

Single Tax Lectures
(Complete)

5150

The Future—What can we do about it

In this title we are of course, assuming that there is going to be a future: we are also assuming that ~~this~~ ^{it} will require our attention; ^{On that you are assuming} that there will be (or that there is) something for us to do about it.

In a real sense there is of course no future and no past. Humanity lives in the ^{present} ~~present~~. Our Events do happen, have happened and probably will continue to happen. We are ~~to~~ fairly well informed as to the things that have ~~happened~~ ^{happened}. Can we in any considerable measure ~~apprehend~~ ^{apprehend} what ~~may happen~~ ^{is still to come}?

It has been said that coming events cast their shadow before ~~the~~. It has also been said that past events leave their track behind ~~them~~. I wonder whether if we ^{study} ~~study~~ these shadows and ~~the~~ tracks we can foresee what is ~~to be~~ ^{yet to be}. But what are these ~~shadows~~ ^{shadows} and these tracks ^{other than} ~~the present~~ in which we find ourselves? The today that was yesterday is largely responsible for the today we are in, and today is largely responsible

~~Ex J. J. Andrews~~

As quoted by Ex J. J. Andrews in the Circuit Court
Boston and incorporated into the Congressional Record
by US Senator Walsh ~~and~~ 4% of the ~~country~~
population of the U.S. own and control 80% of the
country's wealth and receive 80% of the country's
income.

Would anyone say that this 4% of
the population produces 80% of the country's wealth
and receive 80% of the country's income? If not, then this 4% of the population
must be receiving wealth that others are producing.

~~Also~~ If 4% of the population receive 80% of the
country's income then ~~therefore~~ 96% of the population
are receiving only 20% of the country's income and ~~this~~
as this 20% ~~rep~~ of income represent all large salaries
and all large income in the country except, say, that
of the 4%, what can be left for the country's laborers,
the country's real producers? Some idea might be
had in the fact that according to a US Govt report
of 1930 incomes the ~~25%~~ poorest 25% of the
population received only 4% of the total income
~~and this income all labor~~

Now if 96% of the population receive only 20%
of what they produce they cannot buy back
their own product and what chance the poorer
25% of the population have of buying back their own
product need not even be mentioned ~~again~~. If the
poor can buy back their own product the poor

~~the vision of a world of peace and justice~~
be broken, the vision of a world of destruction even to
Cartier, then bid fair to avenge me.

We have seen that wealth, although produced
by the many - made by all who labor or render
service for what they receive - yet finds its way
~~in few hands~~, into the possession of the few. And
the concentration of wealth into few and fewer hands
is increasing **CHAPTER V** progressively. The few
must become richer and fewer and the many
poorer and their poverty deeper. Professor

Gardner Means **GEORGE AND SOCIALISM** of Columbia University
has seen this coming and has given us some very
interesting statistics concerning it. He predicts
that with the concentration of wealth continuing as
it has been progressing, all the wealth of the
country in a half century will be in the hands
of six corporate interests.

Thus the future looks ominous, we face
it ~~with forebodings~~ with forebodings.
It seems as though the stream of life is carrying
us on a turbulent tide ~~out to the sea~~ out to the sea.

~~Must it be?~~ Must it be? Is it inevitable? Is there no
hope or cure? Cannot the chain of evil
circumstances, the vicious circle of destruction even
be torn asunder?

~~The answer lies in the hands of the few~~
The answer lies in the hands of the few

pression. We cannot look to the Commander ~~of~~ ^{of} ~~the~~ ^{the} ~~body~~ ^{body} the exhortation of pious leaders: those whose vision saw truth and whose words taught justice ~~and~~ have been cast aside by those who profess to follow them. We cannot depend upon our sources of learning, ~~for~~ ^{for} ~~the~~ ^{the} ~~power~~ ^{power} that control them are, regretably, the beneficence of the untoward circumstances that must be eradicated before men are free.

Where, then, can we look, and what are we
to do if we would change a forbidding ~~future~~
~~into a welcoming future?~~ future into a welcoming
one? (8)

~~for its part in~~ Rent - for its part in
production while labor receives a return - wages
for its part in production. Thus the land
owner need not be a producer and yet
receive part of the wealth produced for permitting
his land to be used. Of this more all it
would be had enough but it is not all.

Private ownership of land enables land owners to hold their land out of use for speculation. This artificially raises the price of land which means the landowner receives an artificially increased price or rent for his land and therefore an artificially increased share of the wealth produced.

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 our sources of learning ~~from~~! The forces
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in his land. The larger the landowners
share the smaller the share of the produce.
Nor is this all, nor is it the worst. ~~As~~
~~As~~ As all land is owned ~~and the produce~~
~~placed to the credit of the landowner~~
~~on property owned by the landowner~~
~~the landowners~~ by so few,
the many (94% of the population) must accept
such terms as it pleases landowners to make.
Mineral, Oil deposits, Railroad rights of way,
Waterpower ~~sites~~ sites, and large ~~reservations~~
Industrial Association as well as House
Owners and Tenants on land all must pay the
landowner first. Bonds and First Mortgages
are a first lien on all property and represent
primarily ~~the~~ land and natural resources.

It is not merely the 13 Billions of annual
land rent that landowners receive ^{directly} ~~as their~~
share of the annual means produced, ^{that counts} but the
nearly five times 13 Billion, ~~by way~~
^{Rent and interest} for interest on Bonds and Mortgages ~~that~~
that have their bases fundamentally and
securely rooted in the land ^{land monopoly} or are made possible by
60 Billion dollars absorbed by land out of ^{total} earnings of about 80 Billions ^{and the}
~~that~~ Thus is the point at which the

without the owning of a piece of the land. Without any connection between the production and the distribution of the product. 90% of the population get over 20 Billion dollars.

chain of evil circumstances. The vicious
circle of destructive events ~~are~~ ^{are} welded ~~together~~
until this is the point at which they must
be broken if the future is to be an
improvement on the present, or ~~if~~ ^{if} indeed,
if it is not to be a complete catastrophe.

Perhaps we are not interested in the future; but
let me remind you that tomorrow is the future, that
the future is always just ahead of us and that it
will contain for us whatever we in the present
put into it. It is not given to any man to see
clearly all that the future holds. It is ~~given to~~
~~take part~~ however given him to take part in
today's formulation of the future. If what we
do today is right, if it is in accordance with
the laws that govern existence, we can rest assured
that insofar as we have done our part thoroughly
and well the future will be good. The future
does not take care of itself. There is no itself.
It is always ourselves. It is what we do
today that blesses or confounds us tomorrow.

We have seen that the greater part of the
wealth of the country ~~and part of the~~ ^{is}

~~the past, and a portion of the present, is~~
~~the result of the same process~~
~~the result of the same process~~

~~virtue of the fact that the land is absorbed~~ is absorbed by the owners of land merely by virtue of that ownership. - That they need not produce any part of the wealth, nor assist in its production, nor render any service in return for it. That they need only let or lease or sell their land to those who do produce wealth and that ^{it is} this process that enriches the few and impoverishes the many.

What are we going to do about it? - ?
Are we going to do anything about it?
That will depend on the stuff we're made of.
Our topic tonight is - The Future; Can we do anything about it, and the purpose of this then is to say we can.

According to ^{the} ideals of democracy every man owns himself. The natural deduction from this is that he owns whatever he makes, whatever he produces. Thus all ^{wealth} that labor ~~produces~~ belongs to the labor that produces it. It cannot in right or justice be taken away from the producer.

Whether it is an individual or a community, the principle does not change. Wealth is the product of the individual and belongs to the individual. The Rent of Land is the product of the community and belongs to the community. ~~It should be~~ It should be taken by the community to pay all

[Faint handwritten signature]

[illegible]

~~215~~
~~950 Union St~~
~~W. H. H. H. H.~~
~~W. H. H. H. H.~~

The Single Tax, as its name implies is one tax, to the exclusion of all other taxes. It is supposed to be a tax on land values, but as it implies the collection of the full annual rent of land, it is not a tax at all but ~~an~~ ^{for its use} is analogous to the government renting the land to users and collecting the full economic rent of land.

~~I have already said that when the collecting of economic rent will be to the exclusion of all other taxes and the imposition therefore implies the abolition of all taxation~~

As this rent of land is to be taken ^{Single Tax} to defray all public expenditures, ~~and as a~~ ^{Single Tax} proponents believe that ~~it is~~ the rent of land is sufficient to meet all the legitimate costs of government no other ~~to~~ form of taxes will be necessary and ~~all other taxation is~~ it is intended that all other taxation ~~is to~~ be abolished.

If it were not for the implications involved in this form of governmental collection of money - and the

social benefits to be derived therefrom,
I could say that I have thus already
~~explained~~ told what the Seignior Tax is,
but I ~~do~~ believe it important to say
a few words about what ~~it~~ ^{the Seignior Tax} would
do.

If the rent of land had to be paid
in lieu of ~~land~~ ^{other} taxation on industry
and thrift, no land that had a value
could be held out of use. All valuable
land would tend into use. Land can
be used only by the employment of labor,
and with all land that has a value
(meaning all land for which there is a
demand) tending into use, labor would
soon find itself in great demand.

With labor in demand, wages ^{would} ~~would~~ be
high; with more land in use production
^{would} ~~would~~ be enhanced and the cost of
products cheapened. With wages
increased and the comparative cost of
living cheapened, the condition of the
labor ^{would} ~~would~~ be ^{greatly} ~~enormously~~ improved.

Poverty among the working classes, and industrial insecurity among the employing classes, are both due to general unemployment of labor. Under the Single Tax system there can be no unemployment and therefore no poverty and no depression.

Not only ~~will~~ ^{would} the Single Tax put an end to unemployment, poverty and hard times, but it ~~will~~ ^{would} raise the standard of living to such a level that no parents ~~will~~ ^{would} need to send their children to work and ~~will~~ ^{all would} be able to give ~~their children~~ ^{them} an education, and this ~~will~~ ^{would} ~~for~~ ^{eventually} give us a more enlightened and cultured race.

Nor is this all; ~~the~~ ^{the great} demand for labor and the high wages that the Single Tax would bring about would create such a condition of prosperity that ~~the~~ marriage would be the rule instead of the exception; and for it is, ~~the~~ ^{and in the main} ~~the~~ ^{has} ~~been~~ ^{the} economic stress that

Now is this all. Economic stress has always been a bar to early marriages and the ~~controlling~~ ^{underlying} cause of unhappiness in ~~all~~ ^{most} marriages. The real and permanent prosperity that would prevail under the Single Tax would make early and happy marriages the rule instead of the exception.

Much more than this can be said about the favorable effects of the Single Tax, but I have time now only to indicate the reason why such an apparently simple thing as a change in the incidents of taxation should promise such a radical change in the condition of humanity.

Everything we ~~get~~ ^{use} ~~are~~ ^{use} in this world to satisfy our material needs and wants comes from the ~~land~~ ^{earth}. All food, shelter and clothing, all the things we use for life and living, come from the ~~land~~ ^{earth}. We must produce them from the land. To the extent, then, that mankind has access to the land to that

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extent can they supply their needs
and their desires ~~to the~~ To the extent
that man is kept from the land or to
the extent that he must ~~part~~ ^{give up} with the
greater part of his product in return for
~~the~~ the mere right to remain on earth
and produce the things he needs, to that
extent is mankind enslaved to those
who own the earth's surface.

And this enslavement is ~~as~~ ^{as} effective
~~under~~ and much more easily managed
under our system of private ownership
of land than it was under Slavery,
Serfdom, Vassalage or ~~Slavery~~ outright
Slavery.

The Single Tax will free the land
to ~~all producers~~ ^{all producers} ~~to use it~~ ^{to use it} whether they
be farmers or miners, merchants or
manufacturers, builders or improvers;
whether it be land in the country or land in
the city, all the land will be free ~~for~~
for use upon the payment of its rent.

Thus Free Land will make Free Men
and it is only as man is free that he

Can freely and fully express himself.

All mankind may be divided into producers, dependants and thieves. ~~For~~ if we are not, or do not mean to be in either of the two latter classes, we must be producers; and everyone who ~~does~~ does anything that earns ^{himself} ~~the~~ a living, ~~and~~ everyone who renders some service in return for what ^{he} ~~they~~ receives, is a producer.

Under the Single Tax the world will be free for producers, and as they will not have to part with any of their product for the mere right to live ^{and} ~~produce~~ on earth, ^{as they do now}, ~~both~~ ^{produce and} ~~and~~ producers, they will keep the full value of their product.

~~There will be no~~

~~No one will work, no one will~~

~~be robbed~~. Poverty and all ~~the~~ the social evils, ~~to~~ which are its concomitants, will have been eliminated. Contentment and Happiness ^{will be the} ~~will be the~~ ^{result of} ~~will be the~~ Misery and Insecurity.

Miss Blanche Silverman

1970 Washington Ave Brown Nyc

In the little talk I recently gave expressing it to be my belief that the Single Tax is the way out of our depression, and the ~~the~~ way to real & permanent prosperity and ~~happiness~~ social welfare and happiness, I expressed not only ^{my} belief but a conviction. ~~It is because of this~~

It is because of this that I come before you now with a plea that you, too, look into the matter of Social welfare and ascertain what it is that is undermining our social structure and plunging mankind into poverty, ~~poverty~~ ~~misery~~ and misery ~~and~~ on the one hand while creating an idle rich and predatory class on the other hand.

It has been said that in spite of our inventive genius, our powers of production our accumulations of wealth ~~at~~ and all the things that spell might, and that should spell strength, the foundations of our civilization are crumbling and that the doom that overtaken ~~Egypt, Babylon~~ Greece and Rome already ~~threatens~~ threatens us and that, in the direction we are headed now, ~~so~~ we have not much further, or much longer, to go.

Isn't it strange that this should be so? Isn't it strange that a Civilization that has so

much to offer as this one has; that with all ~~our~~ ^{its} productive power and ~~its~~ ^{its} mediums of exchange, with all ~~our~~ ^{its} institutions of learning ~~and~~ ^{its} culture; ~~and~~ ~~and~~ ~~and~~ ^{its} great expanse and ~~yet~~ ~~the~~ ~~avenues~~ ~~of~~ immediate communication, should be so helpless and so hopeless in the face of such threatened disaster?

Here we have a world ^{fertile and so} productive that it seems literally overflowing with all the things mankind needs and wants and yet the more of these things we produce the less of them most people have!

What is wrong with the world, or is it with the people that ~~are~~ ^{are} in the world?

I believe there is one place where they know the answer. One place where they tell you and teach you. ~~It~~ ^{It} A place where you need not only ^{and learn} listen, but where you can ask questions and discuss your own opinions. Where your opinions are treated kindly ~~to~~ and your errors and misconceptions used to lead you to see the truth through your own powers of reasoning. ~~I believe~~ But truth is all they seem to see

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interested in. There is no propaganda
of any kind nor is there an attempt to
induce anyone to accept anything that does
not appeal to one's ^{own} reason.

That place is the New York School
of Social Science and it is a school of social
science in a very real and very true sense.

They teach fundamental economics and
social philosophy as a real science not
as the pseudo science ^{as} that ^{which} passes for ^{the science of} economics
in our ~~the~~ colleges and universities.

I do not only recommend, I sincerely
urge you ^{to} find out something yourselves about
this school. Many of their classes are
attended by teachers in the New York City
grades and high schools seeking alternate
credits, although there are many who take
the courses for their high cultural value
and among these the school numbers several
who ^{accompany} have the ~~B.S.~~ ~~B.A.~~ M.A. M.S. and Ph.D. degrees.

There are two free sessions each week,
that on Friday evening being a free forum for the
public, ^{which is addressed by different speakers each week,} and that on Saturday afternoon being
a free class and young folks discussion group
led by the director of the school himself.

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It is my hope and aim some day to take
a complete course at this school; in the
meantime I am willing to ~~take~~^{accompany} any who
wish to attend the forums or young folks
discussion group. If it must be a choice
I recommend the Saturday afternoon free
class and young folks discussion group, because
it has the personal attention of ^{the} ~~the~~ director

Miss Blanche Silverman

1970 Washington Ave

Bronx N.Y. City

Dear Miss Sil

I am glad to know the draft was of some
service to you. I hope your talk goes over big.
~~I shall be~~

Enclosed is a short draft for what I
believe might be considered a persuasion
speech. Perhaps you can find something
useful in it, too.

Sincerely Yours

Human Rights and Governmental Duties.

Considerations of right and wrong enter into every relation of life. This is just as true of the collective affairs of men as it is of their personal affairs; it is especially true of the affairs of government for on these, more than on any other consideration, depends the welfare of all.

No organization can properly function and no structure long endure, whose foundations are not securely built upon principles that are eternally right. If governments are to be right they must be founded on right principles.

What is right and what is wrong thus becomes a matter of vital interest to all of us, and the purpose of this inquiry shall be to find what is right and what is wrong in government.

The Declaration of Independence declares "We hold these truths to be self-evident; that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness. That to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed."

Obviously, in holding that "all men are created equal" the Declaration of Independence did not mean equal in size or strength or ability, but equal in their right to live, equal in their right to be free and equal in that right to secure happiness.

Equal rights of all human beings implies the equal obligation of all to respect the equal rights of each, and that is why governments are instituted to secure these rights.

It must be borne in mind that individual rights do not arise in government. Individuals are prior to government and their rights inhere in them by reason of their very existence.

People do not exist for government, ^{are} not the creatures of government. Governments are created by people and do exist for people. Whatever rights governments have are the rights delegated to them by the individuals governed.

These principles are the foundation upon which all ethical considerations

of government must be based; there must always remain the tests of what is right and what is wrong in government. Without these fundamental principles justice cannot prevail.

Man has his existence on Earth. He is of the Earth, and must remain on ~~the~~ Earth, and it is from the Earth that he gets his living. The Earth and all its fruits are the bounty of the Creator, not to a chosen few, but to all alike. But while the Earth brings forth its fruits in abundance, man must work. The Earth produces the things that man wants at the places where he wants them only in response to man's labor. Therefore to produce what he needs and wants man must have access to the land.

All men have equal rights, and all have equal rights to the use of the land. No man or any combination of men, has a right to deny anyone access to the land, for this is the first and paramount right of every man. The Earth is the birthright of all mankind and all have an equal right to its use.

As all men have equal rights, each is entitled to all that his labor produces, and no one has a right to deprive him of his product; even the government has no right to take in taxation, nor under any other pretext, any part of that the labor of the individual has produced. Nor has any other individual the right to take from the producer any part of his product in return for permitting him to use the land, for the land belongs equally to all men and no man has a right to sell to another nor to withhold from another the privilege of using the surface of the earth. No man has any right to withhold, excepting for his own use, any part of the surface of the earth.

The right of access to the earth, the right to use land to produce all that he needs, and the right to keep all that he produces, are the fundamental rights of every man.

The laborer having produced the product, or having rendered service in return for it, has a right to keep all that his labor has made, or to exchange his product for the products of other laborers, or to sell it, for the product of his labor is his and he has a right to do with it as he wishes.

Thus it is seen that in production it is established the right of man-

ership. Every man has a right to possess, or own, what he produces or what he obtains by purchase or exchange directly or through any number of exchanges or over any period of time, from another who has produced it. Rightful ownership is the possession of a labor product ~~in~~^{by} the hands of the producer, or that is acquired by the possessor by purchase or exchange from the producer.

No man has a right to sell, or to rent, or to lease, to others ^{himself} what he did not produce, or that he did not acquire by purchase or exchange from the producer. No man therefore has a right to sell ^{to} ~~or~~ land to others, for no man has produced land nor acquired it by purchase or exchange from the Maker of land. The earth is not a commodity nor a product of labor and cannot rightfully become the object of purchase and sale, nor the private property of any one. The earth belongs to all alike and must be preserved for the use of all under such equitable arrangements as will give no man an unfair or unjust advantage over his fellowmen.

These are the fundamental rights of man and it is the paramount duty of government to secure them and to make them effective.

The rights of government are those that are acquired in the exercise of its duties in protecting individual rights and in performing those communal services that individuals cannot perform for themselves, such for instance as the building of roadways, the maintenance of water supply, the protection of person and property, the administration of justice etc., and the collecting and expending of the public funds for these and similar purposes.

These communities are entities in themselves, for they have and perform duties, they render services and they exercise rights. Like individuals, who by their labor produce products and thus create values that become want and are willing to pay for, so communities by their very presence make living more attractive, and by the services they render to the people create values that individuals want and are willing to pay for. The values that individuals create are the values of the labor products that ~~they~~th produce. The value that community creates is found in

are no communities, and the larger in number of people, and the more productive, a community is, the greater are its land values.

The value of commodities (labor products) do not rise as communities become larger and more productive. In fact the reverse is true. As communities become greater in population and the facilities for production become greater, the cost of production becomes less. It always costs more to produce a commodity, or any labor product, in a sparsely settled community than it does in a thickly settled community, all other things being equal. But land values are always higher in thickly settled communities and lower in sparsely settled communities, other things also being equal.

It is land value only that increases with the growth and productivity of the community and land value only that falls with the decrease in size and activity of the community. It is therefore clear that as commodity values or labor values are individual values because they are made by individuals, so land values are community values because they are made by the community.

If all commodity values created by the labor of the individual belong to the individual because he has made them, then by that same token all land values belong to the entire community because the community creates them. It creates them by the very fact of its existence; for men are willing to pay more for the use of land where there are communities than where there are none, and are willing to pay more for the use of land where communities are larger and more thickly populated, than in smaller or more sparsely populated sections.

Communities also create land values by the services now current rendered to the people; by the comfort it provides, by the ease of accessibility, and the facilities for exchange of services and products, that it creates, by the order it keeps, by the safety of person and property that it guarantees and by the justice it administers. All of which make life and living easier and more attractive, and all ^{of} which are the common and governmental advantages expressed in land values and for which men are willing to pay.

Land value is the result of the fertility of the land or the location of the land; not what individual labor makes it worth, but what it is worth itself whether or not labor is being applied to it. The value of land is due to the natural fertility of the land or to the presence and activities of the community, and expresses itself in the differing values of the different sites of land.

To illustrate; A person with a given expenditure of labor can on one site of land earn \$100--while on another site of land the same person with the same expenditure of labor can earn \$200.--As the producer in each case expended the same amount of labor then clearly it was not his labor or any effort on his part ^a ~~that~~ produced the additional \$100. earning. It was either the natural fertility of the soil (which is the nature of the land and therefore not a product, or the result of labor) or it was the presence and the advantages that the community gave to the land by providing accessibility and exchange facilities and rendering the services and the protection of government in that locality, or both the fertility and the community, that produced that additional \$100. value.

The community in a very real and definite sense then, can be seen to be the actual creator of land value, and it follows that land values belong to the community and that they should be taken by the community to meet the expenditures of government.

If no one has a right to deprive the individual of the commodity, or labor ~~at~~ values he has produced, because he has produced them, then no one has a right to deprive the community of the community or land value it has produced, because the community has produced it.

That the individual producer belongs to the individual. That the community producer belongs to the community. But the community is the people--all the people--and it is the value that the people as a whole are to go back to them as a whole, then each individual again receives his share of that value. He receives it in the advantages that the community gives him and in the services that the government renders to him, and all of which ^{then} cost him no additional labor or effort. If however land values go to enrich the few, through our own ignorance of individual rights and governmental duties, have become the land owners, and thus

the owners of the Earth, then the people are deprived of the entire land values which they have created and are also robbed by the government in taxation for all the expenditures of government--City, State and National.

If the government collected the rent of land and used this fund to defray governmental expenditures there would be no need for taxation.

Land Value, as has been shown, is the value of land itself, and not the value of individual effort or labor. The value of the land depends on what the land itself can earn, on the value that it itself can produce, and that is the amount that people are willing to pay for it. This value or amount is expressed in the term rent (Economic Rent) the rent that the land will bring annually, and this annual rent of land is the basic value of land.

To illustrate: If with a given amount of labor a man can earn \$100.--on land far removed from the centre of population and where there is no land rent, and if with the same amount of labor he can earn \$150.--on land nearer the center of population, it will be found that the rent of such piece of land nearer to the center of population is \$50.--

If a piece of land still nearer to the center of population were taken and on which with the same amount of labor the man could earn \$200.--the rent of such land would be \$100.--namely, the difference between what the man's labor could earn on land that had no rental value and what he could earn with the same effort on land that had a rental value.

Thus it will be seen that the additional earning capacity of land that has a rental value is due to the natural fertility of the land itself, or to the advantages that the community gives to it and not to anything that the individual does and that it is this natural fertility and these communal advantages that men are willing to pay for, and that give rise to the rent of land.

Men are willing to pay the rent of land with because of the advantages it brings them, and because they acquire these advantages without any additional labor on their part. The rent of land is the amount that producers can earn on such land, over and above what they can earn on no-rent land with the same effort.

Thus it is not labor, but the greater fertility of the soil and the advantages of the site, or land, created by the presence of the community and by its activities, that produce the additional earnings, and thus it is that these additional earnings accrue to land and are expressed in the annual rent of land, and form the basic value of land.

The rent of land, then, is the amount that expresses the value of the presence of the community and of the services that the government renders to the people, and it always is sufficient to pay for all the legitimate expenditures of government. Being created by the people as a whole, and thus belonging to the people as a whole, it must be taken by government to pay for all government costs. It should not be permitted to go, as it does now, to the comparatively few individuals known as landlords and who, because of this unfair and unjust advantage, have become the lords of the land--indeed the lords and masters of the people.

If the entire rent of land were collected by the government and used to pay for the expenditures of government, all taxes could be abolished. The government could have enough (and much more than it has now) to do all the things that the community needed. With taxes removed, industry would be relieved of all its burden, and the people would be free to produce and exchange and consume commodities without fear of individual interference or governmental robbery.

If the entire rent of land were collected by the government, and used to pay the expenditures of government, and all taxes were abolished, leaving all buildings, machinery, implements and improvements on land, all industry thrifty and enterprising, all wages, salaries, incomes and every product of labor and intellect entirely exempt from taxation, land and the natural resources of the earth could be opened up to the use of all men and no man could hold ^{them} ~~it~~ out of the land away from those who needed ^{them} ~~it~~. The earth could be free for the use of all men as it is intended that it should be. Then everybody who wanted to use land could do so without first buying the land. They could use it by merely paying to the government the annual rent for its use. Which all owners and occupants of land are paying now, only that now the rent goes into the pockets of the landlords instead of into the public treasury where it belongs, and there, if it went, every body

producers and consumers alike) could be realized of all taxation.

If this were done industry would thrive, production would increase, labor would be in great demand, and there would be no unemployment; wages and all earnings would increase until the laborer, the producer, received the full value of his product; there would be no exploitation whatever of labor; all prosperity would appear as the morning sun and dispel the stagnant disease-breeding and crime producing fog of poverty, want and the fear of want and depression and insecurity. No one would be poor and no one would be immensely rich.

Immense riches are built up only by depriving producers of their products without rendering equal service in return and this is possible only when land is not free to the use of all alike and when the few who own the Earth ^{Can} ~~and~~ compel all others to pay for the right to produce and to live on earth.

Men cannot be free unless the land is free. The land is not free as long as the annual rent of land finds its way into the pockets of those few private individuals--the land owners--(less than ten per cent of the population of the world) who now possess it. The rent of land is the product and the property of the people--all the people--and must be returned to the people.

All men are born equal, all have equal rights to life, liberty, and the pursuit of happiness. No man can live without land. The Earth belongs to all alike and all men have an equal right to use the land. These are fundamental human rights. It is the duty of government to secure them. If government is to endure it must be just, it must guarantee liberty and equality to all.

Henry George has said that "liberty means justice and justice is the Natural Law!"

Oscar H. George

100



could not just have met the demand. What
then caused ~~the~~ reduction in the buying power of
the people?

Labor and Capital produce everything;
the land is not a factor which produces anything
by itself. It is a human-made factor. But while
labor and capital produce everything, they must
produce it on and out of land. Labor and
Capital without land would be helpless. ~~Land~~
Land without labor and capital ~~would be~~ ^{is} useless.
~~Capital~~ and labor produce all we need (everything
that human beings need and want) out of the
land. Land ^{unaided by labor} does not produce ~~anything~~ ^{wealth}.
Land is a passive factor in production.
Land is not a part of labor and capital. It is
private property of the landowner, and he gets
a part of all they produce for merely
the permission to give them to employ themselves.
This relationship of land to labor and capital is
important and it is important that it be clearly
understood if we are to find the underlying
cause of much of the economic maladjustment
in our social structure that is being brought
so vividly.

There are many labor laws in the United States that include

ever if it is not, you admit you have the right
of purchase and ownership in the fact of the 40%
and you are not at all sure that 10% of
the population of the U.S. are the 10% of
the population who own the land. I am not
at all sure that the 10% of the population
who own the land are the 10% of the population
who own the land. I am not at all sure that
the 10% of the population who own the land
are the 10% of the population who own the land.

In view of the fact that less than 10% of the
population own all the land in the country and
with the knowledge of the forces that we have seen
draw wealth to the land, does it require the
services of a mathematician to understand what
is the ~~force~~ ^{force} that directs all that wealth into
the possession of so small a percentage of the
people?

Now, if 50% of all production goes to 10% of
the population, then only 40% of the production
remains to be divided among 90% of the population.

That means that 40% of the population who
produce the wealth of the country get only 10%
of the wealth of the country. I am not at all
sure that the 10% of the population who own the
land are the 10% of the population who own the
land.

(which are the products of labor and capital) on the other. (10)

When you tax commodities (buildings or any evidence of human labor) you invariably tend to increase the price of that form of property, you therefore tend to decrease its consumption. And to that extent you put a burden upon industry and make for unemployment.

When you tax land values you tend to discourage holding land idle; you tend to turn it into use and thus you tend to increase the productivity of land. It appears that the tax on land values.

When you force land into use, as a tax on land values does, you do two things. First you employ labor and capital, land cannot be put to use without the employment of labor and capital. Thus you create a demand for labor and capital and it is only when labor and capital are in demand that they can command wages and interest.

Second, when you force land into use and employ labor and capital you create more products and it is out of these products that wages and interest will be paid; indeed their additional product is the wages and interest.

What beauty can the soul express
~~type body~~ as set to work as a child in the
 mines or fields and kept at a steady grind
 to keep body and soul together while life
 lasts?

What goodness? "Love can the soul express
 that is haunted from its earliest memories
 until its separation from the sickly and
 distorted body that it has, by the
 consuming cares of poverty, disease and
 the fear of losing even the little that it has."
 What wisdom do you expect of the soul
 that receives little or no education, and the
 little that it does receive of the very poorest
 quality? Let us not forget that the
 average man in education is not over
 12 years old!

What expression of love is provided in a
 condition where every man sees in his fellowman
 the possibility of a competitor for his job,
 his service, his customer, his livelihood
 and where the outstanding need of the woman
 is to secure a man as a meat ticket?

What expression of Justice can you expect (4)
under conditions where Injustice is universal?
What Truth where only error prevails, what
Honor when Honor means only loss and when
the reverse is profitable?

To express the qualities, all of which are
attributes of the Soul. The Soul must
have Time. Time to think, Time to Study,
Time to Rest and Play, Time to Travel and to
see things, Time to meet its fellow souls, Time
to listen to learn and to speak. It must
have time to develop.

in the world has improved upon. It
manhood, for even among which is the
maintenance of life.

Nature is not niggardly! She is
extravagantly lavish in providing sustenance
for the life of man. We have but
stretch out our arms, or scratch the
surface of the Earth, to find ~~all~~ in
abundance all we can possibly want.

An average of two hours labor a day
under normal and just conditions, it
has been calculated, would more than give
mankind all that they have today.

Why then do men and women labor
so hard and so long and why do they
get so little in return for their labor?

There are a few who have both
material goods and plenty of time; indeed
it is a strange coincidence that those
who have most of the material goods
have also the most time to enjoy them.

Does it not seem strange to you

that those who have the most time ^{to} for ~~themselves~~ their own amusements (and who therefore render little or no service to their fellowmen) should have the most worldly goods?

Whatever the reason for this circumstance may be, is it not obvious that while there are some who get without producing, there must be others who produce without getting?

85% of the Civilized population of the World are poor; that is they must keep on working and producing or be immediately without food and ^{without} shelter; All of them must render more service and produce more values than they receive.

95% of the Civilized population of the World must pay tribute ~~for~~ for the mere right to remain on the Earth.

In polite language we call it Ground Rent, but it is tribute (perhaps legal tribute) nevertheless, and it amounts to one half of all we produce; so other nations and peoples have again

as much, at least, as we now ⑦
have if we did not have to pay it,
and all we get in return for this
is the privilege to stay on Earth
and keep on working and ^{continue to} give up
over half of all we produce to those
~~the~~ who own the Earth.

5% of the Civilized population
of the World own all the Civilized
portion of the Earth. As landowners,
they render no service whatever
for the money they get (unless you
call it a service to grant ~~permission~~
to people who pay Rent ~~the~~ permission
to stay on Earth)

Among this 5% of the World's
Landowners all the Real wealth and
leisure is to be found

Does it not occur to you that
there is some relationship ^{of cause and effect} between
these few ~~Rich~~ Rich and these
many Industrious & Slaving Poor?

and do you not see that so long
as some who do not produce can
compel those who do produce to
part with half of their product
without repaying service or wealth in exchange
~~the producers are sustained~~
the producers are sustained
to exactly that extent?

In this case it is ~~the~~ the Civilized
5%, or the conditions that produce
them, that sustains the Enlightened?
95%

These are the conditions we are living
under! and so long as part of the
Earth's Population, no matter what
its number or what its proportion, owns
all the Earth's Surface and exact
tribute from the rest for the
mere privilege of living on Earth, so long
will you have Poverty, Misery, Vice,
Crime and Ravages.

⑨

The Soul of Man is Man, for all
Men are slaves, and if Man is engaged
all of his time during all of his life
working to merely keep life in his body,
what time or what ability has
his soul (be it ever so anxious) for
higher expression — and do you
wonder that under such conditions
even the desire ^{for higher expression} ~~often vanishes,~~
~~if it is not~~ is indeed
it ever ~~can~~ have birth?

Man is a creature of Conditions,
and so long as he permits conditions
to enslave him so long will he remain
a slave.

My purpose in coming here today
is to point the way to higher and
better things, to show you how the
conditions that at present enslave
man ~~and~~ prevent the free and
full expression of his soul can be

(10)

changed to bring eternal happiness
and freedom on Earth for all.

I submit the proposition that
The Earth was made by the Creator
of the Universe for the use of all men
for all time, not for a few men with
the privilege to exact tribute from
all others for the permission to live
and to remain on Earth.

And I submit the further proposition
that, as long as the Earth is not free
for the use of all men on a basis
of equal rights and equal opportunity,
Mankind cannot be free and Man's
soul must continue shackled.

This accepted, I mean to show you
the way to freedom.

Let us assume that the Creator
has as much wisdom and consideration
as an earthly father and intends that
we make the same equitable disposition
of our heritage from him as a wise
and considerate earthly father makes of
his bequest to his children, or a Court
of Justice would make if called upon to do so.

Assuming that the property is of a
heterogeneous nature (as ^{such} properties are
likely to be) ~~is~~ consisting, let us assume, of
buildings in various parts of the city,
some business buildings, some tenements in
the better, and some in the poorer sections,
and several smaller one and two
family dwelling houses. Now let us
assume there are ~~ten~~ parcels in all and
give children amongst whom to divide
them.

Five into ten goes two times,
~~as so I was told when very young,~~
and therefore it must be very simple;
give each child two parcels. Now
it's all there down there? I rather believe

it would then only begin; Why not
create an Estate of the whole, put it into
the hands of an Executor or Trustee or
Administrator whose duty it shall be to
Rent the buildings to the best advantage
obtainable, pay out of these rentals all
the expenses of up-keep and divide what
is left, equally among the children,
Simple, isn't it?

Is this not what the wise and
considerate Earthly father might be
expected to do?

Our Heritage is The Earth!

When I say our, I mean the 1,700,000,000
Souls that are here now; I mean
the Millions of Millions that have
already been here and gone, and I
also mean the Billions of Billions
that, presumably, are still to come.

The Earth is the Heritage of All These
and this has been proved ~~in history~~
~~has~~ and expressed through the Ages.

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3500 years ago they wrote into Leviticus
(XXV 23) "The land shall not be sold for ever:
for the land is mine; for ye are strangers
and sojourners with me?"

1000 years before Moses we find in the
Code of Hammurabi "He who worketh not
the land neither shall he enjoy the fruits
thereof"

And tablets have been unearthed recently
indicating that this question of who owns
the Earth and how it can be equitably
administered troubled our Ancestors
long before Hammurabi lived and ~~reigned~~
reigned nearly 5000 years ago

Not until the days of the Physiocrats
in France just prior to the French
Revolution did men really understand
the importance of this question. Turgot,
France's great finance Minister and his
fellow economists, then known as
physiocrats, saw clearly and boldly
stated their conception that The Earth
belonged to All Mankind and that

The tenure of land must be administered in the interest of all and with the idea of obtaining equitable use and possession for all. Turgot even saw that the method of obtaining equitable possession of the ~~the~~ Earth's surface for the use of all mankind is through Taxation but he was not clear as to the method.

The work of the Physiocrats and of the founders of our Republic which latter is perhaps best epitomised in the words of ~~the~~ the Declaration of Independence that "All Men are endowed with certain unalienable rights, among which are the right to life Liberty and the pursuit of Happiness" and in the words of Thomas Jefferson "The Land belongs in usufruct to the living; the dead have no right or domain over it"; The work of these men laid the foundation for Ricardo's discovery of the Natural Law of Rent and Mises which governs the relationship of man as a social being to the Land on which men live ~~the~~

and thus, no doubt, gave Patrick Edward Jones
his mission to write *The Theory of Human Progress*
in which he outlines the Ultimate Remedy,
and the steps by which he saw that it
could be reached, but omitting the actual
method of application.

This was supplied by Henry George
in 1879 in his *Speech-making with*
Progress and Poverty, outlining in detail the
process by which without injustice to
anyone but with Eternal Justice for all
the Earth may be restored to all mankind
for all time.

Just as the property left an Estate
for his children by the earthly father,
The Earth, like the buildings he left, has
a value. The value of the Earth

(or the land as we most generally refer to it),
arises out of the pressure of the population
in any particular place and the demand
on the part of the people for any particular
spot, and this value varies according
to the location and the adaptability for
any given purpose, just as the different

Kind of buildings the earthly father left. (16)
differed in value as their location and
adaptability to any particular use made
each parcel more or less desirable.

All that it is necessary to do then,
to concern for all men equally this Value
that attaches to the Earth's surface, or Land,
is to rent it out at the highest possible
rental and use the total so collected
to defray all governmental expenses
and, if there is any money left, use it
to make such improvements as will benefit
the entire community.

No other money of any kind will
be raised by the government for their
~~expenses~~ and the
sums so collected will be
enough to meet all normal expenses;
and all Taxes, other than this yearly
rental collected from the Value of the
Land, will then be cancelled.

This Tax on the Value of the Land, or the
Taking of the Full Yearly Rental Value of the Land,
instead of all other Taxes, is The Single Tax.

~~The effect of the introduction of the machine will be to force all valuable land into use; create an unlimited demand for labor of all kinds; and drag up to the absolute limit of the ~~labor~~ ~~market~~ value of the workers services; it will increase the number of dwelling houses and business ~~premises~~ ^{buildings} and no house rent; and it will increase all production ~~in~~ on farms in mines and in forest and so lower the cost of living.~~

The immediate effect of its introduction will be to force all valuable land into use; create an unlimited demand for labor of all kinds; and drag up to the absolute limit of the ~~labor~~ ~~market~~ value of the workers services; it will increase the number of dwelling houses and business ~~premises~~ ^{buildings} and no house rent; and it will increase all production ~~in~~ on farms in mines and in forest and so lower the cost of living.

Under these conditions the job will seek the worker, not, as ~~now~~ ^{now}, the worker seek the job. The laborer and his employer will ~~have~~ ^{be} the lower, and the abundance of labor (not by force or coercive measures, but by the mere fact of its scarcity in relation to the demand)

~~The laborer will be the lower, and the abundance of labor (not by force or coercive measures, but by the mere fact of its scarcity in relation to the demand)~~

It is now known that no worker is paid
more than the value of the ~~what the~~
products of the ~~laborer~~ ^{laborer} in the
value of his labor. I thought that
the laborer was paid only a small
of only a small amount, and an amount
a small amount, in the selling price.

The wages of labor are fixed by the
competition of buyers for labor, and
the price of all commodities is fixed
by the number of these articles obtainable
in relation to the demand for them.

All, therefore, that is necessary to
determine wages is to make joint
quantities and labor scarce; and
~~the~~ to ~~the~~ make the cost of
living and have only to make them
scarce. There are two products - one
produced in connection with demand,
and the other by increasing the demand
of building and business building we reduce
~~the cost~~ our cost.

19

All this, and much more, the Super
Tax will do.

By raising wages and reducing the
cost of living comparatively, the Super Tax
will abolish poverty; by abolishing
poverty it will abolish ignorance, crime,
vice and disease.

It will abolish all need of subservience
to ~~the~~ "higher ups", for the so-called
"higher ups" will seek out the erstwhile
"under dogs", having now great need
of them, and men will then stand
on a basis of equality.

Then, when economic conditions no longer
are a barrier to marriage, men and
women will express legitimately ~~the~~
and at an early age the urge that makes
for family life, and Beautiful Love
will take the place of Hideous Vice.

^{the women from everywhere}
Lombroso, tells us "All Crime is due
to Want and the Fear of Want."
Surgam Goudan Gofu the ~~most~~ greatest
criminals of all time, tell us that

20

11
Misery is due to ~~misery~~ Poverty, and
its attendant concomitants.

And what is the cause of that Arch-
Enemy of all good and beauty and truth —
Ignorance, but the Poverty that
prevents parents ^{from keeping} ~~to keep~~ their children
at school where they want them to be,
and compels them ~~to~~ to send them to work.

Men are not avaricious, and ~~when~~
will not work longer than is required
to satisfy their legitimate wants and the
wants of their families, and as under the
Single Tax this ~~will~~ will be done
in a small proportion of the time now
required to procure a mere existence,
men ^{then} will have time to think, time
to ~~learn~~ read, time to attend lectures
time to be with their families, other than
merely at meal-times; they will ^{then} have
time to grow in mind, and time to
develop ~~and improve~~ their souls.

~~The Immensity of Law~~

This is a Universe of Law. Everything in it is governed by Law. We call it Natural Law; and whether it is the Immensely Great that we view through our telescopes, or the minutely small that we observe through our microscopes; all is governed by this Natural Law.

The Earth rotates around its Axis giving us ~~the~~ Night and Day in ~~the~~ obedience to ~~the~~ Natural Law; it swings around the Sun once every 365 days giving us the seasons of the year, in response to Natural Law. All the planets and Suns and outlying Universes, that are now told exist, ~~are~~ act in obedience to Law.

Life Vegetation and Life upon the Earth ~~are~~ governed by Natural Law and the will being of Man whether in his individual life or in the life of the community, the state the Nation or Civilization itself is subject to Natural Law and the Law cannot be violated without the violator, be ~~he~~ it Man or Machine, paying the penalty of

such violation.

The fact that Land Value and only Land Value appears where Society appears, and that Land Value and Land Value only disappears when Society disappears, and that this phenomenon occurs everywhere and always in direct proportion to the movement and productivity of Society discloses to us the Natural Law that operates in the ~~relationship~~ ^{relationships} between Man ~~and the Earth~~ as a member of Society and the Earth as the source from which Man and Society derive their sustenance.

Land Values then are the fund created by Nature ~~for~~ to pay all communal expenses; Being created by the Community ^{the community} by reason of ~~the~~ ^{the community's} need, and therefore its demand for the land, the Land Values represent

They are now not so used but are by our system of private ownership of land, diverted into private pockets instead of into the common coffers.

and society is penalized by being 73
taxed instead on everything it produces
or consumes ~~and~~ add on every
effort that it makes.

Thus the Natural Law is violated,
and to those whose minds are free the
punishment is obvious; for just as
pains and aches and fevers ~~are~~ are the symptoms
that ^{the} Natural Law governing the individual
^{is being} has been violated, so are Poverty, Misery,
Disease, Vice, Crime and Ignorance the
symptoms ~~calling attention to the~~
~~violation of the~~ ^{upon} the Social Organism
calling attention to the violation of the
Natural Law that governs Social well-being.

~~The most important thing is to~~
~~show~~

Conditions as they now are do not
foster, but ~~do~~ impede the highest
expression of Man's Soul; and they
do not merely impede but stifle
the very Soul ~~itself~~ by ~~raising~~
~~hindering~~ and ~~making~~ impossible its

Development.

24

Private Ownership of Land
is the Basic Wrong
for

The Earth is the Birthright
of all Mankind.

The Single Tax is the Remedy.