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F. George Smith

CAUTION!

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never again be the person you were.

By L. D. Beckwith
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The **One** Issue

Which They Will Not

Debate*

Discuss

nor even

Mention**

*The late George F. McNoble of Stockton, then president of the California State Bar Association, once stopped the author on a Stockton street and, with that chuckle so familiar to his friends, said:

Mr. Beckwith, you have them licked!

They do not answer you;*

They never will answer you!

It can't be done!

**If forced to mention the matter, they adopt the alibi, "No savvy," to protect themselves against the chance that they may be pressed for an opinion regarding the truth of these teachings. A common defense is to say the subject is "too deep" for them, or that they cannot make out what the author is trying to say.

***See next page.

*Dr. Roy S. McCall, head of the local forum of the Adult Education Department of the State Board of Education, apologized to the audience in the Woodrow Wilson School, April 6, 1943, for his inability to get debaters to oppose the author. He said he thought he had all arrangements made for a panel of four (three to take the negative), but the three had withdrawn.

Let's Consult the Record of Recent Years

Mr. McNoble did not live to see the mountain of evidence which has been accumulating to support his statement that they **would not** face this issue. The following incidents are illustrative:

On December 16, 1943, Dr. Tully Knoles, president of Stockton's College of the Pacific, was the speaker at an open forum in the Stockton YMCA Building. During the question period, he was asked a question by the author. Turning from the author to the audience and completely ignoring the question, he said:

If you accept Mr. Beckwith's premises, you must also accept his conclusions. He has one of the most logical minds I have ever known; but in this case he has accepted false premises, arrived at false conclusions and is living in a dream world.

On May 3, 1943, Dr. Noel J. Breed, pastor of the First Congregational Church of Stockton, one of the debaters at an open forum in the P. G. & E. Building, refused to answer a question asked by the author, although the question was allowed by the moderator, Dr. E. S. Betz. Said Dr. Breed:

I would not attempt to answer any question you might ask, Mr. Beckwith, for no matter how I might answer you would call the answer wrong and twit me of my ignorance.

On April 6, 1943, Dr. Roy S. McCall, of the College of the Pacific, speaking for the Adult Education Department of the California State Board of Education, which was sponsoring these open forums, said concerning his failure to get any one to debate this issue, said to the audience at an open forum in the Woodrow Wilson School:

I thought I had all arrangements made for a four-member panel to debate this issue tonight as I promised you; but the three who were to take the negative got scared out, I guess—at any rate, they all withdrew.

ERRATA:

On page eight, the ranking given the five militia officers from Corporal to Master Sergeant, inclusive are incorrect; the correct ranking is as follows:

\$ 5 per year—Private	\$ 3 per month—Technical Sergeant
\$10 per year—Private First Class	\$ 4 per month—First Sergeant
\$15 per year—Corporal	\$ 5 per month—Master Sergeant
\$ 2 per month—Staff Sergeant	\$ 7.50 per month—Warrant Officer

They Disagree Regarding the Author

Because men cannot agree regarding the moral law, they do not agree as to what is moral and what is not and so disagree regarding matters concerning which they look to moral law for guidance. This is amusingly illustrated by the contradictions in the following testimony:

Said Dr. Noel Breed of the First Congregational Church in refusing at an open forum to answer a question because it was asked by the author:

I would not attempt to answer any question you might ask, Mr. Beckwith, for no matter how I might answer you would call the answer wrong and twit me of my ignorance.

Said President Tully Knoles of the College of the Pacific to Stockton's Police Judge Breitenbucher, when he and the police judge and the author chanced to meet on the street:

Mr. Beckwith, here, is the only man I know who thinks he has all the answers and does not grow sour as he grows old because we do not accept his teaching.

Then, turning to the author, he added:

I mean that as a compliment, Beckwith; I was impressed with this the other day when I was reading one of your articles where you give us out at the college another going over; for there was nothing personal or offensive in your comment.

Said Dr. McCall, speaking as a representative of the State Board of Education and as presiding moderator of the open forum in the Woodrow Wilson School, in closing the session of March 31, 1943:

I feel sure that you will all agree that in upholding the affirmative, Mr. Beckwith has proved himself a mild-mannered gentleman.*

The story of the author's invitation to speak is interesting. At a previous forum session, the author made the statement that he had been unable to get the College to interest itself in this matter. Dr. McCall's reply was:

Will you appear Next Tuesday night at the open forum in the Woodrow Wilson School and discuss that topic?

His invitation was accepted, with results chronicled elsewhere in these pages. The address delivered there by the author on March 31, 1943 has since been published in a booklet entitled **Why?** Copies of **Why?** may be had, like his other books, for the asking; for the truth they teach are still so new they these books will not sell yet.

*Was he surprised? What had Dr. McCall, then a new man in Stockton, been told? Dr. McCall, as a thorough-going American knows that men are presumed to be innocent, until proved guilty; so that, until it is proved that the author is not a gentleman, possessed of proper manners for such an occasion, it is to be presumed that he is. What, then, had Dr. McCall the author's proper conduct? How far has this smearing in an underground attack upon a man **whos teachings no man dare not attack?**

Subject Ignored in Spite of "Unusual Interest"

On the night of April 6, 1943, after giving two consecutive nights to this subject, Dr. McCall undoubtedly felt it necessary to change the subject, at least for a time. He said:

You have shown unusual interest in the subject of this discussion, but it is obviously impossible for the forum to limit its discussions to this one subject; will you suggest some other subject for the next session?

In view of this testimony given by Dr. McCall after seeing two consequent sessions of his open forums devoted to this subject, it is interesting to note how perfectly those responsible for Stockton's publicity co-operate in ignoring this subject and in preventing it from getting any notice, either printed or vocal, which might encourage people to take enough interest in this matter to investigate it.

Financial Assistance Is Necessary

Columbus could not have sold his book, if he had had one.

People would have protested that any fool knows the world is flat and it would be foolish to spend money for a book telling them it is round.

So it is in this matter! People "just know" that crooked politics and war are caused by the selfishness of men and that it is foolish to talk of ending these evils till men first acquire a higher sense of community loyalty and learn to live together harmoniously. For that reason it is impossible to sell books like this and others by this author all of which teach that since men are gregarious, they are instinctively social, cooperative and loyal to their community; and that crooked politics and war are social short circuits which can be easily prevented by obedience to certain natural laws of economics, just as short circuits in electricity are prevented by obedience to certain natural laws of physics.

For this reason, these books must be given away; and for the same reason, it is not possible to build up a large circulation for The Forum by selling subscriptions. **A charge must be made for The Forum in order to get postoffice delivery, for the postoffice will not recognize subscriptions unless some one pays for them.**

The author devotes all his time and his entire attention to maintenance of a newspaper (now in its 25th year), which cannot be self-supporting and to the further task of printing and distributing books that will not sell and to broadcasting, which he knows will not finance itself. And he has no income of any sort, independent of this activity.

The Forum owns its own plant—a complete plant.

It has an Intertype, a 12 x 18 automatic Craftsman, a Baum folder and a Campbell newspaper press—all paid for.

There Are Three Ways to Help

There are three ways you can help win your economic freedom and end crooked politics and war by helping The Forum:

You can take a subscription for yourself and subscribe for as many of your friends, employees and business associates and for as many libraries as you can; or—

If you are in one of the professions, you can carry a card like this.

If you are in business, you carry a card like this one at right.

This card has been longest in The Forum and now heads the line; but others like it are carried by the larger and more

progressive concerns in Stockton. Among those carrying commercial cards are (in order of their priority) Breuner's, Stockton Savings and Loan Bank, David Levinson, M. Corren & Sons, The Sterling, DeYoung Memorial Chapel, Donovan's Smart Shop, Katten & Marengo, Smith & Lang, Ed Potts, Pacific Gas and Electric Co., Gaia-DeLucchi, Pfeffer, Burnham Bros., Kuechler's, Bravo & McKeegan, The Roxy Theater, Threlfall Bros.

Commercial and Professional spaces are sold; but no prices are quoted here lest some overly strict bureaucrat in the postoffice at Washington rule that this is advertising. It is, instead, an appeal for help in financing the economic liberation of the world and the ending of crooked politics and war.

JOHN BATTISTINI Stockton, California, \$5.00 per month
Wm. E. HOEFLI St. Louis, Mo., \$6 semi annually
J. H. WISE Fresno, California, \$1 per month
S. VERE PEARSON, M.D. Norfolk, England, \$5 per Month
MARVIN MORRIS Rochester, N. Y., \$50 per year

ATTORNEYS-AT-LAW

Crittenden & Crittenden
ATTORNEYS-AT-LAW
203-204 First National Bank Building

CHIROPRACTORS

DR. C. E. BRAMWELL
Palmer School Graduate
Neurocalometer Service — Phone 2-4431
601-2-3 California Building

DR. C. A. RAUSCH
Office Phone 2-4516 Res. Phone 2-8605
Hours 9-12, 2-5, 6:30-7:30
425-426 First National Bank Building



901 North Yosemite Phone 2-5143

Or you can enlist in the **Book and Radio Militia** in support of this campaign to show people how to solve our pressing social problems by resort to **natural law**.

Cards like this signify enlistment in the **B. R. Militia**. The enrollee sets the price himself. These samples show the geographical range of the militia.

Financial Assistance Necessary

What The Forum teaches is that we need not fight human nature; that we can, instead, use it as it is—just as we use steam and electricity. Think of the cheap power now going to waste, if it is true as The Forum teaches that we can enlist Greed and Ambition and get them (in order to gratify their own whims) to police the world and to keep order for us!

Remember that, when we explain the social ills we suffer (as we do explain these ills) by blaming them on the misconduct of other men, we waste in fault-finding time which would better be given to studying our problems. The result is we not only fail to solve our problems, but we grow suspicious and bitter.

The Forum is a **peacemaker**; because it turns the attention of its readers away from the faults of men to the task in hand.

Why not investigate this matter? Stockton people should insist that this be done; for Stockton is the world center of this new teaching, upon which all public attacks have ceased here. It is impossible, here, to get any one to oppose it in debate.

The least you can do is to look into this matter and so find out whether or not there are laws in nature which are to society what the laws of physiology are to the body, what the laws of botany are to a tree and those of physics to an engine.

If The Forum is right, then the City of Stockton can be the most famous city of all time.

But if Stockton is to profit from its favorable position in this matter, The Forum must have more help. At present, The Forum is spending \$150 per month broadcasting this truth, without any hope that the broadcasting will finance itself; for this idea is still too new to sell.

Do you carry a card in The Forum? Do you even subscribe to The Forum? Can you give visitors here an intelligent explanation of what it is which will (if it continues to stand up under investigation), make this the most famous city of all time?

Why not help spread this message by book and radio and so find out if any one, anywhere else, can refute this teaching—why not enlist now in the **Book and Radio Militia**? Everyone contributing as much as \$5 per year gets The Forum and the rank of a private. Those who contribute more get proportionately higher rank, as follows:

\$10 per year, Private First Class.	\$25 per year, Sergeant.
\$2 per month, Corporal.	\$50 per year, Technical Sergeant.
\$3 per month, Staff Sergeant.	\$125 per year, Second Lieutenant.
\$4 per month, Technical Sergeant.	\$150 per year, First Lieutenant.
\$5 per month, Master Sergeant.	\$180 per year, Captain.
\$7.50 per month, Warrant Officer.	\$240 per year, Major.
\$10 per month, 2nd. Lieutenant.	\$300 per year, Lt. Colonel.
\$12.50 per month, 1st. Lieutenant.	\$400 per year, Colonel.
\$15 per month, Captain.	\$500 per year, Brig. General.
\$20 per month, Major.	\$600 per year, Major General.
\$25 per month, Lt. Colonel.	\$750 per year, Lt. General.
\$12 per year, Corporal.	\$1,000 (or more) 5-star General.

How to Increase Our Buying Power

You may not know where the leak is; but you know that you always have less cash on hand than you should, considering the time, effort and money you have put into your business; and you know you often lose opportunities because you are so short in buying power.

You may not know what is wrong; but the fact that honest, hard-working, frugal people are among those who reach old age without a competence convinces you that the fault lies in the distribution of our product.

You know that, to get wages or interest, one must make a corresponding investments in labor or capital—and that we must make these investments to suit those with whom we deal.

However, to get rent (meaning what is often called ground-rent) all one need do is to get out of the way and let others work; and, naturally, the title-holder wants rent up and taxes on land titles down—that he may keep more of the rent.

To get rent up, he must get us to invest money (either tax funds, or our private funds) in ways that raise his rent.

It is to his interest to have the government spend money lavishly—providing his land titles are not taxed.

To keep his title taxes down, he shifts the tax load from land titles to our cost of living, by means of sales taxes (including the gasoline tax), by means of road tolls, bridge tolls, municipal ownership or other self-liquidating projects, or by means of fees charged in public offices to make them self-supporting.

If the rent were claimed by the **public** and collected instead of taxes, we would have in our private pockets our wages and interest (undiminished by taxation) and would have our rent in our public pocket—that is, in the public treasury.

Then we would have the full value of our entire product and all of us together could buy it all and pay cash for it.

Then, providing we produced things the people want, everything produced would be sold promptly, for cash.

Then there would be no unsold surplus.

Then business would be always good.

Then collections would be always good.

Then everyone would be making money.

Then there would be no involuntary unemployment.

Then people who would work, could finance themselves.

Then people could save for their old age.

Then there would be few, if any who would need relief.

Then there would be no public clamor for old-age pensions.

Nor any need for a social security, or unemployment insurance deductions from paychecks.

Then men would be too busy to talk about their neighbors—and there wouldn't be much to complain of, anyway.

And, as men could get only wages and interest, they would be selfishly eager to be good neighbors and helpful citizens.

Who Earns the Rent?

Who earns the rent—certainly rent, like other products, belongs to the producer! Who produces the rent?

Holders of title to land claim it, because they hold the title to the land; but holding title to land is not a productive act—if it be an act. Certainly no wealth is produced that way!

All the title-holder does to get his rent is to hold his title and to get out of the way, so others may support him.

What he gets has to be produced by others.

True, he paid for his title; but the value of a land title is determined by the amount of the rent which the title-holder can keep for himself—not by the productivity of the land; and he is powerless to fix either the rent or the title taxes.

His rent is determined by the value to the tenant of the advantages available to him at that particular site.

The rent is the market value of these advantages—that is, what it costs the people around and about, everything counted, to provide and maintain those advantages.

And, everything counted, it most certainly costs the public to provide and maintain these advantages as much as they bring in the market, which means that, if a proper amount is allowed as wages and interest on the investments of labor and capital which the public has made on other sites around and about, far and near, to provide and maintain these advantages, the **public must have all the rent to break even.**

Otherwise, it loses money on the sale of its product—that is, on the sale of the advantages it provides and maintains.

This means that, if the taxes on the title are less than the rent; so that the title-holder profits by the mere holding of the title, he is profiting at the expense of the public, which provides and maintains the advantages available at that site.

Certainly rent is not paid for land, or the use of land, for it has no fixed relation to the area, quality or productiveness of the land, nor to the investment value of the land title; and rent rises and falls without any regard to changes (or lack of change) in the land; and it is not interest on the investment in the purchase of the land title, for it rise and falls without any regard either to the amount of this investment, or the rate of interest. **Instead, it changes with the changes in the investment of labor and capital upon other sites, far and near.**

This clearly proves that rent is the wages and interest due the public upon its investments of labor and capital made upon other sites by reason of which the right to occupy any site has a marketable value.

Who Gets the Money?

We know this: That we have three bills to pay:

1. The wage bill, which includes the so-called "wages of superintendence," for supervision is, after all, labor—a high-class labor which is performed by trained men.
2. The interest bill, which includes the cost of providing capital in the form of shelter, furnishings, equipment, merchandise and liquid funds.
3. The rent bill, which covers the cost of the community advantages (such as schools, theaters, churches, and other things) which attract people and business here and also covers the cost of other advantages (such as railways, docks, highways and other things) which save us time and money in handling the business we get.

Socialists and Communists and other Marxist groups complain that interest is unjust; but good business men agree that those who supply the money on which business is done are entitled to interest.

It is admitted that the product belongs to the producer—that is, that the laborer is worthy his hire. Among business men it is recognized that employes should be paid; and good business men invariably favor good wages, for when wages are good business is good.

While there is some complaint that the wages and interest returns are too small, **still it is true and every one agrees that these two bills must be paid and, as a rule and in the main, both of these bills are paid.**

If the people who do the work for which we pay wages had for themselves what is paid them; if those who put up buildings and provide furnishings and equipment and the merchandise represented by the interest we pay them had that for themselves; **and if the public which provides the community advantages for which we pay rent had that rent, our buying power would be 100%.**

We know that these three bills are paid; but we know, also, that the producers have not the buying power to buy back their product. That should not be! Why this lack of buying power? What becomes of the money we pay on these bills?

It is to answer these questions that this book is written.

Definitions:

Labor: Any human effort, regardless of the purpose or the result.

Wages: Any return from an investment of labor.

Wealth: Any natural product modified by Labor to better meet men's needs.

Interest: Any return from an investment of capital.

Capital: Any wealth which is devoted to the enrichment of the owner.

Natural Law: That phenomenon in nature by virtue of which like causes always produce like effects.

Don't Be a Witch-hunter!

There are two opposing theories regarding our social problems:

1. The theory generally held is that these arise because of the selfishness of men and their indifference to the welfare of others.
2. The theory set forth in these pages is that the ills we suffer in the social field (such as crooked politics and war) result just as short circuits in an electric system do—that is, from our failure to observe some requirement of natural law; and that the social conditions of which we complain can be corrected by resort to natural law without bothering to improve the morals of mankind, just as we correct short circuits by resort to natural law without bothering to improve men's morals.

These two theories lead men in exactly opposite directions and result in opposite social results.

1. Those who hold to Theory No. 1, which is the theory held (and taught) in our churches and schools and by those who hold positions of power and influence* in the government, do so because they do not understand that this is a problem in natural law. Having their attention diverted from the problem to the faults of those whom they think are responsible for their difficulties, they not only fail to study their problem as they should, but become critical and suspicious and turn to witch-hunting.
2. Those who do see that this is a problem in natural law center their attention upon the problem; and, since they do not associate their difficulties with the conduct of other men, they can be completely impersonal.

Theory No. 1 incites suspicion and strife; theory No. 2. promotes harmony, co-operation and progress.

1. That, to be worth having, freedom must be exercisable in the field of our personal relations.
2. That, if men are not to "run wild," each man must be held to account for his use of that freedom.
3. That, if justice is done, the law by which men are to be judged for their use of freedom must not be a rigid law like natural law, but flexible enough to take into account the differences in men. The moral law is such a law.
4. That, since men are imperfect, we must expect that some will misuse their freedom.
5. That, therefore, if society is not to be disturbed by this misuse of our personal freedom, **all matters vital to all of us must be controlled (as are the tides) by dependable natural law, with which neither men nor governments have any control.**

*Whether or not this is their purpose, this misleads critics by diverting attention to irrelevant matters, thus protecting the Machine.

Nature Never Compromises

When you are dealing with Nature, she never meets you half way! In working problems in mathematics, you must go all the way, Nature never lets you off with an unfinished solution.

It is the same in physics, in chemistry and in every realm of nature.

In dealing with natural law, men must go all the way! Nature never compromises.

You cannot deal with Mother Nature by promising to go along with her part way. You must go all the way through, or she will not deal with you.

Those readers, if any there be, who agree with these teachings up to a certain point, but balk at going all the way should drop out now for this book deals with a science as exact as any science; and the laws of this science, like the laws of physics and chemistry must be accepted in their entirety—men cannot bargain with natural law! Nature demands **complete** obedience.

Those readers, if any there be, who think that too much is claimed in this book for the natural laws of the social field should remember how we look back upon the men of that day who thought Columbus, Harvey, Franklin, Whitney, Fulton, Morse, Bell, Field, McCormick, Edison, Ford, the Wright Bros., Marconi and numerous others claimed too much for the natural laws with which they were working; they should remember how we look back today upon the critics who thought that Billy Mitchell claimed too much for the military airplane.

Such readers, if any there be, should think twice before saying that too much is claimed in this book for the natural laws of the social field—and then, instead of offering that criticism, they should study this matter more carefully.

You cannot stop half way in this matter; for here, as in jumping off a cliff, once you start you must go all the way!

You must reject everything in this book, or accept all of it.

Definitions:

Labor: Any human effort, regardless of the purpose or the result.

Wages: Any return from an investment of labor.

Wealth: Any natural product modified by Labor to better meet men's needs.

Interest: Any return from an investment of capital.

Capital: Any wealth which is devoted to the enrichment of the owner.

Natural Law: That phenomenon in nature by virtue of which like causes always produce like effects.

The Same You Were Before Reading This Book! The Chances Are You Will Never Again Be

Persons who are widely read and who try to keep abreast of the times have testified that the teaching of this book are new to them—that they know of nothing else which is even approximately like it.

Sometimes people say it is "too deep" for them; but people who say that are not fair to themselves. There is nothing in these teachings that is any harder than it would be to turn to the left in traffic—and the only thing in that which is hard for us is the required break with a life-long habit of turning right.

The acceptance of the teaching of this book will require one to break the life-long habit of **blaming the social ills we suffer upon the misconduct of men**—other men, of course!

But once one realizes that the popular belief that social conditions are man-controlled requires one to believe that **universal rules nature have been reversed in the case of man**, one begins to see that this popular belief cannot be correct.

For example: In all matters relating to all other creatures **every matter vital to the species** is controlled by natural law; no case is known in which **any matter vital to a species** is subject to the control of members of that species.

Furthermore, it is agreed by all students that man is a gregarious creature; **how, then, could he have anti-social, or anti-gregarious instincts which threaten the survival of his species?**

And further, a study of this matter soon convinces one that **society could have no stability, unless social conditions were controlled (as the tides are) by dependable natural laws over which neither men nor governments have any control.**

Once that is seen, it is seen that the faults of men have no more to do with social problems than they have to do with the tides; and, from that on, men begin to abandon their witch-hunting and to devote themselves to studying the natural laws of the social field as they would study physics or chemistry.

Once this is realized, men see that there is no reason (so far as society is concerned) for us to interest ourselves either in the conduct or the character of men; **and that the only matter of importance is that we know enough about the natural laws of the social field to use social forces as we use steam and elec-**

Then the problems of social security, honest politics, democratic government, race relations and world peace become to one as impersonal as a problem in arithmetic.

Then, with all personal feeling eliminated, men think clearly and make real progress in the solution of these problems.

Not only do men cease then to be fault-finders and witch-hunters, but they become fascinated with the natural wonders of the social field as they had been fascinated by the natural wonders of botany, zoology, chemistry, etc.

Remember the Frog Who Kept Kicking!

Some people are quitters! They say the problem under discussion here is too big, that these evils have become too deeply entrenched, that there is no use trying to solve them, that they are resigned to make the best of things as they are and are not going to trouble themselves about the matter.

Such people forget that in the field of natural law men are not required to furnish the power—natural law does the work!

All men have to do is to be alert!

Sometimes men give evidence of a fear of "getting in bad," with the powers that be. But there is always **some one** with whom one may talk frankly and freely. And, in other company, one can ask questions. Men are not shot in this country for asking questions—not yet!

One can safely quote a proposition and ask his companion to say whether or not he thinks it is true. For example, he can safely ask whether it is true, as explained in Leaflet No. 1, that what we call land value is really a public debt on which we are taxed to pay interest.

One question they can ask is the \$64 question referred to above. After stating the question, they can ask what the answer is—and why.

And always one should remember the frog. Two frogs found themselves in a can of cream. One was a quitter; at the end of the run when the can was opened at the creamery, they found him belly up—he had given up. The other had kept kicking till he churned a patty of butter big enough to support him. He was riding that patty of butter, calmly, safely and comfortably.

The Three Fields of Human Interest

1. The field controlled by natural law, in which men and governments are powerless.—except to study Nature's plan.
2. The field of personal interests, where it would be undemocratic for a government to interfere, even by the democratic method.
3. The comparatively small field in which lie those of our interests which are not in Field 1 or Field 2. This is the only field in which any government has any business to interfere.

Since many of the interests of Field 3, would naturally be turned over to specialists, there is really very little for any government to do in a country where the people are wise enough to accept economics as a science as exact as any science.

A Special Students' Outline

1. To survive, any creature (even man) must adapt itself to its environment.
2. No creature (not even man) can adapt itself to chaos.
3. Hence, if man is to survive, his environment must be assembled according to an understandable pattern and controlled by dependable laws, so that like causes always produce like results.
4. Man is distinguished from other creatures by the complexity of his social life.
5. Unless what we call civilization survives, man cannot be said to have survived.
6. Our social system has survived long enough to prove the existence of natural laws in the social field. (See No. 5.)
7. To be worth having freedom of the will must be exercisable in the field of man's personal interests.
8. But, if one man's freedom is not to be jeopardized by the wilfulness of other men, the freedom of the individual must be limited to the field of man's personal interests.
9. Likewise, if society is to have any stability, its interests (meaning the interests which are vital to all men) must be controlled by laws beyond the reach of meddling men.
10. This dual system of control (See Nos. 7, 8 and 9.), by which individual matters are managed by the individual and matters vital to all are controlled by natural law is known to exist in every field which we have studied.
11. No exceptions to Nature's rules have ever been found.
12. In the absence of proof to the contrary, we must believe that this system holds in the social field, also.
13. Our interests are of three types:
 - a. Such as our interests in the tides—vital to all men.
 - b. Interests such as our love interest—strictly private,
 - c. All other interests—vital neither to us nor society.
14. Government cannot meddle with Class A interests; and should not meddle with Class B interests and are, therefore limited to Class C interests.
15. The problem of government is, therefore, much simpler than we have supposed.
16. What is even more important, we find by this analysis that it is possible to have the same exactitude and the same stability in social matters that we have in physics, or chemistry, or any of the other sciences.
17. We must abandon the philosophy and the attitude of the witch-hunter and adopt those of the scientist.
18. Once we do this we can use the natural forces of the social field as we do those of the material field, and can be as impersonal in dealing with social problems as we are in dealing with problems in mathematics; then harmony and efficient cooperation will be as natural as breathing.

Relieving Real Estate

Printed for free distribution by The Forum, Stockton 30, California

Rent (often miscalled "ground rent") does not rise and fall with changes in the land for which it is said to be paid; but with changes in the investments of labor and capital which add to the attractiveness of the community. Rent is the wages and interest due those who make investments of labor and capital which add to the security, convenience or pleasure of those who pay rent.

Naturally, if title-holders are permitted to believe that rent is paid for "their land" and belongs to them, they favor those policies which tend to raise rent where they do the collecting and which shift the tax load from land titles to business.

Shifting taxes from land titles is called relieving real estate.

A few years ago, the county property roll stood as follows:

Assessments on land titles totaled	\$60,000,000
Assessments on Improvements and Personal Property	40,000,000
	\$100,000,000

At that time a county expense of \$100 was paid as follows:

By levying taxes upon land titles amounting to	\$60.00
By taxing Improvements and Personal Property	40.00
	\$100.00

Then, to "relieve real estate," assessments were juggled:

Assessments on land titles were arbitrarily cut to	\$42,000,000
Assessments on Enterprise remained as before	40,000,000
	\$82,000,000

Lowering the tax base from \$100,000,000 to \$82,000,000 raised the tax **rate** for all, of course; but assessments on **land titles** had been reduced, so title-holders profited. Now, when \$100 is spent by the County, the tax load is divided as follows:

By taxing land titles	\$51.22
By taxing Improvements and Personal Property	48.78
	\$100.00

Of every \$100 of county expense, \$8.78 has been shifted from land titles to improvements and personal property.

This shift of \$8.78 of each \$100 of county expense from the tax burden on land titles to the burden on Enterprise shifts to our cost of living \$516 of an annual salary of \$5,000 by saving that much for those who get their money by getting out of our way. This has raised the taxes on people who have to earn the money with which they pay taxes. Now, instead of paying a tax of \$100, the following concerns must pay as follows:

Stockton Daily Record	113.94
Poultry Producers of Central California	114.56
El Dorado Brewing Co.	117.02
California Red Cedar Products	119.12
Richmond-Chase Canning Company	119.25
Fibreboard Products, Inc.	121.26

(Leaflet No. 1)

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"Land Value" a Debt

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The act of holding title to land (if that be an act?) produces no wealth. Anything got that way must, of necessity, be produced by others who are thereby deprived of their product.

"Land value" is not the value of land, but of the title-holders' privilege of taxing us for their private profit.

Suppose that responsible men, after careful investigation rent a vacant corner for a yearly rent of \$1,000
Suppose the taxes on the lot title are 280

The title-holder would have left after paying taxes 720

If he wants 6 per cent for money, the lowest price he can afford to take for the title to that lot is the sum which, at 6 per cent, will yield \$720. That fixes the market value of the title to that lot at \$12,000

The tenant pays \$1,000 for the advantages of the location.

It costs the public to provide those advantages \$1,000

Yet all the public gets for that service is 280

Each year the public services that lot it loses 720

It costs the public (in taxes) \$720 each year to balance its books. This \$720 paid in taxes would pay interest on \$12,000 in 6% bonds, had the people bonded themselves by such an issue.

The conclusion is inescapable! Every dollar of "land value" is a dollar of public debt on which the people must be taxed to pay interest.

If the total "land value" of the city is \$100,000,000

The taxes paid in that city for the enrichment of those who hold title to the land there will at least six per cent on that amount, or 6,000,000

This means that a man could afford to pay \$100,000,000 for the privilege of collecting the rent* of that city.

For proof of this, bear in mind the following facts:

1. Rent is paid for the advantages of the location.
2. The people pay the cost of providing these advantages.
3. Title-holders sell these advantages at the market value.
4. The money they hold out (\$720 in this case) is lost to the public which finances the advantages.
5. To balance its books, the public must tax itself.
6. The taxes paid must be (at least) as much as that loss.
7. Therefore the taxes must equal the net rent, which in its turn equals the interest on the "land value." Q. E. D.

*Here the word **rent** is used as scientists in this field use it.

By rent they mean what some call ground-rent and what some others call the economic rent.

(Leaflet No. 2)

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Get an Itemized Bill

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A good business man will gladly itemize any bill he renders.

He believes the customer is entitled to know what he is being charged and for what. And he knows that refusal to itemize the bill would expose him to suspicion that he is dishonest.

Do you know what your landlord is charging you for; and what he is charging for each item?

Why not ask him to itemize your rental bill?

He has probably never been asked to itemize a rental bill and may be not only surprised, but puzzled to know how to do it. Be ready to assist him, by having with you the statement you desire—all made out, except for the figures. Ask him to fill in the figures, assuring him that approximate figures will suffice, if the exact figures are not obtainable.

Here is the statement you should ask him to fill in:

For use of building	\$
For use of furnishings and equipment	\$
For janitor and other service	\$
Total (wages and interest)	\$
Charge for advantages made available by—	
The City and by the people of the city	\$
The County and the people of the county	\$
The State and the people of the state	\$
The peoples and governments of foreign lands	\$
The United States and the people of the U. S.	\$

You should ask for an itemized bill whenever your rental is raised. Each time, if no changes have been made in the building or furnishings, fill in these items by copying these figures from the old bill. If changes have been made, get new figures.

When the tenant is required to maintain the building, there is no reason for increasing the charge for the use of the building—no matter how much business may increase. The same rule applies to the charge for furnishings and equipment, when these items are unchanged.

Changes in rentals are, therefore, justified only when there are changes in the amount or quality of the community service made available to the tenant by reason of investments of labor or capital on **other sites**, around and about far and near.

But this service is not provided by the landlord! Indeed, he does not charge you for that; you pay for that when you get it from the grocer, the bus company and others you patronize.

What your landlord charges you for is the opportunity to patronize these dealers—that is, for the privilege of living where this service may had.

(Leaflet No. 3)

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Whose Money Is It?

Printed for free distribution by The Forum, Stockton 30, California

For the first thirty-four years of the long existence of the Kuechler Jewelry Store, at the northwest corner of the intersection of Main and California streets in Stockton, the store was owned by the Kuechler family.

At first, their monthly rental was \$125; when they sold the store and the name "Kuechler," they were paying \$500.

It was the same building it was thirty-four years before.

Let us suppose, for the purposes of this argument, that the original rental was divided as follows:

Interest on the investment in that part of the building	\$ 75
Advantages of the location—meaning the community service available to the Kuechler Jewelry Company	50
	\$125

In that case, the final rental would be divided as follows:

Interest on same investment in same portion of same building, which the landlord had not changed in any way	\$ 75
Community service then available to the Kuechler Company	425
	\$500

It was the judgment of the rental market that in this period of thirty-four years the value of the community service available to the Kuechler Company had increased 850 per cent.

To whom did that \$425 belong?

That \$425 could not be for the **land**; for it had not changed; nor could it be interest on the investment in the title to the land, for that was still held by the same title-holder—and that investment had not changed. The increase from \$50 to \$425 is accounted for by the changes in the **community—that is, in the quantity and the quality of the community service available.**

The increase of \$375 a month was in the **wages and interest due the public on its increased investments of labor and capital on other sites around and about, far and near.**

Millions had been put into the new port, into new highways, streets, parks, schools, the College of the Pacific and the State Junior College; into new theaters and into stores and new merchandise, and into factories and shops, etc. For one thing, the **Record** had put \$108,000 into a press to better serve the city.

Labor beyond calculation has been invested here in civic, political, educational and religious efforts to better this community. The Y. M. C. A., the Y. W. C. A., the Chamber of Commerce, the Red Cross, the Community Chest, the P.T.A., the Boy Scouts, the Girl Scouts and the Sea Scouts and others have all helped. As a result, Stockton is a better city **and Kuechler's rental has advanced from \$125 per month to \$500 per month.**

(Leaflet No. **A**.)

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Our Three Interests

Printed for free distribution by The Forum, Stockton 30, California

Analysis of human interests reveals the following facts:

1. These interests are of three kinds:

- Interests such as our interest in the law of the lever and in the tides and the affinities of chemicals and other things which are controlled by natural law over which neither men nor governments have the slightest control.
- Interests such as our interest in our choice of food, our place of residence, our occupation, and our choice of friends; all of which are purely personal.
- Interests in such matters as the location of the capital, the county seat, our parks schools; and in other matters which are not vital either to individuals or to society.

2. Interests of the first class are vital to all men; and we know of no matter which is vital to all men which is not controlled by natural law.

3. Interests of Class 2 are of great importance to individuals but of little or no importance to society. Among free men, all such interests are decided by the persons involved.

4. Interests of Class 3, lie outside Fields No. 1 and No. 2. They are of more or less interest to some individuals, but of little or no interest to society. We all survive no matter these matters are decided.

5. It is a waste of time for men to vote on issues of Class No. 1; for neither men nor governments have power to control these matters.

6. It is a violation of democratic principles for us to even vote on issues arising in Field No. 2; for only the persons involved have a right to a voice in such matters.

7. **This narrows the field of government to matters lying outside Fields No. 1 and No. 2.**

8. This shows that the problem of government is a much simpler problem than men have supposed.

Definitions:

Labor: Any human effort, regardless of the purpose or the result.

Wages: Any return from an investment of labor.

Wealth: Any natural product modified by Labor to better meet men's needs.

Interest: Any return from an investment of capital.

Capital: Any wealth which is devoted to the enrichment of the owner.

Natural Law: That phenomenon in nature by virtue of which like causes always produce like effects.

(Leaflet No. **II**.)

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Moralists Disagree

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161. Since moral issues are passed upon by the conscience, and since the conscience occupies the secret citadel of the soul, the processes by which a moral judgment is arrived at cannot be observed by the public.

162. Because of this secrecy and the differences in their personality, background, education and training, it is impossible for men to agree upon moral issues.

163. In physics and chemistry and in the sciences we have standards in nature (outside ourselves), accepted the world over, whereby we can check and correct opinions arising in those fields.

164. There, men can know which opinion is correct and which opinions are incorrect. (See Nos. 73-75.)

165. There, men can cooperate harmoniously and effectively.

166. This is not true of opinions on morality. (See 161, 162.)

199. Having no accepted standards to guide him in this field, man has been almost as busy revising his plans as he has been trying to get them adopted.

200. In their eagerness to understand what they see, men who can do no better guess—that is, they assume that the explanation they seek is this, or it is that.

201. Naturally, their assumptions are influenced by their own differing backgrounds, the differences in their training and in their habits of thought.

202. Being many men of many minds, they have many conflicting theories regarding the cause and the cure of the social conditions of which they complain.

203. Because men think social issues are moral issues and because they cannot agree as to what is moral and immoral, they cannot agree regarding social policies. (See 201.)

204. Throughout all time, men have persisted in building social structures upon this insecure foundation; and the history of the race shows that these structures have always been unstable. (See Nos. 66-71.)

—From **The Proof**, by L. D. Beckwith

(Leaflet No. 36.)

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Our Trojan Horse

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The men who founded this Republic believed they had set up in this New World a government under which men could be really free.

To protect the rights of the people, they built a great wall (the Constitution) enclosing the country and excluding the tyranny in all its forms.

They thought they had excluded exploitation, and guaranteed freedom of speech, freedom of assembly, freedom of worship, freedom of the press, freedom of the ballot and freedom of opportunity.

They thought that here, surely, the producer (and not another) would enjoy the wealth he produced.

But they found that they must provide funds for the financing of the government they had set up; but they knew no way of doing that, except by taxation! so, although they had provided in the Bill of Rights that private property should not be taken for public use except by due process of law and upon full compensation, **they breached this protecting wall to admit the tax-collector, who was given the right to take private property for public use on the theory that men should contribute to the public need according to their ability to pay.**

This has proved to be the wooden horse within which was concealed the destructive forces which have undermined our security.

From time to time new forms of taxation have been devised; and all the time the exactions of the tax-collectors have grown steadily more oppressive.

License taxes are imposed, under laws which deny men the right to work, unless they buy a permit.

(Leaflet No. 39.)

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The Real Conflict

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Anything, anywhere, which helps or tends to help any one, anywhere, who lives on wages or on interest helps or tends to help everyone, everywhere, who lives on wages or interest.

Any increase in wages or in interest, even though it be at a distance, tends to raise wages and interest where you are.

The more men make on their investments of labor or of capital, the more they spend and the better business is; the better business is, the higher wages and interest are.

Even if a people abroad does not trade with us, nor buy our products, nevertheless their prosperity contributes to our own prosperity; because, the business relations of the world are so complex that what each does affects all, directly or indirectly.

There is no conflict of interest between wage-earners here at home and wage-earners abroad; nor is there any conflict of interest between people here at home who live on interest and people abroad who live on interest.

There is no sectionalism in the world of wages and interest.

This is because one cannot get either wages or interest except by making a corresponding investment of labor or of capital; wage-earners and collectors of interest do not draw on the wealth of the world, they create what they get.

There is no conflict of interest between Labor and Capital.

Properly understood, the interests of wage-earners and of those who live on interest are identical the world over.

To the extent that men are limited to wages and interest, they are forced to be selfishly eager to be helpful—that is, their gregarious nature asserts itself and they become selfishly cooperative.

The only possible conflict of economic interests is the conflict of interest between the producers and those who appropriate the rent paid because of their activity.

(Leaflet No. 41.)

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Co-producers

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Today, our product is a joint product; there is always a primary producer who is indirectly aided in his work by countless co-producers who are thinking mainly of their own interests.

Farmers are primary producers of wheat, plow-makers are co-producers of wheat.

Thanks to these co-producers, farmers need not make their own plows. Because of this, they can produce more wheat.

Doctors, merchants, attorneys, firemen, policemen and all others who help us in any way are our co-producers.

Co-producers save primary producers time, labor and money.

The more co-producers there are and the more efficient they are, the more they save us.

The more they save us, the more we can produce.

And the more cheaply we can produce.

Each producer (the primary producer and the co-producer) is entitled to his part of the product.

—From THE SECRET, Sec. 4

It is true that it is impossible to know how much of the value of a crop of wheat is due to the men who made the machinery used by the farmer in producing it, or how much is due to the traffic police who directed traffic when the farmer hauled his crop to market; and true, too, it is impossible to tell how much is due to the doctors, merchants, attorneys, and others who helped indirectly to produce that crop. Nor is it possible to know how much of the income of the miller, the baker, the grocer and the hotel man is due to the farmer for raising wheat.

Fortunately, it is possible to compensate each co-producer for his part in our business life without even thinking about these intricate computations—much less solving this problem!

This is possible because men gladly pay more rent to live, or do business, where this co-producer service is available.

Manifestly, then, rent is the wages and interest due these co-producers on the investments of labor and capital which they put into this intricate social pattern.

All that is necessary, therefore, is to collect the rent (instead of taxes) and to use it for the payment of public bills.

Then each co-producer gets, for his contribution to society, a corresponding amount of tax-free social service.

(Leaflet No. 43.)

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Why We Have War

Printed by The Forum, Stockton 30, California, for free distribution

As countries develop and life becomes complex, co-producer service increases and rent rises.

As rent rises, the rivalry over its collection increases, taxes rise and the cost of living rises.

This slows up business at home and our meddlers begin to look to foreign fields for trade to keep their rent up.

Sooner or later, this leads to conflicts with similar meddlers from other countries.

Not understanding the cause of these conflicts and not seeing the simple cure for them, the people of each country think the situation calls for a show of force. This breeds suspicion and resentment and the stage is set for war.

No matter how the matter may be camouflaged, every war results from attempts by investors in land titles to control conditions affecting rent where they do the collecting.

The wars between Rome and Carthage were fought over the question whether the business of the Mediterranean World should center in Rome where the Romans collected rent, or in Carthage where the Carthaginians collected rent.

Our Civil War, 1861-5 was fought over the question whether Southern cotton should be sent north to be worked up by mill operatives who pay rent in New England, or allowed to go wherever the South might sell it.

Factories depended, then, upon water power and the water power was in the North, which demanded a tariff which gave New England a near monopoly of the textile business of the country. It was this interference with the freedom of trade in the South which led the Southern states to secede.

Italy's conquest of Ethiopia resulted from the desire of investors in Italian land titles to have the raw materials of Ethiopia processed by workers who pay rent in Italy.

The World War (rounds I and II) will bring to a conclusion the rivalry of British and German rent-collectors and settle the question whether the business of the European World is to center in Germany where the Germans collect rent, or in Great Britain where the British collect rent.

And our war in the Pacific will settle the question whether the trade of the Orient is to center in Japan where the Japanese collect rent, or on our West Coast where we collect rent.

—From THE SECRET, Section 26.

(Leaflet No. 45)

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Rent Absorbs It All

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Even those who are inclined to doubt the statement that all wars are fought over rent, have to admit that decisive wars determine the collection of the rent involved in the commerce which is at issue; for example, the war in the Pacific will determine who will collect the rent involved in the control of the trade of the Philippines, the Malay Archipelago, and the Dutch East Indies; possibly, also, that of Australia.

No matter what good things men provide, nor who pays the bill, it is impossible to enjoy those things, unless one pays to some holder of title to land the market value of that enjoyment. The rent may be paid periodically as rent, or it may be paid in a lump as the purchase price of the title to the site from which the good thing is available.

Even if it could be proved that in every war Labor and Capital believe they are fighting for their own existence, it would still be true that it is impossible to enjoy even war-won advantages unless one pays same title-holder in rent (either monthly or in a lump sum for the purchase of a land title) what those advantages are worth—that is, even the veterans of the war are denied the fruits of their valor, unless they buy them of those who hold title to the land they defended.

And the rule of the rental market is that this charge is always all the traffic will bear.

Even veterans returned from the war must pay title-holders for the privilege of enjoying advantages they won overseas.

And the rent will always be all the traffic will bear.

And this means that what is left for us after satisfying this first lien on production by paying the rent is the least we can afford to work for.

It means, too, that if conditions change so that we can afford to pay more, the rent is advanced—not necessarily because the collectors of rent are heartless, but because others, bidding against us for the privilege of working, will offer to pay more.

This means that the financial advantage of our progress in the arts and sciences and even in culture are absorbed in rent by those who live by selling us the privilege of living, working and doing business in our own country.

It is well known that, in new countries, all live well and enjoy an independent existence, even though they may all be far from rich; but that in older and more developed countries (or even in the same sections when they are developed and wealth has accumulated there) only a few have anything like independence and the great majority have little to look forward to but work and (possibly) a little pension when they can work no more.

(Leaflet No. 47.)

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Super-Governments

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Human governments have only as much power over conditions which make for law and order as they derive from the assent and cooperation of the people.

People cannot transfer to their government authority or powers they do not themselves possess.

Men cannot proceed in defiance of natural law; accordingly, they cannot delegate to their government the power to proceed in defiance of natural law.

Whether a government's power is derived from the consent of the people, or is seized in defiance of the will of the people, the result is the same; for neither the people nor the government can carry out any plan, social or otherwise, which is not in conformity with natural law.

The most powerful super-government, even if backed by all the peoples of earth, could do nothing to alleviate our present distresses, except by complying with the laws of nature; what is needed to bring order out of the present chaos is not a union of nations, united for the execution of some human plan, **but an understanding of the natural laws controlling social conditions.**

If it is true as it is taught in high places that there are no natural laws by which social conditions are controlled, neither men nor governments—not even a super-government—have anything dependable to guide them in their social planning.

But, if such laws do exist, there is nothing in this field which a government—even a super-government—can do for men but what they can do for themselves. What is necessary in that case **is to study these laws as we study the laws of physics and chemistry and the other accepted sciences.**

One way, government action would be futile; the other, it would be unnecessary.

No social plan will work, unless it is in line with the natural law.

Any plan not in line with that law will certainly fail.

On the other hand, a plan which is in line with natural law will work without the backing of men or governments.

Even if such a plan were tried by accident, without being understood and without any knowledge on the part of men as to the significance of their action, any of Nature's plans will always work.

(Leaflet No. 48.)

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Instinctive Meddlers

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There is a reason for everything.

Back of every effect is a cause.

The way to avoid the effect is to remove the cause.

In these pages, our political, social and economic difficulties are shown to have a very simple cause.

Because we have assumed that these are problems in human conduct, we have been finding fault with our fellows instead of studying these problems as we study other problems.

We have for that reason failed to note the simple fact that, by allowing title-holders to think that rent is paid for the use of land and allowing them to claim the rent, we have forced them to protect themselves by controlling as much as possible conditions affecting rent where they do the collecting.

To do this they have sought to control the government, to shift taxes from land titles to the cost of living and have in some cases even got us into war.

The way to cure any condition is to remove the cause which produces that condition.

The way to correct the prevailing false notion respecting the origin, nature and significance of rent is to teach men that rent is the wages and interest due those who make the investments of labor and capital which make the country what it is.

Once men see that, they will see that the private appropriation of rent is morally (if not legally) an embezzlement of public funds.

Once that is seen the private appropriation of rent will stop, or be stopped.

We already recover some of the rent by the process of taxing land titles. All we have to do is to **take it all.**

Then, as no one could get any of the rent, no one would be selfishly interested in controlling conditions affecting rent.

That would remove the cause of these distresses.

(Leaflet No. 49.)

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The Cost of Living

Printed by The Forum, Stockton 30, California, for free distribution.

As communities develop, service institutions multiply and more and more service is available to the residents; as more and more service becomes available, people are willing to pay more for the privilege of living there—that is, rent rises.

If the rent were collected for the public treasury to be used for public needs, the people would still have all they produce; for they would have their wages and interest in their private pockets and their rent in their public pocket (public treasury). Then they would have the full value of their entire product, and their buying power would be 100% and business would always be good.

If, however, title-holders are permitted to keep any part of the rent, that much of the wealth of the community is lost to the producers of that wealth and wages and interest decline accordingly, as shown in the following table.

Service institutions increase in number and efficiency as a community grows. Because of the availability of that service, people pay more rent to live in a developed community than they will pay to live on the frontier where men must serve themselves or go unserved.

Labor and Capital provide this service and maintain it. The rent is the wages and interest due them for this service.

The rent should be collected (instead of taxes) to finance public needs. Were that done, our buying power would always be 100%. When that is not done and Labor and Capital must draw upon their wages and interest (in the form of tax payments) to finance public needs, their dollar is over-taxed, or depreciated. Inflation (high prices) is the penalty for this failure to collect our rent for the public treasury.

Title-holders Take		Left for Labor and Capital	
		Wages	Interest
100c		50 c	50 c
100c	5c	47.5c	47.5c
100c	10c	45 c	45 c
100c	15c	42.5c	42.5c
100c	20c	40 c	40 c
100c	25c	37.5c	37.5c
100c	30c	35 c	35 c
100c	35c	32.5c	32.5c
100c	40c	30 c	30 c

(Leaflet No. 53.)

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Dollar Haircuts

Printed for Free Distribution by The Forum, Stockton 30, California.

Rent is always all the traffic will bear; as the community develops, rent rises. Rent is always the first lien on production; for Labor and Capital can do nothing until a place is secured in which they can function. To get that place, the rent must be paid. What is left after the payment of rent is all that Labor and Capital can have.

As communities develop and the amount of co-producer service available there increases, rent takes more and more of each dollar produced, leaving Labor and Capital what is, on the average and in the long run, only enough to maintain them.

This is graphically illustrated in the following table, which shows how more and more of the barber's charge is taken in rent, forcing his prices higher and higher. The table below explains the rise in the price of haircuts; as the same conditions exist in all fields, it explains the rise in the cost of living.

Column 1 shows the price of a haircut and shave.

Column 2 shows what title-holders (all of them*) take in rent.

Column 3 shows the percentage title-holders (all of them*) get.

Column 4 shows what the barber's dollar is worth.

Column 5 shows what \$100 worth of living costs him.

*The item of rent in Columns 2 and 3 includes not only the rent which the barber pays his own landlord, but also the rent he pays other title-holders in the prices he pays for supplies and service.

40c	2c	5 %	95 c	\$105.26
50c	12c	25 %	75 c	133.33
60c	22c	33.33 %	66.66c	150.00
70c	32c	45.55 %	54.45c	183.43
80c	42c	52.20 %	47.20c	213.05
90c	52c	57.77 %	42.23c	236.79
\$1.00	62c	62 %	38 c	263.15
1.10	72c	65.45 %	34.55c	285.35
1.20	82c	68.33 %	31.67c	315.15
1.30	92c	70.76 %	29.24c	341.99
1.40	\$1.02	72.83 %	27.14c	368.46
1.50	1.12	74.66 %	25.38c	394.77
1.60	1.22	76.35 %	23.65c	422.31
1.75	1.37	78.85 %	21.15c	472.81

So long as title-holders are permitted to claim the rent as their own, any progress of any kind which we make will increase the percentage going to the title-holders, depreciate the dollar and increase the price of haircuts. The price of haircuts has already risen to one dollar: it will go to two dollars and more—unless we wake up and recover our rent by having it collected instead of taxes.

(Leaflet No. 55.)

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The Sales Tax

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California has a general sales tax. By it the State of California, **which does not tax land titles**, raise about a million dollars per week!

There is not a cent of state tax on titles to frontage, even in the high-rent districts of San Francisco and Los Angeles; but there is a tax of one cent on the "coffee and sinkers" a hobo buys at a lunch stand, and there's a sales tax on the baby's nursing bottle and on its medicine. If its parents are poor and unable to care for it properly and the baby dies, there is a sales tax on its shroud.

The editor of The Forum makes it a practice, when paying this tax, to lay the money for the tax down separately after paying the price of his purchase. And, as he does so, he remarks:

"I do not know who your landlord is; but I know that I do not like him **that** much."

Sometimes the salesman will attempt to correct him by telling him the landlord does not get this money—that it goes to the State. When that happens, the conversation runs something like this:

Editor: "He probably knows better, but it is to his advantage to have you think it goes to the State. You would not collect it so cheerfully, if you that he is enriched by it."

Salesman. "But how? We send this to the State!"

Ed. "I know you do; but I know, too, that he never overlooks anything, but charges your employer all the traffic will bear for all the advantages of this location, including the advantage of having a state junior college here in Stockton. It may be that he has raised your rent on the strength of that college; **but the State of California does not tax his property to raise money to run that college! He gets that advantage for nothing** (so far as taxes on this property are concerned) and then you dig that expense money out of your customers, so he can keep what you pay him on account of the increased business the College brings to Stockton. That's nice for him; but it is not a nice way for you to treat your customers! And besides the trouble and expense you are put to by this, your business is slowed up just that much. You cannot sell me anything for that tax money—that's gone! I have not got it, now."

S. "It is now on its way to our landlord, you think?"

Ed. "He may lose by the tax—he may have extensive improvements and lose more in taxes on them than he saves in taxes on his land title. But every penny of the sales tax enriches title-holders at the expense of Industry and Thrift."

(Leaflet No. **57.**)

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Our War Profiteers

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No matter what is gained by war, whether it be greater security or more trade, no one can enjoy that advantage unless he is where it is to be had.

But, to be there, one must pay in rent what that advantage is worth, and pay this to the holder of title to the land which he occupies. The only other way to be there and enjoy that advantage is to buy the title and be one's own landlord.

Either way, the war-won advantages must be got of some holder of title to land—and paid for at the market price.

Under our system, title-holders are in a position to coin into rent the blood our sons shed on the battlefields of the world.

But we should not blame the title-holders. We, too, believe that rent is paid for land and belongs to those who hold title to the land.

Collectors of rent naturally seek in every possible way to protect their collections, **by controlling conditions affecting rent in the area where they do the collecting, although this compels them to meddle in our affairs.**

The Civil War between our States in 1861-65 was brought on by the efforts of Northern title-holders to prevent the South from selling its cotton abroad and to force it to sell its cotton to New England mills, where New Englanders collect the rent.

Our French and Indian Wars were fought to secure the furs of North America for traders who would send them to be processed and made up by workmen who pay rent in England.

The wars between Rome and Carthage were fought over the question whether the trade of the Mediterranean World should center in Carthage where the Carthaginians collected rent, or in Rome where Romans collect rent.

Italy's war on Abyssinia was to settle the question whether the products of Abyssinia should be processed where Italians collect rent, or go elsewhere.

The World War (rounds I and II) seems to have settled the question whether the trade of Europe shall center where Germans collect rent, or where the British collect rent; unfortunately for the British, they are now faced with the possibility that the Russian Bear may snatch the prize from the British Lion.

(Leaflet No. **59.**)

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No New Law Needed

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To satisfy yourself that we can put into force the revenue system set forth in these pages, without bothering to amend the Constitution or to pass any new laws or repeal any laws now on the statute books, or to set up new legal machinery, ask your attorney this question:

Assume any debt owing from any one to any one and assume that this is admitted to be a debt, is it possible, with the laws now on the books and with the legal machinery now set up and in operation, to collect that debt? Or must we first amend the Constitution or pass new laws or set up new legal machinery?

Your attorney will tell you that we have now all the law and all the legal machinery necessary to collect any actual debt; and that this can be done without amending the Constitution.

That being true, all we need to put into practice the revenue system proposed in these pages is to convince the public that rent is a debt owing from the title-holder to the public.

Bear in mind, that we now collect some of the rent—that the title-holders themselves acknowledge that they owe that part of their rent (as taxes) to the public treasury.

Here are six definitions necessary to intelligent discussion of our social problems. Students should bear in mind that dictionaries tell us not how we should use words, but how the public does use them.

Labor: Any human effort.

Wages: Any return received from an investment of labor.

Wealth: Any natural product modified by Labor for man's purposes.

Capital: Any wealth devoted to the enrichment of the owner.

Interest: Any return received from an investment of capital.

Rent: Any payment made for the privilege of enjoying the advantages available from a given location. This excludes payments for the use of buildings or other wealth on the site and excludes service such as janitor service rendered on the site. Rent does not pay for the advantages mentioned. For example: Rent is more where there are theaters, public utility plants, fire and police departments, sewers and garbage service; but the payment of rent does not entitle one to attend the theater. An additional qualification of some sort is necessary if one is to get these advantages. It may be one must buy a theater ticket, pay the garbage men, make connection with the sewer and install the necessary equipment, or pay some landlord interest on his investment in this connection and in his equipment. And to qualify for the service of the police or fire department, one has first to get into trouble. Rent is not for any direct service; it is for what others do for us when, in the promotion of their own selfish interests, they make investments of labor and capital of which we can take advantage. It is their wages and interest on those investments.

(Leaflet No. 75.)

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Ignorant Voters

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If men are to manage successfully the distribution of wealth, they must know more about each person, what he has done, how hard and how long he has worked, what he has produced and what that product is really worth than it is possible for men to know. Men with that knowledge do not exist; it is impossible to set up a government capable of justly distributing the wealth of the world.

But, if the problem of social justice (wealth distribution) is not solved, nothing else men or governments can do will save civilization.

Fortunately, we can have good automobiles, good airplanes, good radios and other things of that sort, even though neither the governments of earth nor any of the more advanced democratic electorates would be capable of initiating the legislation fixing the specifications for any of them.

Not one of the great inventions of the world is the invention of a government; nor was any of them initiated at the ballot box.

Social workers the world over should profit by these facts!

They should realize that they can do nothing in the fields which are controlled by natural law (except to find Nature's laws and learn to use them); nor is there anything they can do, justly, in the field of men's individual rights. Any legislation in that field, no matter how well meant, is an invasion of sacredly private rights.

Legislation in the first field is futile and in the second it is highly offensive.

This leaves for governments only the third field, in which are those matters which lie outside Fields 1 and 2.

None of these matters are vital to all men, for all such matters are in Field 1; and none of them are vital to individuals, for all such matters are in Field 2.

Under this plan, government would be greatly simplified; for, not only would the government be concerned with fewer issues, but many of these would be turned over to engineers and other trained men. (See Leaflet No. 11.)

It follows, therefore, that were this plan adopted and government action were limited to this third field, there would be no need to fear the ignorant voter; for, even if he voted unwisely, no real harm would result.

(Leaflet No. 90.)

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For Our Protection!

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Title-holders have many ways of controlling conditions affecting rent where they do the collecting.

And, regardless of their method, they like to tell us that they are interfering in our affairs for our good.

When they zoned the City of Stockton and by that means confined business as much as possible to the center of the city, they told us they were doing this to protect our homes.

Their first plan was to forbid business establishments on North Wilson north of Acacia, and on East Harding east of the railroads. These and other proposed restrictions aroused too much protest and were abandoned. But, in the main, they accomplished their purpose.

Now we are told that the object of the freeway on the highways is to protect the traffic; but the result will be to prevent the establishment of business along these sections of the highway and by that much to protect from this competition the collectors of city rent.

(Not a cent of the highway bill is taxed against land titles.)

Protective tariffs, we are told, are to protect our American standard of living; but the result is to give monopoly privileges to the collectors of rent in the protected areas.

Lend-lease, we are told, is designed to aid our allies and so to shorten the war; but the effect is to give us a large measure of control over foreign trade and so to enrich the men who collect rent at our ports of entry.

(Not a cent of the war bill is taxed against land titles.)

The Three Fields of Human Interest

1. The field controlled by natural law, in which men and governments are powerless.—except to study Nature's plan.
2. The field of personal interests, where it would be undemocratic for a government to interfere, even by the democratic method.
3. The comparatively small field in which lie those of our interests which are not in Field 1 or Field 2. This is the only field in which any government has any business to interfere.

Since many of the interests of Field 3, would naturally be turned over to specialists, there is really very little for any government to do in a country where the people are wise enough to accept economics as a science as exact as any science.

(Leaflet No. 92.)

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Evil Eye vs. Evil Heart

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The pioneers in the science of sanitation who sought to get people to understand that sickness and death are spread by contagion and infection were for a long time frustrated by the people's superstitious belief in the power of what they called the "evil eye," supposedly possessed by certain "witches."

For example: When these pioneer scientists sought to show people that typhoid is spread by flies which have access to sewage and urged people to cover the sewage to keep the flies from it, the people refused to listen. They "knew" that the victims who had died were the victims not of infection, but of the wicked power of the "evil eye" of the village "witch."

Instead of studying the problem of typhoid, they spent their time and energy hunting "witches." As a result, the plague of typhoid went unchecked; and so did other plagues.

We have outgrown the superstition of the "evil eye."

But we are still hunting "witches."

Ours is not the superstition of the "evil eye," it is the superstition of the "evil heart."

We no longer believe in "witches" who have the power of casting an evil spell upon people by merely looking at them; and, in that way, causing them to sicken and die.

But we are still victims of the superstition of the evil heart.

We still believe that crooked politics, depressions, unemployment, poverty and war are caused by the evil in men's hearts.

And, like the superstitious folk of the Dark Ages, we allow this superstition to divert our attention from the study of our problems to the faults of the men whom we think responsible for our ills.

Instead of studying these problems, we spend our time, as did the men of the long ago, hunting "witches."

We do not burn our "witches" at the stake, as they did; but we devise elaborate schemes for holding them in restraint.

Our "witches" are not old women, they are bankers, capitalists, financiers, employers (especially Big Business), politicians, etc. Some of us include the leaders of Union Labor and seek ways of curbing them. Some think that the Hitlers, the Francos and others of that sort are especially dangerous; some think all Germans and Japanese are especially dangerous; while others think we should fear the spell of the British.

Whoever our "witches" may be, the effect of this witchcraft is first to divert our attention from the study of our problems; and, second, to incite suspicion, resentment and hostility in the hearts of those who succumb to this superstition.

(Leaflet No. 99.)

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They Take Billions

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The author remembers when Congress reached, for the first time, the one-billion mark in the matter of its appropriations.

The news was spread over the front pages of the newspapers under big black letters two inches high!

That news created more stir than did the news this week that this Congress would appropriate **EIGHTY-THREE** billions for the coming fiscal year.

There's a significant lesson here. If the reader has access to literature on Technocracy, he should get it out and read again what the Technocrats say about the way in which our ability to produce wealth has been increased.

For example, while the author is setting the type for this page, the Craftsman automatic is turning out pages like this at the rate of nearly thirty per minute. It runs steadily by the hour picking a sheet off the stock pile, placing it on the platen with precision and dependability, making the impression and taking that sheet out and stacking it neatly and putting in another; and so on, hour after hour. The author has placed a mirror where it gives him a view of all this if he lifts his eyes from the keyboard of the Intertype.

But what has this to do with taxes?
Just this:

Rent is the first lien on production. It must be paid, or not a wheel turns. And rent is all the traffic will bear.

Producers have only as much left as they must be allowed to keep them on the job. If the title-holders take too much production stops. They know this; so they leave the producers enough to keep their hopes up and keep them on the job and reproducing themselves.

Now put the two thoughts together. Consider what Technocrats tell us about how much we can produce and remember that we are so dumb we let title-holders take all we produce—except just enough to keep us going!

In the life time of the author, their rake-off in the Congressional tax mill alone has increased from \$1,000,000,000 per year to \$83,000,000,000 per year!!!!

To be sure, that is exceptional; it took a war to make that possible—you see they can raise then the cry of loyalty and patriotism and can successfully demand more sacrifice of us.

Leaflet No. 105.)

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Classify Yourself

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Your first duty (to yourself, your family and your business) after you get clearly the thought set forth in these pages is to find out whether you are more dependent upon wages and interest than upon rent.

As a rule, business and professional concerns are in rented quarters and collect no rent whatever.

The figures of the Building and Loan Associations show that the average member (borrower) of these associations has four times as much in his improvements as in his lot title.

Upon that basis, he stands to lose in taxes four times as much as he gains by the private appropriation of rent, interest, or more dependent upon rent.

Very few people gain by laws aiding title-holders at the expense of Labor and Capital. On the main street in Stockton, the politically odds are 23 to 1 in favor of Labor and Capital—that is, they can out-vote the title-holders 23 to 1.

Out in the residential sections and out on the farms, the odds are still higher.

It must be remembered that our supplies are, as a general rule, processed and sold in cities where the rent is high; and that this high rent is charged into our cost of living, whereas most of us collect rent (if we collect any at all) in a low-rent area. Most of us who think of ourselves as belonging to the landed class and as collectors of rent pay more rent in our cost of living than we collect.

This is particularly true of farmers, who not only buy their supplies in high-rent areas, but even sell their products there and pay high rent in the selling fees charged for sales service.

The ground covered by the shadow of an automobile in a city at noon, if expressed in terms of rent, may amount to more than the rent collected in a whole township of the finest farm land.

Consider the gasoline tax as it affects the farmer. He may drive largely (if not wholly) on dirt roads and so use more gasoline per mile than the city man who drives on pavements all the time; yet the farmer pays the same gasoline-tax road toll the city man pays!

(Leaflet No. 107.)

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Exploiting Motorists

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Because of the false theory that the automobile is a luxury and that taxes should be levied according to ability to pay, the

1. In California, the motorist pays a \$25 tax on the price of a car costing him \$1,000.
2. In addition, he pays (to the state) a property tax on the car. (This is the only property tax the State of California levies. The reason for this strange situation is that some poor, migratory individuals, usually with old, dilapidated cars, escaped the local tax-collectors. Accordingly, the State took over and added the tax to the license fee; so such people cannot now escape the tax.)
3. Having got a car, the Californian pays \$3 for the right to drive it.
4. However, he cannot drive it without gasoline; and, in California, the gasoline tax amounts (for an average family car) to a road toll of one-fourth of a cent per mile.
5. During the war, a special war tax of \$5 per car—no matter how old and unsalable it might be, was added by the federal government.
6. Now comes the parking meter, by which an increasing number of cities compel motorists to pay for the privilege of parking their cars in down-town streets.
7. There are special taxes on trucks, levied according to capacity.
8. An increasing number of cities charge a fee, often \$3 or \$5 per year for the privilege of unloading a truck within the city limits. (This amounts to a charge of that amount per load in those cases in which a truck operator takes but one load per year into such a city.)
9. Some states charge truck drivers a special fee (often a very stiff fee) for merely driving through the state.
10. On top of all this, the federal government (and some of the states) levy a tax of a certain percentage of the price charged by truckmen for transportation of freight.
11. Already some cities and counties are levying their own local gas taxes.
12. Cities and counties are not yet charging a fee for merely driving through, but that will come—first for trucks and stages, and later for private cars.

The gasoline tax enriches title-holders at the expense of our cost of living; **for their land titles are not taxed for highways.** People in the back country, with poor roads pay a higher road toll per mile, because on their roads it takes more gasoline to move a car a mile. The city title-holders are doubly enriched.

(Leaflet No. 109.)

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The Politicians

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Politicians are specialists; they are not in business as self-employers, but sell their services just as lawyers do.

While it is true that the only people who are in a position to profit selfishly by controlling the government are the title-holders who charge us for the advantages which the government provides, maintains or protects, they are not the only ones who need the services of politicians.

Title-holders, of course, need the services of politicians to get control for them of the government that they may have tax funds spent where the result is to raise their rent and to shift the burden of public bills from their titles to us. But, in addition, there are various groups which are interested politically in so juggling the tax laws that the taxes resulting from the theft of our rent may bear more lightly upon them because they have been at least partly shifted elsewhere.

These, then, are the people to whom politicians sell their services. You may think, as some have charged, that politicians will do anything for money; but, if that is true, they will (even though personally dishonest as charged) be honest as politicians and work eagerly for the public interest, **if paid to do so.**

Why not hire them?

But, first, let us change the rules of the game; so that the politicians will have to work for us and will be, for that reason, selfishly eager to please us.

This can be done. It is a very simple matter.

By recovering our rent and using it instead of taxes to finance the public need, we would deny title-holders rent and limit them to wages and interest. They would then be under no temptation to interfere in politics to control conditions affecting their rent. Then they would not need to employ politicians.

They would then keep out of politics for the same selfish reason that they are now meddling, politically, in everything.

Then, the politicians would all have to look to us for employment; and they would then be as selfishly eager to please us as they are now to please the title-holders.

It is as untruthful as it is unkind to say that our officials do as they do to get their offices; **the truth is that they get their offices because it is believed they can be trusted to do as they do.**

(Leaflet No. 112.)

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Bicycle Stability

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On one occasion, during a conversation with the pastor of one of Stockton's biggest Protestant churches, the author gestured with a dollar as though he was going to roll it down a long hallway and asked him whether, if he had released it, the coin would have rolled and whether that rolling would have been a manifestation of the law of momentum, or inertia.

The pastor said it would. He was then asked if he believes the Creator provided that principle to steady the universe and whether it is the principle which steadies the child's bicycle, if the child keeps "kicking" the pedals. He said he does.

Author: "Then you believe the Lord gave the child bicycle stability."

Pastor: "I do."

Author: But why do you not also believe that He gave the child social stability?"

Pastor: "Oh, that is different; we can't expect that!"

Author: "My dear man! What are you saying? Is that something that Omniscience does not understand and that Omnipotence cannot do for us and that a Loving God would not do for us? Where is your faith? Why do you preach a limited God?"

In his debate with a College of the Pacific professor who argued that we must get the Socialists on this job of stabilizing society, the author said:

"Come up here where I stand—where you can see the sun! I have a God who knows how social problems can be solved."

This idea that we can trust God to manage the tides, the stars, the flow of sap in the trees and the flow of blood in our veins, **but that we must get Karl Marx, Union Labor, the New Deal or some other human agency to stabilize society is certainly a strange idea in a clergyman, or in a social "scientist."**

Those who hold with this pastor are asked to explain how they can believe (as they will admit that they do) that man is a gregarious creature and at the same time believe he has anti-gregarious instincts which must be restrained by education or by the police. And to explain how they can believe (as they do) that man has the instinct of self-preservation and yet hold at the same time that our instincts are a threat to civilization. Certainly man as we know him would not be man if his civilization were destroyed; how, then, could man be preserved, unless his civilization were also preserved?

(Leaflet No. 122.)

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The Machine Age

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Labor cannot lay an egg.

To produce eggs, one must have poultry.

But poultry is property, and property used for the enrichment of the owner of that property is capital, and what one makes by having capital is interest.

Nature pays men interest, who invest in poultry, or in cows, or in any other property which multiplies by breeding or which increases in value by growth or by any other natural process.

Because men can get interest by investing in nature, they refuse to invest otherwise, unless allowed interest on those investments, also.

This is why the business world recognizes interest as proper. It has to recognize it; otherwise no business could be done.

Without it we could not raise capital for mills, smelters, etc.

Because men are alert to get as much as possible out of their capital and switch from one type of investment to another, according to the prospects of gain, it **comes about that the returns on these two types of investment are, on the average and in the long run, equally profitable;** because, if one of them is less profitable, capital is withheld from those investments until the returns are bid up on a par with the returns in the other.

This is why what is left of our product after the payment of the rent is divided between the wages and interest funds on what is, on the average and in the long run, a 50-50 basis. (See Leaflet Nos. 55 and 65.)

From this it is clear that it is not true that Labor gets less because Capital gets too much; for wages and interest rise and fall together.

It is not true that, in the Machine Age, Capital profits at the expense of Labor; what happens then is that the increased returns upon our investments which result from the use of machinery are absorbed by title-holders in the form of **rent**, as is shown in the tables given in Leaflets 55 and 65 and as explained in Leaflet No. 105.

Definitions:

Labor: Any human effort, regardless of the purpose or the result.

Wages: Any return from an investment of labor.

Wealth: Any natural product modified by Labor to better meet men's needs.

Interest: Any return from an investment of capital.

Capital: Any wealth which is devoted to the enrichment of the owner.

Natural Law: That phenomenon in nature by virtue of which like causes always produce like effects.

(Leaflet No. 134.)

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How Big Is a Box?

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How much can you get into a box which is three feet long and two feet wide—or would you want to know how **deep** it is?

In considering the problem of wealth distribution you, of course, consider the two factors, **Labor** and **Capital**. Is that all of them? Is this a two-factor, or a **three-factor** problem? **rent, but the net rent—what is left after paying the title taxes.**

What about rent—meaning what is often miscalled **ground-rent**? Perhaps you think it is included when you list interest.

The return on an investment in a land title is not the entire rent, but the net rent—what is left after paying the title tax.

Manifestly, if the taxes take all the rent, the title-holder gets nothing for himself, and the selling value of the title is gone.

Compare this with the effect of taxes on the market value of labor products. The selling value of land titles is lowered by taxes; but taxes on labor products are added to the price and the purchaser must pay more.

It is clear, therefore, that rent is not interest and that rent and interest are governed by different rules. (See Nos. 43, 58.)

Wages is the compensation due Labor, interest is the compensation due Capital.

Rent is the compensation due those who, in the pursuit of their own selfish interests, make investments of labor and capital around about, far and near, on sites other than that for which the rent is said to be paid), which help to make the community what it is and add to the advantages available to the occupant of the site.

The rent which title-holders are paid for the privilege of enjoying the availability of the service of tradesmen, professional men, etc., and for government service (both that which is actually rendered and that which is available in case of need), is the wages and interest due on the investments of labor and capital necessary to provide and maintain those advantages.

The problem of social justice is, therefore a **three-factor** problem, not a two-factor problem. The three factors are interest, wages and rent; but our individual claims upon the rent fund cannot be settled directly by negotiation.

The only way co-producers can be paid is to collect the rent instead of taxes and use it instead of tax funds to finance the public needs. Then each co-producer would get his share in the form of community service. Then we would have our wages and interest in our private pockets and our rent in our public pocket (public treasury)—and be tax-exempt and prosperous.

(Leaflet No. 137.)

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War Is Short Circuit

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Insulation does not change the nature of electricity, which is always dangerous if allowed to run wild; but insulation does confine it to useful channels, where it does our work for us.

Self-interest (commonly called selfishness) is also dangerous when allowed to run wild. Like electricity, it is unchanged by insulation; but it is confined to channels where it serves us.

To understand the insulation of electricity, one must study the laws of physics; to understand the insulation of selfishness, one must study the natural laws of the social field.

Each of these problems is found to be very simple, once one understands the laws involved.

For example: It is known that men cannot get either wages or interest without making a corresponding investment of labor or capital. The man who is prompted by selfishness to want more wages or interest naturally seeks to make himself more useful; for the only way to earn more wages or interest is to render others more service (Strikes for higher wages are not efforts to earn more, but efforts to force the payment of what the strikers think they are already earning.)

But the rent-collector who wants rent (meaning what is sometimes called ground-rent, or economic rent) merely steps back out of the way, so that others may work. He himself produces nothing; what he gets must be produced by others, for permitting others to work and getting out of their way so they can work is not a productive act. That act produces no wealth.

Rent-collectors are selfishly alert to protect their collections by controlling, as much as possible, all conditions affecting their collections. Not all of them are troublesome meddlers; but there are always some who meddle selfishly in our affairs.

At home, this meddling manifests itself in political efforts to control the government; this often leads to crooked politics.

When the meddling exactions of rent-exactions slow down business at home, this meddling is extended to foreign fields to steady the rental market by building up our foreign trade. In doing that our meddlers encounter similar meddlers from other countries; and, sooner or later, war results.

Denying men rent and limiting them to wages and interest would confine their self-interest to useful channels and prevent crooked politics and war which are certain to result sooner or later when self-interest is allowed to run wild.

The Church wants men pure in heart; the State is interested in what men **do**, not in purity of their hearts. The State would use the greed in men's hearts as the power to run our social machinery. To that end, it would guard against short-circuits.

(Leaflet No. 138.)

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What About Interest?

Printed for free distribution by The Forum, Stockton 30, California

In their attempts to explain why Poverty dogs the steps of Progress, men have looked for the explanation in the advantages enjoyed by the wealthy; and so have come naturally and very generally to the false idea that the mischief results from the practice of charging interest for the use of money.

In the first two volumes of his massive three-volume work, **Capital**, Karl Marx teaches that explanation of this association of Poverty and Progress. **This he contradicts in his third volume, where he teaches** (Part VI, Chap. xlvii) **that Labor and Capital are both victims of the exploitation of collectors of rent.** But (perhaps for this very reason) his Third Volume is little known and seldom quoted, whereas his false views in Vols. I and II have been given wide circulation.

Avowed followers of Marx and those who follow his lead unconsciously believe it unjust that a man should live on interest, doing no work himself.

Without meaning to approve a life of idleness, let us examine the question whether there is any injustice in that course.

Suppose a highly developed dairy, modern and commendable in every respect.

Suppose the owner dies and leaves but one heir, an infant son.

Suppose the Court appoints an administrator and supervises the administration of this trust.

Is it in any way unjust for the Court to permit the payment of the bill for the infant's living expenses and care out of the earnings of that dairy, even though the baby does not work in the dairy?

Suppose that, when this heir comes of age, he executes a legal contract with the administrator to continue managing the dairy and to allow him to draw upon the administrator for his living expenses. Would that be in any way unfair or immoral? To whom else, should the earnings of that dairy go?

So long as all the bills against the dairy are paid, what claim has society, the government, or any individual to any part of the earnings of that dairy?

Could they be given to any one else without injustice?

If the arrangement during the infancy of the heir were just, what would make the arrangement unjust after that date?

Would it become unjust in ten years, fifty years, a hundred years, or a thousand years—assuming that the herd was well handled, its livestock properly improved, and the dairy continued in existence for a thousand years?

(Leaflet No. 170.)

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Office Elevators

Printed for free distribution by The Forum, Stockton 30, California

What would you think of the owners of office buildings who charged an elevator fare for carrying to and from their upper floors those who visited these buildings?

Would you rent an office in such a building?

Isn't it true that they can rent their upper floors by giving this service free and that, were they to charge elevator fares, they would drive tenants away? Is it likely that business and professional men in such a building could compete with competitors in buildings offering free elevator service?

Is there any difference between carrying passengers from floor to floor in an office building and carrying them from door to door along a city street?

Is there any difference, at all, except that the office rooms in a building are all owned by one management which sees to it that no third party sponges on his tenants, whereas on a street, the title to each lot has been bought as an investment—that is, the title-holder expects to profit by selling for all the traffic will bear the right of access to community advantages, which right of access he holds by paying only the taxes levied upon his title—and these he keeps as low as possible. There are no federal taxes at all on land titles.

Does any one think the owner of an office building would allow others to speculate at his expense, charging the public for access to advantages which his building provides and then claiming as his own the money he collected for these advantages?

Should a City permit rent-collectors to keep for themselves any of the rent paid them for access to advantages provided either by the City or by its citizens?

The owner of the office-building gets more rent because he gives free elevator service; then he finances the elevator service out of those extra rental receipts—and makes money.

Why should a city not have as much sense as the owners of office-buildings? Why should not the City give free street car (or bus) service and finance it out of the extra rent collected?

No, No! NO!! The City would not have to own or operate the bus system. Let the Bus Company do that—it understands the business. But let the people ride on the buses just as they do on the office elevators, any time, as many times as they please, and **free!** Then let the Company send the bill to the City!

Yes; sure! Why not? If the people like the plan, let it be extended to the railways, the telephone service, the telegraph service and all the other public utility services; and let these services be handled by men trained in those fields; but see to it that the City stays out of the private business field.

(Leaflet No. 178.)

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As Baby's Legs Grow

Printed by The Forum, Stockton 30, California, for free distribution

As a child's body becomes heavier, its legs grow stronger to carry the increased load.

Nature has a way of providing for all such needs.

Her provision for the growing needs of society is as adequate as is her provision the needs of a growing baby.

The second settler in a new country naturally prefers to settle (other thing being equal) near the first. In the same way, the third prefers to settle near these two. As the community grows, it attracts other people who come to enjoy the advantages of community life.

The more developed the community life, the greater attraction it has for prospective settlers, **and the more people will pay for the privilege of living there.**

This payment for the privilege of living in a community is over and above what is paid for shelter and for furnishings and equipments; **it is rent** (often miscalled ground-rent).

By reason of man's gregarious nature, rent appears as soon as a community forms and this rent increases as the community grows in population and as its community life becomes increasingly complex.

Here is a provision of Nature for the financing of community needs.

By the time the community grows to the point of needing a school, its rent has become sufficient to finance the school.

As the community grows and more needs appear, the rent increases sufficiently to supply these needs.

It is easy to see that this must be so; **it is unreasonable to suppose that the necessary cost of any government could be more than that government is worth to those who live under it. This is true because men will pay to enjoy advantages what those advantages are worth. This means they will pay the reasonable cost of providing and maintaining the advantages.**

When these new capital investments have been made, the new advantages they provide increase the rent-collections and this increased revenue is then available for the maintenance and operation of these new installations.

Here we see that society's growing needs are supplied just as is the baby's need for stronger legs.

(Leaflet No. 191.)

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The Rural Handicap

Printed for free distribution by The Forum, Stockton 30, California

People in the rural, or back country sections, pay the same state and federal taxes that city folk pay.

Yet, in no field except radio, do they get the same service city folk get—and they get the same service in that field only as long as their radio works well. If they need repair service, they are at a disadvantage, because of the distance to town.

They pay the same postage and have to go, at least to the county road to mail a letter; they pay the same gasoline tax—and get fewer miles per gallon, because of the unpaved roads.

They are under the same handicap with respect to county taxes; for the man out "in the sticks" pays the same tax per unit of value that is paid by the farmer who lives just outside the city limits; and he pays the same school tax as the farmer near town, although the latter's children are picked up by the school bus at their front gate, while his children may have to walk a mile or more to meet the bus.

He pays the same price for supplies that the city man pays, although he not only is at more expense in time and money to reach the market, but delivers the good himself to his home.

The rural merchant is under the same handicap.

For the gas tax he pays to make his deliveries is used by the State to widen and straighten the highway, so his customers can do their trading in the city and get home the same day.

There was a time in California when there were in the valley of the San Joaquin three kingdoms, or principalities, of considerable size, wealth and undoubted independence. These were the kingdoms of Bakersfield, Fresno and Stockton. In those days, a drive to one of these market places was, for many, a day-long task; but, when that market was reached, one could find there almost anything one could want.

Then came the highway and the automobile; now these three kingdoms are merged into one—the Kingdom of the Bay Cities.

Now one can drive there, and back, in a day; Much trade is now going to the Bay; and Bakersfield, Fresno and Stockton have lost to the Bay some big enterprises. For example, Stockton has lost her flour mills and her tannery.

This would do no harm, if the San Joaquin Valley received its share of the rent, as it would if the rent were collected instead of taxes. To make this matter worse, the rent-collectors at the Bay constantly meddle in Valley affairs to protect their rent rake-off. For years they prevented the Valley from getting a deep-sea port at Stockton. (See Leaflet No. 69.)

(Leaflet No. 209.)

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The Middleman

Printed for free distribution by The Forum, Stockton 30, California

One of the mistaken beliefs which serve the purpose of rent-collectors is the common belief that things cost more because they are handled by so many middle men. These false explanations of the high cost of living divert attention from the misappropriation of our rent.

It will help the reader to realize the falsity of this charge against the middlemen, if he will imagine that he is a farmer, poultryman, orchardist or manufacturer and that all the middlemen have been eliminated and, in order to market his product **he must do for himself all the things which middlemen do in the complicated process of selling our products**

A little reflection will that convince him that these middlemen save him time and money and that, but for them, the cost of living would be higher than it is now.

For then he would have to send out salesmen, advertise extensively, organize a system of warehouses and build up his own shipping organization. In addition, he would have to organize and maintain a credit office and see to the collection of thousands of small accounts resulting from the sale of his product to dealers all over the country.

He could, of course, join the Co-op. But, if he did that, he would not be getting rid of middlemen; but would be merely changing to another set of middlemen.

The fact that middlemen render valuable service is proved by the fact that business men gladly pay higher rent to do business where their service can be had; and by the fact that the more highly organized business is and the more complex our business life the more rent men will pay—and the lower are the prices at which our products sell, other things equal.

It is not the middlemen who run the cost of living up; but the embezzlement of our rent (moral, if not legal) by those who collect it; for this misappropriation of our rent forces us **to pay taxes in addition to our rent.**

When economies do result from improvements in our methods, the saving is absorbed in rent.

That this is true is proved by the fact that rent is always all the traffic will bear, which means that they take from us (in rent) all they dare take—leaving us only what we must have to keep going. This means that, so long as title-holders are permitted to claim the rent, the most that we can hope for is that, on the average and in the long run, we will get a bare living; for, if conditions improve and we can pay more, our rent is raised.

(Leaflet No. 210.)

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Penalizing Innocence

Printed by The Forum, Stockton 30, California, for free distribution

Among the objections to the Townsend, "Ham and Egg" and other pension schemes is this—that, in their effort to right an injustice, the backers of these schemes are guilty of injustice.

Granted that the people to be pensioned have earned a comfortable old age, that does not prove that the people who must pay the transaction tax to finance these pensions are the people who have deprived these oldsters of their proper reward.

Suppose it be granted that the young people should contribute to a fund from which they will be pensioned in their old age, what about the young people who die before they are old enough to qualify for a pension? Why take money from them during the few years they are to live and so deny them pleasures which they might finance with that tax money?

These artificial substitutes for Nature's way never work!

Her way is to let each man have what he can make and spend it his own way—taking the consequences of his folly if he is foolish and enjoying the reward of his good judgment if he is wise.

This is Nature's pension plan! And it always works—providing we do not let title-holders appropriate our rent.

It worked well in this country for many years—until rent got so high that the private appropriation of rent by holders of title to land became a serious drain upon our resources.

There was no demand for pensions in the early days of the Republic. As long as we had free land, title-holders could not exploit the people; and our people were able to provide for old age by their own unaided efforts.

That happy condition will return when we are wise enough to collect the rent, instead of taxes.

Nature's way is the only way which does work.

Nature puts every man on his own; she does not penalize the innocent to favor any one—be he guilty or innocent.

She treats us all with the utmost impartiality.

Definitions:

Labor: Any human effort, regardless of the purpose or the result.

Wages: Any return from an investment of labor.

Wealth: Any natural product modified by Labor to better meet men's needs.

Interest: Any return from an investment of capital.

Capital: Any wealth which is devoted to the enrichment of the owner.

Natural Law: That phenomenon in nature by virtue of which like causes always produce like effects.

(Leaflet No. 221.)

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Access to the Traffic

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The building in Stockton occupied by The Rialto Theater fronts on a comparatively minor cross street, not on Main St., which is still Stockton's main business thoroughfare.

To overcome this disadvantage, the Rialto pays in addition to the rent on its theater building, as much (or more) for a narrow store room facing Main Street, which it uses as a Main Street entrance to its building against which the back of this narrow store building is built.

The reader will find it helpful to keep this Rialto situation in mind when considering the question, **What is Russia up to?** and **Must we have another World War?**

An examination of the map shows that Russia's position, geographically, handicaps her in bidding for world trade.

The few Russian ports which are on the great seas are ice-bound much of the year.

Her access to the open waters of the Atlantic is barred by the Skagarack and by the strategic position of Britain.

Access to the Mediterranean is barred by the Dardenelles. If she got into the Mediterranean, her access to the great seas would still be barred at Gibraltar and at Suez.

Access to the Indian Ocean is blocked by the countries at the head of the Persian Gulf.

Her access to the open waters of the Pacific in the East is blocked by China.

And in every case, Britain and the United States use their influence to prevent her from securing access to "Main Street."

As long as American title-holders in Boston, New York, Philadelphia, New Orleans, Dallas, San Diego, Los Angeles, Portland, Seattle and in our sea bases like Honolulu and other island bases are permitted to claim as their own any of the rent they collect because of our foreign trade, they are going to play politics to keep this country lined up with Britain in an effort to keep Russia from getting that coveted access to the trade opportunities on "Main Street."

That means war, either of bloody violence or in the form of world politics with its cartels and economic sanctions—war for generations, which will bleed us white to finance the strategy of the collectors of rent at our ports of entry.

P. S. Although Stockton is a port of entry for ocean-going craft, she will not get anything worth mentioning out of these rent pickings; because of the rivalry of San Francisco and the other Bay cities. Stockton is in this respect, anther Russia, cut off from the high seas. The Bay cities will see to it that Stockton is shut out of this field, as they have done in the past. Stockton will have to be content with the shipping that the Army and Navy send here. This is an additional reason why Stockton's business men should interest themselves in the program set forth in these pages.

(Leaflet No. 223.)

Printed for free distribution. Financed by public subscription

Thanks to Ignorance!

Printed for free distribution by The Forum, Stockton 30, California

Thanks to the public's ignorance of certain basic truths of economics, title-holders have been gradually shifting the tax load from land titles to our cost of living, thereby enabling them to keep for themselves more and more of the rent they collect.

To understand what this means to the rest of us, one need only to bear in mind the fact they they get rent **by merely getting out of the way of producers that these producers may support them.** Neither the act of holding title to land nor the act of getting out of people's way so they can work is a **productive act; no wealth is produced that way.** What holders of title to land get this way **must be produced by others.**

To begin with, the federal government does not tax land titles. Not a cent of federal expense—not even of our war bill, which is our biggest bill—is taxed against land titles.

In California, not a cent of state expense is taxed against land title.

Title-holders have their titles exempted from highway taxes. Most of the relief bill has been shifted from land titles.

Also most of the pension bill.

A large part of the school bill has been similarly shifted.

The Community Chest shifts certain other bills from titles.

Revenue raised by municipal ownership lowers title taxes.

So does the revenue from the social security tax.

And from the income tax.

So does revenue from toll-bridges, and toll-roads.

So does revenue from any self-liquidating project.

So does revenue raised by fees, licenses, etc.

So does the revenue from police courts "run for revenue."

In Stockton, California, revenue enough to cut 62¢ from the tax roll is raised by the tax on theater tickets, from city garbage, inspection fees, dock fees, business licenses, etc.

In that city, an arbitrary cut in the assessments of land titles reduced the taxes paid on land titles from 60% to 42% of the total advalorem tax. And the people did not detect the trick!

Not satisfied with what they have accomplished, holders of title to land are planning new conquests.

They are now introducing **city and county** gasoline taxes.

And **city and county** general sales taxes.

And parking meter taxes.

And the scheme of charging rent for the use of the sewers.

Philadelphia has a city income tax—a tax on wages.

The millenium (for title-holders) is approaching.

Leaflet No. 224.)

Printed for free distribution. Financed by public subscription

Sowing Communism

Printed for free distribution by The Forum, Stockton 30, California

In his column of May 18, 1946, David Prescott Barrows, formerly president of the University of California, said:

Political evolution follows a cycle. When monarchy is repudiated there is no alternative except a republic. And if a republic fails, the inevitable alternative is dictatorship, unlimited by law.

The reason for this becomes apparent as soon as one realizes **what rent is**.

It is true as General Barrows says that, in the long ago, the kingship and the sentiment of royalty to the reigning house was depended upon to knit a people together into a nation; and in that early day it was the king who parcelled out the land.

However, when rent becomes a determining factor in the life of a people, the title-holders begin to assert themselves. Then popular loyalty to a king become a hindrance to them.

Experience shows that, as long as they control publicity, they can rule more safely, more effectively and much easier in a republic than when hampered by the trappings of royalty.

But, when people find **without understanding why** that the republic is a disappointment, there arises a demand that the country dispense with still more of the trappings of the past.

This demand, first appearing as liberalism or progressivism, and later as socialism, becomes gradually more radical.

At first, the title-holders humor this sentiment, hoping to direct and control it.

But as disappointment follows disappointment, people become possessed with a feeling of frustration and are more and more tempted to give up all efforts to solve their problem by the orderly processes of the law and begin to see virtue in the policy of direct action recommended by the Communists.

Because they know no other way, of solving their problem, it comes about that the more conscientious they are and the more considerate they are of others, the more likely they are to become direct actionists on the theory that the moral law is a higher law than the statutes and that the end justifies the means.

Men strike against the government, bluntly refusing to work, even for the government; and we here what? From good people and people in positions of leadership comes the comment: "Can you blame them? Wouldn't you do the same thing, if you had suffered as they have?"

Such people are not disloyal; but, not knowing the answer, they adopt the Communist line in sheer helplessness.

This ignorance is the ideal culture for Communism.

(Leaflet No. 225.)

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What Is at Stake

Printed by The Forum, Stockton 30, California, for free distribution

No question concerning men's social relations has ever been raised upon which more is staked than is staked upon men's reaction to the series of books of which this is one. Never in any language nor any age has another question been raised so vital to so many men in so many ways as this. To understand what is involved, one must bear in mind the following facts:

1. To be worth having, freedom must be exercisable in the field of our **personal relations**—those involving our own persons and our relations with other persons.
2. It is right that men should be held to account for their use of that freedom.
3. If justice is to prevail, men must be judged in that matter under a law **which takes into account the differences in men**—that is, the differences in their background, in their up-bringing, their education, their training and the experience they have had; for it is possible that of two men who commit the same act at the same time and place, one should be judged guilty the other innocent.
4. The moral law is such a law.
5. If the proper freedom of each man is to be protected against the misuse by other men of the freedom they enjoy, **all matters vital to all men must be controlled by a law which is unchanging and unchangeable**; so that all men may depend upon the sequence of events in that field and be able not only to plan their affairs in that field with complete confidence in the results, but may know that, **so long as they abide by that law**, neither men nor governments can invade their rights.
6. Natural law is such a law.
7. This means that the affairs of men must, if we are to be free and to enjoy the blessings of stable government, be so organized that—
The individual will be under the moral law.
Society will be under natural law.
8. This is exactly the condition in which we find ourselves with respect to all matters in the recognized sciences—physics, chemistry, botany, physiology, geology, etc.
9. What is taught in these pages is that this dual system, known to exist elsewhere in nature, **exists in the social field, also**.
10. The teaching of this book, although it may strike you as strange and difficult—and even fantastic—is as simple as that!

(Leaflet No. 226.)

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Our Tragic Error

Printed by The Forum, Stockton 30, California, for free distribution

Because we know that the individual is under the moral law and that society is an aggregation of individuals, we have assumed that society is also under the moral law and that social problems are moral problems.

We have, therefore, acquired the habit of explaining the social ills we suffer as the result of the misconduct of men—of **other** men, always.

That has had six tragic consequences:

1. It has diverted our attention from the study of social problems to the consideration of the faults of men.
2. This failure to study social problems as we study our problems in the sciences has closed to us the door to the natural wonders of the social field, with the result that we have worked no scientific miracles in this field and made little, if any, progress here; indeed, the more we progress in the arts and sciences, the worse does our social plight appear to be.
3. Because we explain our social ills as we do and think that to correct them we must reform men, or failing to reform them we must restrain them, we have become chronic meddlers—meddling politically as individuals and by proxy through the instrumentality of the government.
4. Because we have ignored the study of social cause and effect and devoted ourselves to social planning, **while ignoring the cause of our difficulties**, we drift unchecked deeper and deeper into social chaos.
be morally right as voters, we have moved step by step
5. Because we look upon social problems as moral problems and try to restrain the misconduct on which we blame our social ills, we have used the government as a means of restraining these men; and, then when our restraint fails, we become more and more strict, gradually setting up a dictatorship—until, now, we find ourselves the victims of machinery set up to restrain other men.
6. No matter what their name or purpose—whether they be labor unions, trade organizations, political machines or civic reform groups, the result is the same; namely, we drift deeper into Communism and so approach the complete destruction of the freedom we set out to protect.

(Leaflet No. **227.**)

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Harmony, Secret of

Man is a gregarious creature and that means he is instinctively social and co-operative.

It cannot be true, as currently taught, that man has anti-social traits which must be restrained; nor can it be true that men "must learn" to live together. They live in colonies instinctively, as do the ants; and they would live harmoniously and co-operatively, **if there were no interference with instinct.**

Then what is wrong?

Suppose an populated area, any area, divided by a river or chain of mountains, or by a sea.

Anything which helps or tends to help any one on either side of that barrier **who depends upon wages**, helps or tends to help every one on both sides who also depends upon wages.

The same is true of interest.

If the people on both sides of that barrier were denied rent and limited to wages and interest, **they could unite enthusiastically in a joint effort to put over any program which had in it a promise of promoting the general welfare; for there would be nothing to divide them.**

But, if these people were permitted to claim the rent they might collect and to keep as much of it as possible they would begin plotting and organizing and playing politics to control conditions affecting rent where they did the collecting.

For, if by any chance, a city on one side of that river, or that or lake, mountain chain or sea becomes **the center of trade**, the rent-collectors there wax rich at the expense of all the the people on both sides who trade there, either directly or indirectly.

And how they will scheme and plot and fight to get control of the trade routes!

For evidence, consider our Stockton's fight for a sea port; and California's present interest in the Orient; and Britain's interest in her Mediterranean life-line; and Russia's interest in the Dardenelles and Trieste and Manchuria.

To accomplish this, they would seek to route the highways their way, to get favorable tariffs voted, to negotiate reciprocity treaties and favorable monetary agreements and to build up a strong navy and establish naval bases at strategic points overseas; then, if this were not enough, they would draft the boys and accomplish their purpose by force of arms.

To do this, they have to control publicity and so see that no civic leader, nor any leader in the churches, in education, in journalism or on the air given aid or comfort to men who ask embarrassing questions.

(Leaflet No. **230.**)

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Old-fashioned Ideas

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The generally-accepted views upon the following subjects are on their way out. If you are old-fashioned on any of the following matters, this book will change your views—unless you can refute its argument:

War	The Income Tax
Tariffs	Tenure of Office
Pensions	Crooked Politics
Nepotism	Public Ownership
Politicians	The Gasoline Tax
Monopolies	The Need for Taxes
City Zoning	Self-liquidating Projects
"Land Value"	The Social Security Tax
Luxury Taxes	The Business License Tax
Race Relations	The Co-operative Movement
Labor Relations	The Internal Revenue Taxes

The Need for Anti-usury Laws
Chain Stores and Chain Banks
The Need for Minimum-wage Laws
The Motorist's Driver's License Fee
The Need for a Chamber of Commerce
The Highway Tonnage Tax on Trucks
Economy in Government Expenditures
The Employment of Non-residents by a City
The Need for Government Regulation of Business

The Three Fields of Human Interest

1. The field controlled by natural law, in which men and governments are powerless.—except to study Nature's plan.
2. The field of personal interests, where it would be undemocratic for a government to interfere, even by the democratic method.
3. The comparatively small field in which lie those of our interests which are not in Field 1 or Field 2. This is the only field in which any government has any business to interfere.

Since many of the interests of Field 3, would naturally be turned over to specialists, there is really very little for any government to do in a country where the people are wise enough to accept economics as a science as exact as any science.

(Leaflet No. 228.)

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How Men Can Agree

Printed for free distribution by The Forum, Stockton 30, California

Today (Monday, May 20), the Washington despatches relate that Members of the American delegations to the international conferences abroad at which it was hoped agreements could be reached concerning the necessary postwar settlements are frankly pessimistic regarding the possibility that the nations represented can reach an agreement.

And we are told war is spreading in Iran and Manchuria.

This will not surprise those who have read this book understandingly.

Things equal to the same thing are equal to each other.

Men whose opinions are in line with the same **fixed** standards of truth are in agreement.

The only standards of truth which are fixed even beyond misinterpretation and which are accepted the world over are the standards fixed by **natural law**.

The peoples of all climes, religions and races accept those standards; and they agree on all matters which are referred to those standards for checking.

Accordingly, they agree in physics, chemistry, botany, physiology, astronomy, geology and all other systems of truth based upon the unchanging and unchangeable laws of nature.

When men accept economics as a science as exact as any science and check and correct their opinions in the social field by the natural laws of the social field, they will agree.

Then, but not till then, will we have world-wide peace.

In those fields in which truth is determined by checking our opinions by the standards of **Natural law**, there are no differences between ourselves and the British—nor any, even, between ourselves and the Russians, nor the Germans, nor the Japanese. The utmost harmony exists throughout the world, with respect to such matters. Our differences arise in fields where we have not (or do not accept) the guidance of Nature.

Labor: Any human effort, regardless of the purpose or result.

Wages: Any return from an investment of labor.

Wealth: Any natural product modified by Labor to better meet the needs of men.

Capital: Any wealth which is devoted to the enrichment of the owner.

Interest: Any return from an investment of capital.

Natural Law: That phenomenon in nature by virtue of which like causes always produce like effects.

(Leaflet No. 229.)

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They're Still Plotting!

Printed for free distribution by The Forum, Stockton 30, California

The most of us live on wages; but a considerable number live on interest; only a few live on what we call ground-rent, or economic rent—that is, on what is paid for the advantages of a location (over and above what is paid for the building).

Naturally, they want rent up, and the taxes on land titles down, that they may keep for themselves more of the rent.

These few have for themselves only what is left of the gross rent after the payment of the taxes on the land title. This is not often enough to support a man; this is why comparatively few people live this way.

To get rent up, they encourage people to spend money in the district where they collect rent—this is why they want us to maintain a chamber of commerce to get new payrolls in here.

They also encourage the lavish spending of tax funds in the district, **providing the money is not raised by taxing land titles.**

To get public money spent in the district and at the same time keep taxes on land titles down, they shift as much of the bill as possible to the State of California or the federal government, **neither of which taxes land titles.**

Land titles are in this way exempt from highway taxes.

And from much of the school bill.

And from most of the pension bill.

And all of the social security bill.

There are numerous schemes which shift taxes from land titles to our cost of living; but new ones are still being invented. Below is a partial list of these devices:

Toll-roads.	Internal revenue taxes.
Toll-bridges.	The federal luxury tax.
The income tax.	The tax on freight bills.
The gasoline tax.	The business license tax.
The inheritance tax.	State aid to local schools.
Municipal ownership.	The tax on our express bills.
The general sales tax.	Federal aid to local schools.
The truck tonnage tax.	The tax on passenger tickets.
The social security tax.	The rental charge for sewers.
The parking meter tax.	The taxes on amusement tickets.
State or federal bonus payments to help business.	
The tax on telephone and other public utility bills.	
Making public offices self-supporting by charging fees.	
Federal or State loans at interest rates lower than the market.	
Self-liquidating projects—that is, projects which pay for themselves.	
War taxes; for land titles are not taxed to finance our wars, no matter	

(Leaflet No. 231).

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Where George Failed

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Any who read this so inattentively as to think this is Single Tax, miss the point entirely. So far as the author knows, this book is not like any other book in any language—except, of course, other books of this series. Be they good, bad or indifferent, the books of this series (The Secret, Why?, The Plan, The a-b-c of Business Common Sense, Instinct as Guide in the Social Field) pioneer an entirely new field.

Henry George, the patron saint if the Single Taxers, made in the two pages of Chapter vii of Book III of **Progress and Poverty** the greatest single contribution to the culture and progress of mankind that had been made up to that time (1879); yet he not only missed the key to the solution of social problems, but excepting only the last page of Chapter xix of **Social Problems**, he misled his readers by teaching the falsity that social problems are moral problems. (See the last four lines of **Social Problems**.) That false teaching diverts attention from our problems to the faults of men and leads on to strife.

He failed to see that the moral (and spiritual) law is limited to the **individual** life; and that, if society is to have any stability, social conditions must be controlled by a law with which which neither men nor governments can meddle—that is, by **natural law**.

Besides correcting them on that point, this book seeks to correct George and the Single Taxers upon the following points:

They teach that rent is paid for land, or the use of land; it teaches that rent is in no way related to land.

They teach that land has value; it teaches that the value they have in mind is the value of a privilege we mistakenly allow the holders of title to land.

They teach that land is mistakenly held as private property; it teaches that land is not a labor product and so is not wealth and cannot be property.

They teach that laws should be passed to enable the public to recover the rent misappropriated by title-holders; it teaches that rent is **a debt** owing by the title-holder to the public and that it is like any other debt, **collectible, now, under the law as it is and that we need for this purpose no constitutional amendment, no new law nor any new legal machinery**—that it is enough to teach people what rent is and that it belongs to them.

(Leaflet No. 232.)

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Narrow-mindedness

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The term **narrow-minded** is defined by the dictionary as referring to a contracted mental scope—that is, it is a state of mind which fails (or refuses) to take a broad view of matters and is content with one's own less comprehensive view.

The reader will find this definition helpful in considering the contention set forth in these pages that those who look upon social problems as moral problems can never agree; that, in fact, the more conscientious they are, the less the chance that such men can agree upon social issues.

Even these men can agree upon issues in the fields of the recognized sciences, such as physics, chemistry, botany, etc.; because there they have accepted standards in nature, outside of themselves and observable by all those interested, by which they check and correct opinions. And, because things equal to the same thing are equal to each other, **opinions which are in agreement with the same standard of truth are in agreement with each other.**

But men who view social problems as problems in morals and seek to solve them by an appeal to the moral law have no such standard of truth **outside themselves**, by which to check and correct their opinions.

Such men judge social issues by the moral law; and, in that process each is guided by his conscience.

The court of the conscience sits in the inner chamber of the soul—completely secluded from the public. No one else can observe the process by which a man's conscience arrives at its judgment.

The court of the conscience is closed to the public.

All witnesses but the man himself and all evidence but his is excluded. This is a true star-chamber proceeding.

And upon this narrow view of the matter, the case is decided.

This is proper enough, if the case at the bar is a matter which concerns only the private interests of the owner of the conscience. If others are involved, it may be unfortunate.

The result is likely to be tragic, if vital interests of the public are involved, such as the issue of social justice, of honest politics and war.

When vital public interests are involved, it is necessary that the broadest possible view be taken of the matter; indeed, no man is capable of taking into consideration all the interests of all the people who will be affected and capable of considering all the angles of these countless interests.

Only Nature is that broad-minded.

(Leaflet No. 233.)

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Instinct vs. Morality

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It is easier to work with human nature than to oppose it.

Human plans for solving our social problems will work, **IF—**

If enough men have a sufficiently keen sense of right and justice.

and

If you can command the publicity necessary to reach them.

and

If you can get their attention.

and

If you can convince them something should be done to right the situation.

and

If enough of them are willing to do something to correct the situation.

and

If they will work with you.

and

If they will accept your plan.

and

If you can finance the plan.

and

If enough people will work hard enough and long enough.

and

If you really know what is wrong and how to correct it and your plan for this correction is practical.

On the other hand, the plan put forward here is self-enforcing.*

As we are dealing here with instinctive and, therefore, with unstudied reactions to environment, no issue of right or justice is involved; this is a problem in natural law.

As this is a matter of self-preservation, publicity is unnecessary.

In such matters, the attention is always instinctively alerted.

Because of their need, they are already aware that something must be done.

As all men have this instinct, all men will respond—and the effort will be unanimous.

They decide what is to be done and how it is to be done and when; you are in no way involved.

They will do whatever is done and do it the way they think best; No time will be lost to us debating plans.

The project, whatever it may be is their own and they will finance it.

Since they are prompted by the instinct to save themselves, they will do their very best instinctively—as long as there there is life in them.

As this is a matter of instinct, there is nothing to learn. The only question involved is whether Nature knows, whether she has provided for this particular one of her species and whether she can be trusted.

*Collectors of rent (sometimes called ground-rent) can protect their rent-interests only by meddling in the affairs of others. On the other hand, anything which raises wages or interest for one man anywhere, raises or tends to raise, wages and interest for everyone, everywhere. Men dependent upon wages and interest have identical interests; they are selfishly harmonious and co-operative.

(Leaflet No. 234.)

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25 Centuries Wasted

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Without "peeking," see if you can tell who wrote the quotation below. You will be quick to notice that it concerns the subject with which the United Nations is wrestling. Can you identify the author? Does it sound like Churchill, FDR, Atlee, Byrnes? Who do you think wrote it? Here it is; read carefully.

*Note the reference to **affection and fidelity**. The author saw clearly the world's need; but he could not think of the problem as a problem in **natural law**, with which affection, fidelity, honesty, tolerance, generosity, kindness, and public spirit are in no way involved.

He did not dream that it is possible, as taught in these pages, to solve the problem he had in mind and bring about the happy conditions he described **regardless of the personal virtues of men**.

He did not see that, even if men were meanly selfish, **conditions could be set up under which men would, for the selfish purpose of making a living, bridle their harts and ACT like good neighbors and good citizens, in spite of their meanness!**

The age in which we live should be distinguished by some glorious enterprise, that those who have been so long oppressed may, in some period of their lives, know what it is to be happy. This unfortunate generation has already paid its just tribute to misery. What calamities has it not suffered? Many have perished in the bosom of their country; others obliged to wander with their wives and children through inhospitable lands.

Let the leaders contrive to put an end to our present troubles. The treaties of peace are insufficient for their purpose; they may retard, but cannot prevent our misfortunes. We stand in need of some durable plan, which will forever put an end to our hostilities, and unite us by lasting ties of mutual affection and fidelity.*

This is a quotation for the **Panygerics**, written by Isocrates who lived in the fifth century **Before Christ**. It shows that, so far as our progress in the social field is concerned, **we have made no headway in nearly twenty-five centuries and stand today right where we stood in the time of Isocrates!**

Indeed, it is almost certain that a reader who did not know the origin of these lines would think they were written this year and refer to the postwar problem with which the United Nations Organization is now struggling.

Could there be any more dramatic proof that it is time that we try a new approach to our social problems?

(Leaflet No. **235**.)

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