

A PLAIN TALK ON TAXATION
by James R. Brown, President of Manhattan
Single Tax Club, 1860 Broadway, N. Y. City.

The following books may be obtained
from the

Robert Schalkenback Foundation,
11 Park Place, N. Y. C.

JOHN DEWEY ON HENRY GEORGE

ROAD TO PEACE
By CHARLES O'CONNOR HENNESSY

CAUSE OF BUSINESS DEPRESSION
By Henry George

LAND AND FREEDOM
An International Bi-Monthly Magazine of
Single Tax Progress published by
SINGLE TAX PUBLISHING CO.
at 150 Nassau Street, N. Y. C.

Pamphlets by John H. Scully may be ob-
tained at Manhattan Single Tax Club, 1860
Broadway, N. Y. C., or Schalkenback Founda-
tion Fund, 11 Park Place, N. Y. C.

*Thoughts
on Natural Law in
Civil Life*

NATURAL LAW BEING THE
LAW OF GOD

CIVIL THE LAW OF MAN

The Civil should not conflict with the
natural—but it does conflict and this is
the cause of the Economic injustice.



JOHN H. SCULLY

2860



INTRODUCTORY

These thoughts are based on the fundamentals of life or natural-law, not from the point of one person dealing with another but from the point of incorporated communities of peoples dealing with the individual. When Towns, Cities, States and Nations establish civil laws, these laws should not conflict with the natural. But they do conflict. The purpose of these thoughts are to designate the point of conflict, point out the bad effects as the result of these conflicts and to show what should be done in order to remove the unnatural economic condition and establish the natural. The reader should keep this point of view in mind.

John H. Scully.

THOUGHTS ON NATURAL LAW IN CIVIL LIFE

When God made a world like this and placed a human family in it, He gave us a perfect natural guide. Everything from the Natural side may be called the essential and from Man's side, the convenient. The essential side of life is something, which we must have, must do, never change and is not debateable. The convenient side of life is something we must use in order to obtain that, which we must have or must do, does change and is debateable.

De Laveleye said, "There is in human affairs, one order which is the best. That order is not always the one which exists but it is the one which should exist for the greatest good of Humanity—God knows and wills it, Man's duty it is to discover and establish it."

When God gave man life, he gave him means to sustain life. These are, the use of land, the power to labor, understanding and free will. The use of land, the power to labor, take care of the physical part of life. Free will and understanding take care of the administration of life.

Truth is the greatest word in our language and the least understood. We are told to seek the truth, the truth shall set us free. We do like to be free but we don't like to make the effort which is required in seeking the truth.

Max Muller said, "All truth is safe and nothing else is safe, and he who holds back the truth or withholds from men, for motives of expediency is either a coward, a criminal or both."

Henry Watterson said, "I would compromise war, I would compromise glory, I would compromise everything at that point where hate comes in, where misery comes in, where love ceases to be love and life begins its descent into the valley of the shadow of death, but I would not compromise the truth."

Henry George said, "The person who seeks the truth shall find it and when he sees it he feels its exaltation."

We are given a mind to think and if we wish to see the truth, we should think.

The two supreme factors in the world, are the natural law of the universe and the mind of the individual. Every just law must have the co-operation of those two factors. Every unjust law is established without their co-operation. All the armies and navies in the world cannot suppress those two factors.

No man ever produced any commodity of life any other way, than from land, by labor. No mechanical genius ever invented a machine that would produce something from nothing. No man ever produced something without the co-operation of nature. Man converts one commodity to another but never produces. Man plants seed in the ground, nature gives him wheat, man grinds it into flour, from flour to bread. This is the way all the commodities of life are produced and converted and are used to sustain life.

We hear much said about freedom. When Patrick Henry said, "Give me liberty or give me death," the sound of these words reached around the world, because they meant so much to the welfare of man. There are only three fundamental basis for freedom, these are: first, political freedom; second, economic freedom; third, religious freedom. All three are given by God to man. No body of people can give freedom to another number of people, if they did not previously take it away.

In this country we have political freedom but take away economic freedom from ourselves.

If freedom is good and trade is good, how can free trade be bad? Countries do not trade with one another, the individuals in the different countries trade with one another, each individual making a different commodity. In this way the individual is supplying and because he is making that one kind of commodity, he demands hundreds of other commodities, and we are willing to give him what he demands. This is supply and demand.

There is much said about capital employing labor. Capital does not employ labor any more than labor employs capital. Capital cannot do anything until labor agrees to co-operate.

The rich are being told, how they should be very good to the poor but very little is said about the poor helping the rich. Do not the poor help the rich as much as the rich help the poor?

When a chain store wishes to find out the true value of a location, for a new store they count the number of persons who pass the location in a given time. This is a true way to measure land value. No other value is measured in this way.

We have committed the Golden Rule to memory, let us now commit it to life. We have preached Brotherhood for centuries, we now need to find a material basis for Brotherhood. Government must be made the organ of fraternity, a working form for comrade love, think of this, work for this.—Edwin Markham.

When a rich man dies, our newspapers come out in large headlines and tell us how poor he was when he was young and the wonderful chances there are in this country over older countries to become wealthy. According to

Nature's law, every person came into life with an equal opportunity. According to the man-made law, we take away the natural opportunity and leave the gambler's chance to the few, and then feature the chance as the real guide in life.

Why do we call some people great? Is not the basis of all greatness, the pointing out of what God knows and wills for the welfare of all?

Capital does not obstruct labor. Labor does not obstruct Capital. Land monopoly obstructs Capital and Labor.

We are told that this is the greatest scientific age in the world's history. Still, our tax system is so unscientific. We tax people who put land to use and promote employment, and add to our national wealth. We reward people who hold land out of use and restrict employment, thereby adding nothing to our national wealth.

The brightest light in the life of any person is what he did to brighten the life of every other person not from the viewpoint of charity but from the point of Justice. Charity can only help some people some of the time. Justice can help all people all the time.

If Truth has the greatest meaning of any word in our language, how is it that it is so misunderstood?

Idle poor, idle rich and idle land go together.

One generation follows another but the earth provides the means for all generations, which come and go.

Nature is the source, the mind is the torch that brightens the path that leads from the will of God to the welfare of man.

The mind that shall request nature to point out her wonders and her beauty, to this mind Nature will grant his request.

The most important factor in the human side of life is how to obtain the means that go to sustain life. Man's natural desire is to go forward in the social and intellectual scale. When he is prevented from accomplishing this desire, his economic condition is unnatural.

If men would give more consideration to natural law and less consideration to human law, we would have less law and better law.

The greatest economic wrong that can be inflicted against the welfare of the human race is the monopoly of land, land being the greatest gift of God, for the economic welfare of the human race.

When two countries have a misunderstanding, they start in to kill one another. This is a very unnatural way to settle any misunderstanding when they kill hundreds of thousands on each side, then they sit down to a round table and negotiate in a natural way. Nature will have her way in all things at the end.

A mechanic working at his trade earns twenty-five hundred dollars per year. He spends two thousand dollars to support his family, he saves five hundred dollars per year. A land speculator makes a profit of twenty thousand dollars per year, he spends ten thousand per year to support his family, he saves ten thousand per year. The mechanic adds five hundred dollars per year to our national wealth, the land speculator reduces our national wealth ten thousand dollars per year.

If a law is not in harmony with the natural order it is not just. If it is not just, it is not what God knows and wills and cannot be for the welfare of man.

"Keep hold of a few plain truths and make everything square with them." (Eliot)

Look upon the wonders and beauty of this world and read the truth stamped on every essential thing.

Many people see truth and keep it to themselves. The people who do the best they can to have others see it accomplish something.

When some of the teachers in our colleges send their students to our large cities to make a study of the slums and the poverty, would it not be much better for them to make a study of the cause of such a condition?

No number of people can ever bring about justice by putting down the economic condition of some other people, if the foundation of those people are not built on a false economic foundation.

A leader is one with a clear-cut policy, who has the courage to live up to it consistently in spite of discouragements which are bound to assail him. There can be no true leadership without a sincere interest in human life.

We do not have to tell people to help themselves, but we should appeal to them to stop wronging themselves. Do not blame the rich for the wrongs, do not blame the capitalists, do not blame the employers, do not blame the people who monopolize land. Every one of these classes are doing just what we tell them by our laws. No person or class of persons can wrong another class of people if the law is not in his favor. We have political liberty in this country and can stop any economic wrong just as soon as we see fit. If we would stop denouncing people for the wrongs that we think they do and appeal to them for the good that they might do, we would accomplish more good.

Land rent is not a payment for services. By it social values are transferred from social pools into private pockets.

"It would require less than the fingers of the two hands to enumerate those who from Plato down rank with Henry George among the world's social philosophers. No man, no graduate of a higher educational institution

has a right to regard himself as an educated man in social thought unless he has some first hand acquaintance with the theoretical contribution of this great American thinker."—John Dewey.

The person who seeks the best there is in the material side of life cannot fail to appreciate the best there is in the spiritual side of life.

Man's duty to man is to do the best he can to promote the will of God for the material welfare of man.

We should not appeal to some people to help other people. We should appeal to all the people in a collective way to stop wronging, in what we call a legal way. No body of persons wishes another body of persons to help them but they do want them to stop wronging them.

Land is essential. Money is a convenience. Labor is an essential. Capital is a convenience. Capital is used in production. Money is used in trade. Money is neither capital nor wealth.

Some people say that we must erect high buildings in New York City because the land is so valuable. Is it not a fact that because we can erect high buildings and rent them that the land becomes valuable?

Many of our states have a law which puts a tax on house furniture. People who buy the best furniture are taxed the most. The man who buys a piano to educate his children in music is taxed, his next door neighbor, who does not wish to educate his children is not taxed. Many of the counties and cities put a tax on dogs in order to reduce the number of dogs. So, they put good houses, good furniture and pianos in the same class as dogs.

I was in a small village in Pennsylvania, which has some very nice land on each side of the road. I asked one of the natives why they

did not have crops planted in this land. He said that they had a law in that county called the "no seed act" and that if you did not put any seed in the ground they did not tax you much but if you did they taxed you very high, and that the owner of this land was holding it for building lots. According to our tax system, is this not what we do all along the line? We tax industry in every way as soon as they do something good.

CHARITY—JUSTICE

Christian Charity—False Charity—Justice. No thoughtful person wishes to belittle true charity. Every thoughtful person does wish to belittle that kind of charity which is false but is still called charity. True charity never degrades the individual, false charity never fails to degrade him; true christian charity consists of kind acts which do not degrade.

When one person is compelled to appeal to another for the commodities of life then that is degradation and not charity.

A great many well-meaning people give much thought to what they consider charity. If they should give some consideration to the cause of Justice, would they not have to give less thought to false Charity? False charity never begins until justice ends. For example:

John B., a mechanic, lives in a city of one hundred thousand people. He is out of employment for some time. Mr. K., a local politician calls to see him. "Well, John, I just heard you have been out of work for some time." John says, "Yes, I have been out of work for the last four weeks." "Well John," says Mr. K., "our party wishes to help anyone in this district who is in need of help. Let me know what I can do in sending some food, or paying your rent, or send you a ton of coal;

I should be pleased to do whatever you say." John, being an intelligent man, who knows the difference between cause and effect, says: "Mr. K., I am thankful to you, but I cannot accept that kind of charity. It doesn't belong to me. I only wish that which is mine. Justice belongs to me. If I should accept that kind of charity from you, it would give you a false elevation and would give me false degradation. Your friends and mine would look up to you and down on me. When God gave me life, He gave me natural opportunities to sustain life. That opportunity is taken away from me, and now you wish me to accept charity. That kind of charity cannot dispense with Justice. Justice can dispense with that kind of charity. The Creator never intended some people to depend on the generosity of others. I despise your false charity. That kind of charity is the result of man's foolish law. Justice is the will of God"

Co-operation is a very important part of the philosophy of life. The Creator says to every person who comes into this life: "I put a little bit of Heaven in every essential thing, all I ask you to do in order to co-operate with me is to put a little bit of effort in every convenient thing."

Why should we tax a corporation more than an individual on the same amount of value? When we tax the corporation so much more than we tax the individual, does this value come out of the air, or does not the corporation have to obtain this extra tax in an unjust way to make up for the wrong committed by the State. If the State commits a wrong against the corporation and the corporation commits another wrong to make up for this, is not the State responsible for the two wrongs?

SINGLE TAX, ONLY JUST TAX

Is not the single tax the only just tax, in fact it would not be a tax. According to the natural order, there is no such thing as a tax. Webster says, "A tax is some kind of a burden." The single tax is not a burden. It is a price paid for a privilege to use land. The annual rental value of land is the only true measure of the annual value of the services and benefits rendered by the State, City or Town to the citizen and is reflected true land value. If we should be in a room which had a large mirror in it, we might see everything in the room reflected in the mirror. If we concentrate on land we may see every step in progress reflected through land.

The incorporated State, City or Town should do business with the individual in the same way that one person deals with another. If we should go to one of our jewelry stores to buy a watch, the store-keeper would not ask how much you made last year and charge you according, he would give you the price of the watch regardless of how much you made the previous year. If you should go to a hotel for a room, they will charge you for the space you occupy and give you every facility in the hotel for the price of the room. If you go to the theatre, they charge for the seat that you occupy and give you all the requirements for the price of the seat—and no other charge. Why could not our taxes be paid in the same way. Individuals dealing with individuals will act in a natural way but when it comes to incorporated communities they act in an unnatural way. An incorporated community has no more right to tax one person on a value which the community had nothing to do in giving than one person has to put a tax on the community of one thousand persons.

The greatest art in the world is the art of making a living. It concerns every person who comes into the world, goes all the way through life from the cradle to the grave and it is ever interesting because it is God's way and it is sure to stay as long as there is night and day.

With all the wealth we have in the world if the earth should fail to reproduce for eighteen months the human family would disappear from the earth by starvation.

How often we hear some well-meaning person say, "I would like to do something for the welfare of the working man." Would it not be much better he should say, "I would like to do something to remove the economic wrong for the welfare of every man"?

We might have read a short time ago of a steward on one of the European steamers being arrested for bringing diamonds into this country. How could one person injure another or a number of persons by bringing diamonds into the country? When he brought diamonds into the country did he not increase our national wealth? If he took diamonds out of the country, would he not be reducing our national wealth?

"Bad will be the day for every man when he becomes absolutely content with the life that he is living, with the thoughts that he is thinking, with the deeds that he is doing, when there is not forever beating at the door of his soul some great desire to do something larger, which he knows he was meant and made to do, because he is in spite of all, a child of God." (Max Muller)

According to the reports of our large insurance companies, ninety-five men and women out of every one hundred cannot support themselves after they become sixty-five years of age and become a burden on someone for the balance of their lives. To all thoughtful minds, is this not sad?

The person who enjoys the best there is in life is a person who does his best that every other person should enjoy the best there is in life. Is not the thought of a wasted life the saddest thought possible to have near the end of life? When one thinks what he might have done for the welfare of all and what he should not do because it was not for their welfare.

We read almost every day of some hold-up robbery. The greatest victims are not the people who are help up and robbed but the people who did the robbing. Those who have been robbed may have lost something of a commercial value and it is possible for them to overcome this loss but the foolish young men who did the robbing lost something greater than a commercial value and it is not possible for them to overcome their loss.

Some people say that poverty is no disgrace. Why is it not a disgrace? If it is not a disgrace for the individual, then is it not a disgrace for the community of individuals who are responsible for the unnatural economic condition that causes poverty. Every man and woman's natural desire is to go forward in the social and educational scale. When they cannot accomplish that desire, their economic condition is unnatural. Poverty and degradation is the result.

If some people see truth more than others, it is because some use the means to see it more than others.

THE CITY OF PROSPECT

The city of Prospect, having a population of about forty thousand people, their main street being like those of most of our large cities was about to make some important improvements. The railroad which ran thru the city was about to build their repair shops in the city and would employ a large number of men and women. They had what is called a land boom

in Prospect. Mr. Jones, who owned most of the land in the best part of Main Street sent his real estate agent to see his tenants who had leases that were about to expire. Mr. Agent called on a Mr. Peabody who had a hardware store on Main Street. Mr. Agent said to Mr. Peabody, "All these improvements in Prospect are going to increase the value of property very much." Mr. Peabody said, "What kind of property do you mean that is going to increase in value; I have twenty thousand dollars worth of hardware in this store, is this going to increase in value?" Mr. Agent said, "No, this won't increase."

"Well, Mr. Cady has a shoe store across the street; he has ten thousand dollars worth of shoes. Are they going to increase in value?" Mr. Agent says, "No."

"Here is Mr. Fox, he has a large factory about two blocks from here; he has a hundred thousand dollars worth of machinery in the factory: is that going to increase in value?" asks Mr. Peabody. Mr. Agent replies, "No." "Well, then," asks Mr. Peabody, "what kind of property do you mean is going to increase in value?" Mr. Agent replies, "I mean land value, every kind of an improvement gives value to land." Mr. Peabody: "But you said that these improvements give value to property." Mr. Agent says, "No, it does not, it gives an increase rental value to land only."

Then Mr. Agent says, "Mr. Jones sent me here to notify you that your rent will be three thousand dollars per year for the next three years, that will be one-third more than you are paying now. He is going to increase the rent of all other tenants at the same rate." Mr. Peabody replies, "If we have to pay Mr. Jones this increase, we are no better off. Mr. Jones lives in New York City, two hundred miles from here. He has nothing to do with increasing the values of the land in this city, why should he receive all the benefit?" Mr.

Agent replies, "Well, this is the law, Mr. Jones did not make the law." Mr. Peabody says, "this is a very unjust law." Mr. Agent then says, "The people themselves made this law and they can change it as they see fit. All they need to do is to stop taxing industry and tax nothing but the rental value of the land."

When New York City makes some public improvement, that improvement is paid for by a general tax, in all parts of the city. For example, say there is an improvement made in the Bronx. Mr. Water's who lives in Brooklyn pays his tax for that improvement. A short time later he wishes to build a factory in the Bronx. He calls upon a real estate agent in that section and inquires about purchasing a plot of land 100 x 100 ft., and says he would like to know the price as he contemplates building a large factory. The real estate agent then tells Mr. Waters that on account of this improvement in this section, land value has increased twenty-five per-cent. "Well," says Mr. Waters, "I just paid my tax for this improvement, does it become a liability on me now?" The agent replies, "Yes, it does, but it is the law. Why don't you do something to help change the law?"

This is what happens in all parts of every city and shall keep up until the law that makes it possible is changed and all we need to do is to stop taxing people as soon as they do something good.

Every thoughtful person has a deep desire to see false charity abolished and justice established.

Many people criticize other people for taking advantage of an unjust law. Would it not be much better they do their best to change the bad law?

When we tax capital, we do not tax the capitalist. We tax the user of the capital which is labor.

The problem of life is an every-day problem. The progress of today brings a new problem tomorrow.

THE POLITICIAN AND THE STATESMAN

Politician: What should I do to increase my vote at the next election?

Statesman: I'll tell you what you should do to increase the comforts of the people of the next generation.

Politician: I am not interested in posterity.

Statesman: You cannot do anything worth while if it is not good for posterity.

Politician: I'll admit that is true.

Statesman: Is not the art of making a living a great art?

Politician: I'll admit that is true.

Statesman: You might try to educate the members of your party as to what they should do to remove the economic wrongs in order to make it easier to make a living.

Politician: There are so many economic wrongs, we cannot hope to remove all of them.

Statesman: There are only three fundamental economic wrongs, one thousand bad effects, one simple remedy.

Politician: What! Only three economic wrongs, one thousand bad effects. What do you call the three wrongs and the one thousand bad effects? What is the remedy?

Statesman: The three wrongs are the monopoly of land, the obstruction of trade and unnatural taxation. The remedy is to remove all taxation from industry of every kind and tax nothing but the privilege to use land. When we apply the remedy it will remove the other two wrongs, then the one thousand bad effects will automatically disappear.

Politician: I have never given any thought to our tax-system. I can see that it is very important. I shall positively read up on it. I am very thankful to you for the information.

When we hear land called real property, it is an indication that it is not property. There is nothing real but that which is given by creation. Property is something that is produced from land by labor. All property will disappear in a few years after it is produced but land remains for the welfare of all generations.

We hear many complaints about the unequal distribution of wealth and very few complaints about the unequal opportunity to produce wealth. If we had natural opportunity to produce wealth we would hear less complaints about the distribution of wealth.

When we put what we call a tariff on some people to obstruct them from earning their daily bread, how does it fit in with the Lord's prayer, when we say, "Give us this day our daily bread."

"The reform I have proposed accords with all that is politically, socially or morally desirable. It has the qualities of a true reform, for it will make all other reforms easier. What is it, but the carrying out in letter and spirit the truth enunciated in the Declaration of Independence, the self-evident truth that is the heart and soul of the Declaration—that all men are created equal and they are endowed by their Creator with certain inalienable rights and that among these are life and liberty and the pursuit of happiness."

—Henry George

The person who wonders at the wonders of the world today shall have an increased cause for increased wonder tomorrow.

We pay capital and labor a profit for putting land to use. We pay land speculators a profit to hold it out of use.

It is amazing how all the people can see a bad effect and how few can see the cause of the effect.

Three important questions: 1st. Is it not impossible for a man-made law to be a just law if it fails to harmonize with the will of God? 2nd. According to the man-made law, is it not possible for a small minority of the people of any community to monopolize all the natural resources which all must have the use of in order to live? Is this not contrary to the will of God? 3rd. Is it not so that capital and labor go hand in hand in increasing the power of production giving an increased value to land? Do not the owners of the land take this increased value by increased rent, giving nothing in return? Is this not contrary to the will of God?

Nearly every invention made by man has been improved upon by some other man. But no person ever improved on the work of nature.

The men who set down the foundation for laws of the United States set down a foundation that makes it possible for the people to make or change any law they see fit. Any unjust law we have is the fault of the great majority of the people both rich and poor.

Reason elevates our thoughts as high as the stars and leads us through the vast space of the universe.

The State of New York has been very active in the last few years in an effort to restrict speculating of theatre tickets. People do not have to use theatre tickets. Why not do something to restrict speculating of land. People must use land in order to live. Is it wrong to speculate in that which we do not have to use and all right to speculate in that which we must use?

Have the people of one generation a right to make an unjust law during their life-time when that law becomes a great burden on the following generation during their life-time?

I WONDER WHY?

In all our communities we have extreme poverty on one side and extreme wealth on the other. I wonder why?

In seeking truth we are told to use reason and omit custom; instead we omit reason and follow the line of custom. I wonder why?

We hear many complaints about the unequal distribution of wealth and very few complaints about the unequal opportunity to produce wealth. I wonder why?

We are told that self preservation is the first law of nature but very few define it. I wonder why?

Many people say "supply and demand" regulate all things in an economic way but they do not say what regulates "supply and demand." I wonder why?

Land is not private property, it is not real property. It is called both. I wonder why?

Nature has no respect for geographical lines. Men have great respect for them. They kill one another regarding them. I wonder why?

People do not buy commodities before they wish to use them but they do buy land and hold it out of use. I wonder why?

Our tax-system can be called man's greatest blunder. We tax people for every kind of an improvement they make. The larger the improvement the larger the tax. I wonder why?

Many young men come from college with much knowledge they cannot use. There is knowledge all around them every day, which they fail to use. I wonder why?

The person who advocates something new for the welfare of all will surely be criticised and misunderstood. I wonder why?

Many people give much thought to the convenient side of life and give little thought to the essential side. I wonder why?

Poverty is a crime inflicted by society against the welfare of society. I wonder why?

One person cannot enslave another without the consent of the state but he does have the consent of the state through her law. I wonder why?

The great majority of the people fail to wonder at the wonders of life. I wonder why?

In time of war between two countries our public speakers and the public press appeal to every person to do his bit for the success of the war on each side—but in the time of peace they fail to appeal to every person to do his bit to end all wars. I wonder why?

We often read of some person, a so-called owner of much land, who when he dies sets down conditions in his will, as to how the land should be used after his death. According to our land-laws we give the dead control over the living. I wonder why?

Why was it that America made greater progress than older countries, although they were at a disadvantage through the lack of capital? Was it not that natural opportunities were more plentiful than in the older countries? We did not have the monopoly of land at that time that we have at the present time. As land monopoly increased, progress decreases.

If we correct our tax system we will make other economic improvements possible. If we fail to correct our tax system, we make other improvements impossible.

We advocate co-operation in the home, in social affairs, in the church and in business, in fact every way we can think of. When it comes to the most important factors in life, we ignore co-operation and feature obstruction. Capital, land and labor are the important factors in the production of all commodities of life. Under the natural order these three should co-operate. Still, under our unnatural human law we make it possible for one of these three to obstruct the other. Two factors—and they are doing it every day in every way.

When any one of our incorporated communities makes some large improvement, this improvement gives great increased value to land in that location. At once that increased value becomes a liability on the people who gave it the value.

The natural order is the guide for man and communities of men in all their thoughts and actions on their way through life.

Want and the fear of want cause many good people to commit many bad acts they never would commit if it was not for this fear. We may remove the cause of this fear as soon as we see fit.

One mind with one great thought rightfully expressed will brighten other thoughtful minds.

The great problem of life is not to make some people very rich and hold them up as models of the wonderful chances there are in this country. The great problems of life are to have an economic condition, so that every person who is willing to work can make a good living.

Some of our states are about to establish what they call a sales-tax. When they make a law like that they add another bad effect to our tax-system.

We shall never be called upon to right a wrong if we did not previously wrong the right.

What is meant by the saying "no man's land"? Is not all land "no man's land"?

In taxing land value we do not propose to tax any value of any person which was produced by any one person.

Man was not given life on condition that he must depend on the generosity of other persons to give him the opportunity to preserve life.

It is not possible for law-makers to give us justice if they did not previously take it away. If they offer us a substitute for this wrong, are they not adding another wrong?

What did Thomas Jefferson mean when he said, "Eternal Vigilance is the price of Liberty"?

Why do we take individual value to pay public expense and give public value to individuals who give us nothing in return? Is this not a great injustice?

How often we may read in the public press of some man in one of the cities who gave a plot of land to the city for some public purpose. He is pointed out as a model citizen and is called a philanthropist. What did he give the city that the city did not already have? How could he give the city something that was part of the city? He did not have the power to place it there. He cannot remove it. It was there before he was born and it will be there after his death.

"The toiler lives and dies in a day; the dreamer lives forever."—John Boyle O'Reilly.

"Let no man imagine that he has no influence. Whoever he may be and wherever he may be placed the man who thinks becomes a light and a power."—Henry George

People can and do hold economic conditions down to an unnatural level but they cannot hold them up to an unnatural level. When we hear people say they would like to do something for the welfare of the working class, then that is admission that we are doing something contrary to the welfare of every class. Does not every unjust law degrade the condition of one hundred percent of the people of that community?

What we do every day in a simple way is a lesson on what we should do in an important way. Our tax system takes value from the rightful owner without any consideration and hands it over to a wrongful owner without any consideration.

The person who sees the beauty of life is a person who makes an effort to see it and does the best he can to promote it for the welfare of all.

We read very often in the public press the result of injustice, which is pointed out as a model of success. Why feature that kind of success when injustice has that to give? Is there not something that truth and justice have to give? Why not feature that?

People, when speaking about co-operation and trade generally say, "Supply and demand regulate all the economic questions." Is there not something that regulates "supply and demand"? They do not stop to think what it is. "Supply and demand" are regulated according to the opportunity of capital and labor to use land. If capital and labor are obstructed from the use of land and trade is obstructed by tariff, then the natural opportunity becomes less to produce the commodities of life. These are the factors which regulate "supply and demand."

The man who does the best he can to elevate himself rightfully does the best he can to elevate every other man. The more we know of truth the more we seek to know.

The greatest beauty in life is the beauty of life. The most beautiful act any person or any incorporated community of persons can do is to harmonize with this beauty.

No one should pretend to be well-informed who is ignorant of Henry George's proposals nor can our over-burdened tax-payers afford to neglect the relief he offers. He asks that all earned incomes be free from taxes and that all taxes be taken from unearned incomes.

THE RIDDLE OF HIGH RENTS

The rents went up when frost was near,
The reason was that coal was dear;
The frost is gone high rents remain,—
On slight pretext they'll rise again.
Perhaps there is a truer reason
Why rents go up in renting season;
We tax the houses, bricks and lumber,
The work of builder, tinner, plumber;
We tax the man who toils and strives,
We tax the things on which he thrives,
We make things dear, from year to year,
By piling taxes tier on tier.
'Twould add to human happiness
If food and shelter were taxes less.
Just tax the value of the land,
Labor full wages would then command.
Free land, free trade and freer men
Would give us peace and wealth. And then
We might aspire to nobler things
Than pelf and power—Men, Masters, Kings.

John J. Egan

When one country is at war with another each country has their speakers out holding meetings, appealing to the young men in each country to go to war and help kill the young men on the other side of the geographical line. They will appeal to them saying, "No greater sacrifice can any man make than when he makes the supreme sacrifice for his friends."

According to the law of God every man is the friend of every other man. When they go to war to kill any man, are they not going to kill a friend?

According to the philosophy of life, we are all going in the same direction and should grasp each other by the hand while on our way,—do our best to promote co-operation while we see the light of day, life is love—love is life.

Emerson said, "The greatest of all wonders is the wonder of Nature and the greatest beauty of all beauty is the Beauty of Nature. The mind that shall observe and analyze the wonders and beauty of Nature—Nature will develop that mind to a beautiful mind."

The reserved right of the people to the rental value of land must be construed as a condition of every deed.—U. S. Supreme Court.

"I propose to beg no question, to shrink from no conclusion, but to follow truth wherever it may lead. Upon us is the responsibility of seeking the law, for in the very heart of our civilization today women faint and little children moan. But what that law may prove to be is not our affair. If the conclusions that we reach run counter to our prejudices, let us not flinch; if they challenge institutions that have long been deemed wise and natural, let us not turn back."

—HENRY GEORGE

In every civilized land are to be found followers of Henry George, men and women who have had the vision of a better day for all humanity.

Do not criticise selfishness; it has its own virtue because it is natural.

Do not say the material side of life has nothing to do with the spiritual side. This world is God's Kingdom. The Lord's prayer is the greatest of all prayers. We are supposed to recite it as the first act of our daily lives. The first words in that prayer are, "Our Father, Who art in Heaven, give us this day our daily bread." Does not this prayer show how the material side is blended with the spiritual side?

The person who evolves a great thought and points it out to others starts it on the road which leads to the end of time.

The greatest teacher is the natural order of the universe. The greatest student is the person who shall observe, concentrate his mind and analyze the law of the universe.

The following is taken from Henry George's conclusion of "Progress and Poverty":

"The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it. This is the power of Truth."

...TREMONT PRINTING CO., 4215 Third Ave., Bronx, N. Y.



SIGNIFICANT PARAGRAPHS

from

**HENRY GEORGE'S
PROGRESS AND POVERTY**

(Compiled by Prof. H. G. Brown, University
of Missouri)

can be bought from

Robert Schalkenback Foundation

11 Park Place, N. Y. City