatedly not only by the privileged interests but by many Georgists that here was a book to be avoided. In your **Land and Freedom** of September-October, 1931, for instance, after a seven-column review by Oscar H. Geiger, the late Director of the Henry George School of Social Science, you state editorially:

EMIL JORGENSEN'S "ROAD TO BETTER BUSINESS"

"We regret that Mr. Jorgensen's recent book should have presented such a vulnerable target for the critical ability of so expert an economist as Oscar H. Geiger, who in this number of **Land and Freedom** (see Book Reviews) lays bare the fundamental errors of the work. Stoughton Cooley in the August issue of **Tax Facts** also levels a lance against Mr. Jorgensen and does it with great effect.

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"The columns of **Land and Freedom** are open to Mr. Jorgensen for a reply, though we do hope that he will see that he has been a victim of an error which, as Mr. Cooley says, has 'trapped many an unwary economist'."

Such is the tenor of much of the publicity which, down to the present time, has been spread over the world—the great Georgist paper **Land and Liberty** in England, for example, in its issue of July-August, 1932, joining the chorus with these words:

"In his book, **The Road to Better Business—and Plentiful Employment,** Mr. Emil O. Jorgensen has challenged one of the accepted tenets of Political Economy, namely, that rent or land value has no effect upon price—that rent does not enter into the price of goods . . . . The idea that rent enters into price is, of course, a proved fallacy, but Mr. Jorgensen is to be congratulated on bringing out some excellent answers to his contrary opinion.

"These answers have appeared in **Land and Freedom,** September-October, 1931, July-August, 1932, by Oscar H. Geiger, Lecturer to the Henry George School of Social Science, recently instituted in New York City; by Mr. Edwin I. S. Harding, in **Land and Freedom,** March-April, 1932, and by Mr. Wooldridge in the May, 1932, **Standard,** Sydney.

* * *

"It is an accepted tenet of political economy that it is price that determines rent and not rent price. Rent is a mere transference of wealth. In the domain of ethics rent is tribute, a deduction from the produce of labour and capital that under private property in land robs the community as a whole for the benefit of the few. To say that price fixes rent and that rent is included in price is to reason in a circle."

I do not mean to infer, of course, that all spokesmen of the Single Tax movement have disagreed with the position I have taken. On the contrary, many of them have been very much in agreement with it. The Honorable Sir George Fowlds, President of the Auckland University College in Auckland and former Minister of Education in New Zealand, for instance, wrote me under date of August 21, 1931:

"In **The Road to Better Business** you have produced a great book—one of the greatest since **Progress and Poverty** and **Natural Taxation** were given to the world . . . . For the hard-headed business man who really wants to know the cause of the world's troubles, you have put the case so clearly that he who runs must see and understand, and your demonstration of the futility of all other proposed remedies is so clear and convincing that even fools should understand it."

In the same vein L. D. Beckwith, the editor of **No Taxes,** published in Stockton, California (issue of April 11, 1932), states editorially:

IS RENT A PART OF PRICE?

"Jorgensen's stirring book, **The Road to Better Business—and Plentiful Employment** recently was given a splendid review by Tiffany of the **Topeka Capital Times,** who concludes with this: 'Read this review—all of it—again! Better still, read the book. Then think a long time before committing yourself for or against. And think! Don't just rehearse old prejudices.'

"The thesis of Jorgensen's book is that no one can deal with a factory or any other institution unless he can get to it and he cannot get to it except by arrangement with the titleholders controlling the neighboring sites, WHO TAKE IN RENT ALL THE BENEFITS OF PROGRESS IN THE FACTORY, THUS KEEPING PRICES FROM COMING DOWN AS THEY SHOULD.

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"Emil O. Jorgensen has made a valuable contribution to this discussion [of rent and price]. But he has not escaped criticism; indeed, his book has been severely criticized, even by some who are looked upon as the ablest leaders of the Georgist movement."

I do not want to labor you with quotations. But the words of Mr. W. Davies, President of the Henry George League of New South Wales, Australia, may possibly be of interest. In a ten-column review of **The Road to Better Business—and Plentiful Employment** published in the April and May, 1932, issues of **The Standard** in Sydney, he states:

"Mr. Jorgensen, in the above book, has given us in the space of 88 pages more facts, figures and food for thought than is contained in a library of conventional economic writings. Mr. Jorgensen's style is clear, crisp, conversational, and free of all academic abstruseness. There is no difficulty in following the clear cut logic of his premises, nor in following him to his equally clear conclusions.

"Mr. Jorgensen opens his book with the common question of the day. He asks, 'What, in heaven's name, is ailing business? Why are industries stagnant, factories closed, mills shut down, freight cars idle, and millions of workers unemployed?'

"This profound problem, which baffles statesmen, confuses so many economists, strains the loyalty of law-abiding citizens, and leads the workless and hungry to the verge of rebellion, is made by Mr. Jorgensen an easily understood problem solvable by an easily understood remedy.

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"It is, in my opinion, one of the most effective Single Tax propaganda books yet written. Everyone who reads it is a potential convert to our philosophy. It makes a wonderful introduction to the study of Georgian economics."

I submit these quotations, Mr. Miller, just to show you how widely the Georgists of the world are divided with regard to the fundamental principle upon which my work is based—namely, the principle that "rent enters into the price of goods." While you and other exponents of the Single Tax movement who believe this principle is **incorrect** are inadvertly aiding the monopoly interests and doing what you can to destroy confidence in the book, other leaders of the movement who are convinced the principle is **right**—leaders of equal prominence and standing as yourself—these leaders publicly declare it to be "a remarkable contribution to the cause" and "one of the most effective Single Tax propaganda books yet written"!

OUR RIGHTS AND DUTIES

Now far be it from me, Mr. Miller, to censure you or any one else for publicly criticizing my book. It is your right—indeed, it is your solemn duty—to do so if you believe it contains any serious economic errors. It is your solemn duty, I say, to criticize it publicly—and severely—if you honestly think it contains any fundamental errors, even though, in making this criticism, you line up, as you have done, on the side of the "vested interests"! For it is only by straight thinking and correct understanding that the momentous problems which now face society will ever be solved. Without this straight thinking and correct understanding the future is hopeless. You are, therefore, not to be reproved but commended for holding my **Road to Better Business—and Plentiful Employment** up to the view of the public and loudly calling attention to its "fundamental errors".

But the same responsibility which rests upon you, Mr. Miller, rests upon me. It is not only my right but my sacred duty to point out to a distressed world what I firmly believe to be economic truth on the one hand and where, on the other hand, you and other Georgists are in serious error. Particularly is it my duty to do this when I know that the result will be to hasten the adoption of that remedy for the economic ills of mankind which we both agree is the only true one—namely, the single tax on land values.

You may say, of course, that "the Single Tax is now making headway—slowly." This is, indeed, a comforting thought but evidence to the contrary is too abundant and too glaring to be ignored. The unpalatable truth is that the Single Tax movement is not making headway but is actually receding! In **No Taxes** of June 12, 1933, for example, the editor, Mr. L. D. Beckwith, frankly says:

"It is thirty-five years since Henry George died and today Georgists are publicly taunted with being fewer in number than when George was alive, and not infrequently men who rise to speak for his principles are twitted with being ghostly reminders of a movement that died years ago."

In the same manner, Frank Cordorov at the last Henry George meeting in Chicago (see your **Land and Freedom,** November-December, 1934) candidly said:

"Unless we start making converts to our cause, and start very quickly, we can look forward to the gradual attrition of our movement, and to the relegation of the philosophy of Henry George to the dust-covered dullness of seminary study. Unlese we do this at once we can look forward to the Single Tax becoming within twenty years merely a subject for research workers to comment upon as an oddity of the 19th Century."

Now, why should all this be? Why should an idea upon the adoption of which the very safety of civilization depends—an idea which was dimly conceived by the French Physiocrats almost two hundred years ago, which was soundly developed and scattered over the civilized world by Adam Smith in 1776 and which during the last half century has been raised aloft and carried forward with the zeal of a new crusade by Henry George and his disciples—why should this great and transcendently important idea, instead of being universally adopted by the people, now be on the decline?

WHERE THE DIFFICULTY LIES

In my opinion, Mr. Miller, this is due, not to the fact that the people are mentally incompetent to perceive the Single Tax, as is sometimes said, but to the fact that they are being