How Much More Will the Business Men Stand?

Here is what has been done to them in sixteen years—and this shift of taxes from land titles to Business and our cost of living is still going on! Remember that, **as title-holders,** the collectors of rent do only four things:

1. They buy land titles.
2. They negotiate leases.
3. They get out of our way.
4. **They collect the rent.**

These are not productive acts; no wealth is produced that way.

What men get that way, they get at the expense of producers who are, to that extent, robbed of wages and interest.

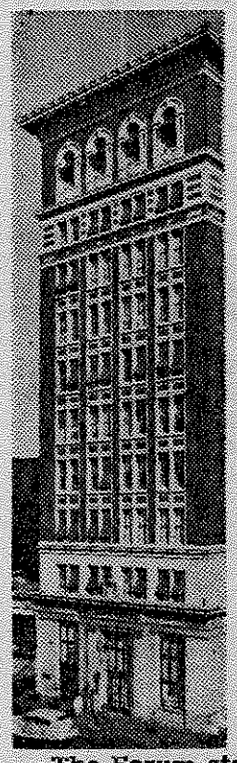
Look at these figures, which can be closely, if not exactly, duplicated from other tax records, the country over.

In 1932, when the City of Stockton or the County of San Joaquin, California, raised a dollar for its budgeted expense—

It taxed land titles	60¢
And taxed Business and our cost of living	40¢

Now a budget dollar is raised	by the County	by the City
By taxing land titles **only**	33¢	11¢
By taxing Business	67¢	89¢

Suppose a house, value $4,000; and a lot title, value $1,000:
County tax raised 36.8%; **city tax raised 66.8%!**



Suppose a house $10,000, lot title $2,000 and merchandise $20,000.
County tax raised 57.2%; **city tax raised 102.2%!!**

☞Suppose lot title, **only,** value $1,000.
County tax **down 45%; city tax DOWN 80.1%!!!**

☞Suppose merchandise, **only,** $1,000.
County tax up 67.5%; **city tax up 122.5%!**

This juggling of assessments and gouging of business by fees **lowered the taxes** on every property in the 300 block on the south side of Main, in Stockton. However the increased tax on **The Wonder's** merchandise **wiped out the saving on the lot title.**

Note the 10-story corner, with $4.30 in the building for each dollar in the value of the land title—**taxes raised;** and the corner below with only 30¢ in the building for each dollar of title value—**taxes lowered!**

Taxes on merchandise of tenants **raised 122.5%!!!!**

The City has parking meters and other ways of gouging business not yet adopted by counties.

The Forum stands alone in exposing these tax tricks.

F
Georg. people

THE ECONOMIC MILLENIUM

(32 Lessons, only)

How, by Observing the Natural Laws of the Social Field,
We Can Have a Heaven Here on Earth
Now, With Men **Just as They Are**

by

L. D. BECKWITH

1949

330.1

Why be scientific in the **production** of wealth and a bone-head and a sucker in the matter of getting for yourself **and your** loved ones the wealth which you produce?

Why let the Government, the Voters, a Labor Union or a Bargaining Committee tell you how much of the wealth **you** have produced you may keep? Why should they, or anyone else, meddle in that matter? **You** produced it; and it belongs to **you.** Who else has any right to speak on that?

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by L. D. Beckwith, Founder, Editor and Publisher of
The Forum, 1323 East Poplar St., Stockton, California

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Who Is L. D. Beckwith?

Unable to get either from churchmen or from schoolmen a convincing answer to the questions which engulfed him as a result of the conflict between the teaching of the churches and of the schools, the author was being driven into infidelity. Inclined as he was to side with the "under dog," he was being driven into extreme ralicalism by our growing social injustice.

But, in **1893,** he was led to take up this study; and 28 years later in **1921,** he came to Stockton, much as a shipwrecked sailor swims ashore and finds himself in a strange land, **Here, he became closely acquainted with G. McM. Ross, the fifth of the men in "The World's Greatest Relay Race"** (See Page —), **who was the only man in all the world who had devoted years to this study and was capable of coaching the author in it.**

He had the daily coaching of Rose; and, after his death ten years later, carried on alone. Through the columns of his weekly newspaper, he has, for more than a quarter of a century, carried on a running debate with readers all over the English-speaking world. It is doubtful whether an objection to, or a question about, his teaching can be raised which has not been hurled at him again and again.

Although he had a family and only the uncertain income of a pioneer in a field barren of commercial possibilities, the author has had the astonishing privilege of giving all his time to this study. This was possible because **ten men living in seven different states died and left him money for this purpose!**

This money lasted until he had completed his studies. His work has now "jelled" and is ready to be given to the public. He needs monel, now, to bind and circulate the books he prints and for time on the air to broadcast this truth.

Since the failure of an attempt , back in 1943, by a spokesman of the Salifornia State Board of Education to stage a debate in the open forums here on the validity of his teaching, **it has been impossible to find any one who will take the negative side in such a debate. and publicly oppose his teaching.**

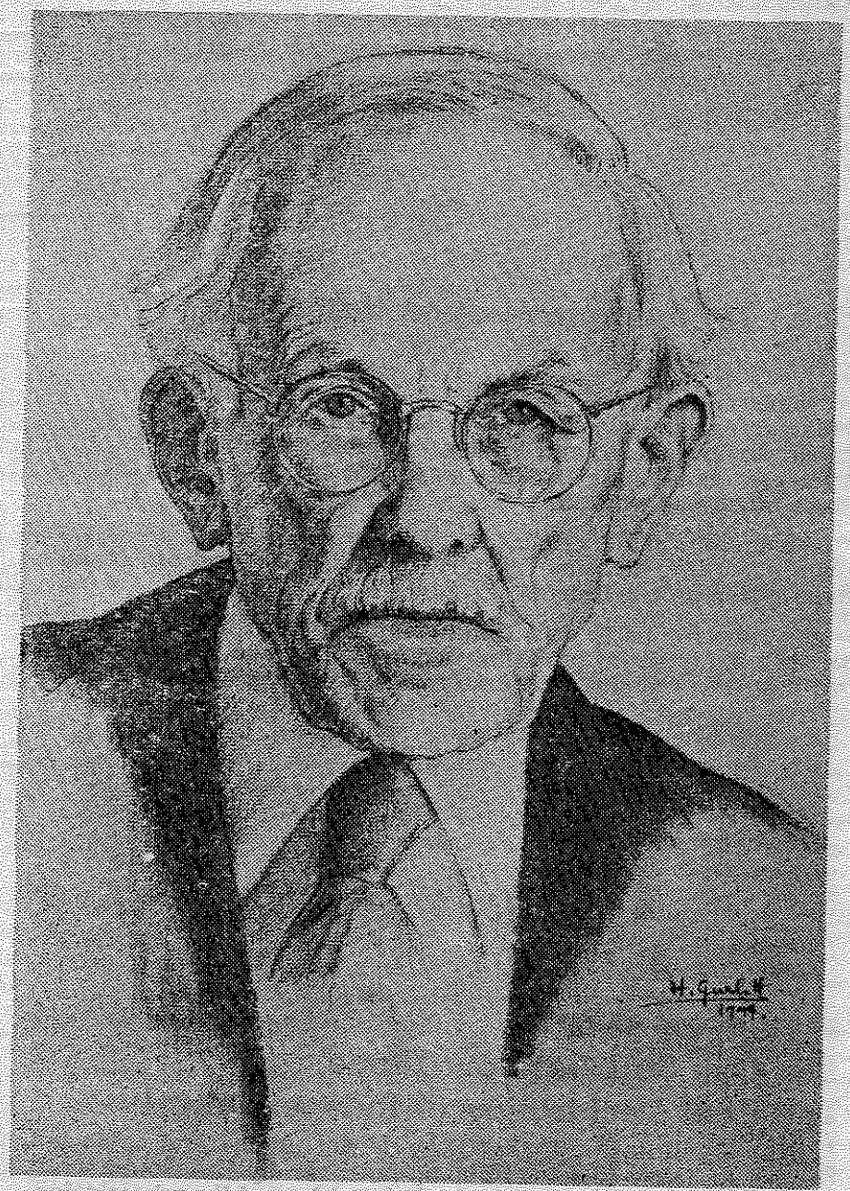
The question which no one will oppose is this: **Resolved: that there are in nature laws by resort to which we can have good social justice, democratic government, race harmony and world peace without refrming r restraining men, as we have good automobiles and good airplanes with men just as they are.**

Stockton is now the world-center of the most revolutionary, and the most inspiring, social philosophy ever formulated.

It is now known that we can insulate and **use** greed, pride and ambition as social power, as we insulate and use electricity as shop power; and known, too, that crooked politics and war are social short circuits, **which can be avoided by observing the natural laws of the social field.**

What is equally important, this is **Nature's** plan and it can be adopted without a new law and without taking a vote.

The dead have done their part! It is now the duty of the living to spread the good news.



L. D. Beckwith—a drawing (1949) by Helmuth Gurlitt

Don't Try to Improve Upon Nature!

It can't be done!

Remember that Watt and Edison lost no time trying to make steam and electricity over! Watt built the steam engine to fit steam as it is; and Edison built his machines to fit electricity as it is; and, **because each did a good job of fitting, their machines worked!**

We have wasted centuries trying to make human nature over according to some pattern of our own—**and we cannot even agree on a pattern!**

It's time for us to quit finding fault things as they are and time to study social problems, as we study shop problems **that we may have social machinery as efficient and as automatic as our shop machinery.**

You Can Still Get Your Name The **Real** Declaration of Independence!

People will not buy what they do not understand or do not believe in. New ideas cannot be put over by the **Commercial** method. My work has to be supported by public subscription.

Those who carry sustainer's space in The Forum or help to finance my books or my radio broadcasts are the signers of the **real** Declaration of Independence.

This Is Merely a New Application of Old Truths!

Those into whose hands these Little Lessons fall are hereby put on notice:

1. That, if they read them with ordinarily careful attention, **they will never again be what they were.**
2. That, to refute them, **they must first refute certain scientific truths (or their corollaries),** which are accepted and taught the world over. (This no one will attempt.) Among these accepted postulates are these:
   - Weather and crop conditions affect business.
   - Business conditions affect rent.
   - Man is a gregarious creature.
   - Gregarious creatures are instinctively co-operative.
   - To survive, man must adjust himself to his environment.
   - Social conditions are a part of that environment.
   - No creature—not even man—can adjust itself to chaos.
   - Man has survived for ages and reached a high degree of culture.
3. That these **Little Lessons** will open for them an entirely New World! Or, rather, it will throw upon this world a light so revealing **that it will completely alter the reader's outlook upon life.**
4. That, although these **Little Lessons in Economics*** are purely scientific and carefully avoid discussions of morality and religion, the reader will find that, **because he understands better what goes on about him and why men do as they do,** he will be less critical, more patient, more charitable and that, **without any effort on his part,** he will be a much better neighbor and a better citizen—**not because he will be more moral;** but because he will be less tempted, since he will see that bad sociau conditions are caused not by the selfishness of men, **but by their ignorance of the natural laws of the social field.**
5. Finally, he will have more hope, both personally and as a citizen, more faith in his fellow man, more confidence in the future of civilization—and more reverence.

The author knows! He knows by the change in his own feeling and thinking. Concerning this effect, Chancellor (then President) Tully Knoles of the College of the Pacific, said:

> Beckwith is the only man I know who thinks he has all the answers **and yet does not grow sour as he grows old, even though we refuse to accept his views.**

If the author were advancing a plan, or theory, of his own, he might be touchy on this point; but why should he be annoyed if people refuse to accept **Nature's plan?** What if they do refuse to believe that 2 and 2 make 4! (See Nos. 1 and 5.)

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*The schools do not yet accept and teach economics **as a science as exact as any science.** What passes in the schools as economics has about the same relation to economics that alchemy of the long ago had to chemistry. It would be more accurately named, if it were called **alconomics.**

The World's Greatest Relay Race

A race against time, run by five men in relays, which is to save civilization from threatened collapse, and begun two hundred years ago, has just reached a climax. The prize, in this case, is the understanding of **Nature's plan for society,** by which **all social problems are solved without limiting in any way any man's right to live his life his own way and to do as he pleases with his property—all of it!** These men, in the order of their relays are Quesney (France), Adam Smith (England), Patrick Dove (Scotland), Henry George* (Philadelphia) and G. McM. Ross (Stockton, California).

Quesney made no concrete contribution to the discussion.

Adam Smith stated the law of rent with great clearness, considering the fact that he did not know what rent is and believed, mistakenly, that rent is paid for the use of land.

Patrick Dove was more definite than these others in his insistence that social conditions are controlled by natural law; but he stated none of the laws and made no progress in the solution of the problem.

Henry George* **stated the law of interest** and the **the law of wages** and correlated them with Adam Smith's **law of rent.**

All of these men held to the witch-hunters' philosophy, believing that bad social conditions are the result of selfish and and inconsiderate conduct. (See Lesson No. 5.)

Even Ross died without comprehending the true nature and function of rent; for the world did not have a correct definition of rent till W. R. B. Willcox published **Taxation Turmoil,** seven years after the demise of Ross.

Henry George made no progress in this matter after the publication of **Progress and Poverty,** in 1879—except for his glimpse (on the last page of Chapter xix of **Social Problems**), of the truth set forth in these **Little Lessons.** But that truth George did not really comprehend. He continued to believe that social conditions are controlled by men and gvernments.

Ross took up the task laid down by George and labored to reduce to formula the natural laws of the social field; but contributed only indirectly to this literature. (See page 2.)

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*Henry George made a more studied attempt to solve this problem than the three who preceded him, and accomplished more; **but, although he glimpsed the key to the solution** (on the last page of Chapter xix of his **Social Problems**), **he did not comprehend the significance of his own statement and reverted on the last page of the book to the jargon of the witch-hunters**—blaming bad social conditions upon the selfish and indifferent conduct of men. (See Lesson 5.) He made in that Chapter xix and in Chapter vii of Book III of **Progress and Poverty,** the greatest contribution made in this field up to his death. But, except for those two pages, his work is unscientific and is confusing to the student. His followers have been the most unrelenting critics of the teaching set forth in these **Little Lessons,** which expose the fallacy of their Single Tax theory.

LITTLE LESSON No. 1

This Question Must Be Answered

If, as we are taught, social conditions are man-made and subject to the control of men or of human governments, our fate—that is, the stability and endurance of our civilization—depends, **First,** upon our ability to rally enough men who have enough interest in this matter and who can agree upon a plan and have the necessary alertness, judgment, courage and persistence **and enough of the spirit of cooperation to work together to solve this problem.** (Here are eight big **ifs**!)

Unfortunately, the general view is that social problems are moral problems and that, in these matters, our Conscience is our guide. But the more conscientious men are, the more uncompromising they are and the less the chance of agreement. ●

This is easy to understand; for the Court of the Conscience sits in the inner chamber of the soul; so that one man cannot know what goes on in the Court of another man's conscience.

Secondly, our fate depends upon the hope that social conditions are controlled by dependable natural law, by reason of which like social causes always produce like social effects; **for, if no such law exists, we could never know either the cause or the cure of our social ills and it would be a waste of time to even discuss them.** ●

This is a philosophy of despair. ●

But, on the other hand, if social conditions are controlled as the tides and the seasons are by natural law, there is hope for us and for society; for not only is Nature dependable, but the standards of truth by which problems in natural law are decided are open to all and observable by all. In that Court, we can all see the evidence and judge for ourselves.

Moreover, things equal to the same thing are equal to each other. **Men who agree with Nature and accept her plan cooperate automatically.** And Nature's plans always work. ●

If social conditions are controlled not by men, but by natural law, **the planning has all been done for us and there is nothing we can do but to study Nature's plan and learn to take advantage of her laws.** ●

This is a philosophy of hope. ●

The question, therefore, which we must decide is whether there are laws in nature which are to society what the laws of physiology are to the body and the laws of botany are to a tree and what the laws of physics are to an automobile.

LITTLE LESSON No. 2

In What Field Are We Working?

Is our social welfare dependent upon the virtues and the intelligence of men? Or is it guaranteed by the stability of Nature, herself?

Must we wait for good social conditions until men become solicitous for the public good, or can we have good social conditions as we have good automobiles and good airplanes, with men just as they are?

This discussion is purely **scientific.**

Let it be stated at once that these Little Lessons in Economics are strictly confined to the discussion of **man's environment** and the effect of that environment upon our general welfare; and let it be stated that, except for one comment, this discussion is as lacking in moral aspects as a discussion of the tides or ocean currents would be.

That one comment on morality is that **it is our moral duty to do everything we can to find out whether it is true** (as maintained in these Lessons) **that we can have good social conditions as we have good automobiles, without bothering to reform, or restrain, men and our duty, also, to do everything in our power to encourage men to study this matter that, if these laws exist, we may procede at once to set up social machinery as dependable and efficient as our shop machinery.**

There is no other need so pressing as the need that we know, **now,** whether or not we can, **by resort to natural law,** settle the problems of social stability and world peace—and do it **with men just as they are.**

If there is a provision in natural law by which the needs of society can be met, regardless of our morality, we should know this at once—before any more of our boys are sent to death in battle, on land, on sea, or in the air.

This means that, to the extent of their influence, those who oppose, discourage **or even neglect** this investigation are, to the extent of their influence, responsible for the confusion, the misery and bloodshed which results from that delay—it means that, to the extent of their influence, the blood of the slain in World War III (if one is fought), will be upon their hands!

These Lessons speak for no political party; nor for any organization. No votes are solicited for anything.

They propose no political program; nor any civil policy.

There is nothing here for people to vote on. What is advocated here is that **we take advantage of the natural laws of the social field and use the forces of the social field as we take advantage of the laws of the physical field to use fire and steam and electricity and other forces in that field.**

LITTLE LESSON No. 3

Freedom of the Will

To be worth having, freedom must be exercisable in the field of our personal and private interests.

For example: We want to exercise our own choice in the selection of our food, clothing, occupation and companions.

But men would not be free, if their freedom were invaded by other men, no matter what the motive or circumstances; nor would men be really free if they lived in continual fear of such a violation of their rights. They would not be really free, if there were any uncertainty about their freedom.

If men are to be really free, their freedom must be guaranteed as dependably as are their interests in the processes of nature.

If we are to be really free, it must be as impossible for a government to control social conditions as it is for it to control the tides; and as impossible for men to interfere, either deliberately or unintentionally, with conditions upon which our freedom exists.

To meet this need it is not enough that we be free to live our own lives in the field of our private and personal interests, but conditions which confront us in other fields must be under the control of a dependable law with which men and governments cannot meddle—that we may be free from the fear that our interests in those conditions may be disturbed by others who are careless, or inconsiderate, or worse, in the exercise of their freedom.

What is needed here is that the freedom of each man be limited, strictly, to the field of our personal and private interests: so no man would be able to meddle with matters vital to all men, and that all such matters be controlled by law with which men and governments cannot meddle.

This is exactly the plan upon which we find the physical universe to be organized. There, the conditions which face us are controlled by natural law with which neither men nor governments can meddle and, there, we are free only with respect to the manner in which we face these conditions

The question before us may, therefore, be stated this way: **Is the social field an exception to an otherwise general rule of nature, or does this dual system of control extend to that field, also?**

The Forum (weekly) of Stockton was the first (and is still the only) publication devoted to the teaching of the natural laws of the social field, by resort to which we may solve social problems this way.

LITTLE LESSON No. 4

Is The Social Field an Exception?

In all fields of the physical universe, so far as man's investigation has gone, it has been found that **everything vital to all men is controlled, always, by natural law and never left to the management of men.**

This means that men's individual freedom is limited to their individual interests; so that no one need fear that any of his interests in the physical processes of nature may be denied, or even jeopardized by those who misuse their personal freedom.

So far as man's investigations go, every field of the physical universe is under a dual system of control, under which the individual is free with respect to his attitude toward the conditions which confront him there, **but those conditions are controlled by natural laws with which neither men nor governments can meddle.** ●

In the absence of proof to the contrary, we may—indeed, we are compelled—to assume that this rule holds in the social field, also.

It follows that, in the absence of proof to the contrary, all matters as vital to mankind as the matter of social stability—**including social justice, honest politics (not necessarily honest politicians), democratic government, racial harmony and world peace—are controlled by natural law and not left to the virtue, intelligence or the political skill of men.** (See No. 3.)

This means that, in civics, industrial organization and in statecraft, as in physics, we may safely rely upon the dependability of Nature herself, provided of course, that we acquaint ourselves with the natural laws of the social field and learn to take advantage of the natural forces of the social field as we study the physical field and take advantage of fire, steam, electricity and other forces in that field.

No exception to any rule of nature has ever been found—in every case, what at first appeared to be an exception to a rule of nature was found upon investigation to be another rule of nature. For example, The expansion of water as it freezes is not an exception to the rule that all things shrink as they cool; it proves the existence of another natural law—and a very vital law; for, were it not for that law, rivers and lakes would freeze at the bottom, where the sun could not thaw the ice; and life on the earth would become extinct. ●

This means that the problem of government is much simpler than we have been thinking; **because such matters as social justice, race relations and peace may be left to Nature; so that the government would have merely to attend to such minor matters as the location of roads, bridges, parks, schools, etc.**

LITTLE LESSON No. 5

Two Opposing Philosophies

We have our choice of two philosophies:

1. The ancient, and still dominant, philosophy which holds that social conditions are controlled by men and governments and that bad social conditions are the result of selfish or inconsiderate conduct. ●
2. The **New Philosophy** which holds that social conditions are controlled, as the weather and the tides are, **by natural law,** with which neither men nor governments can meddle. (See Nos. 3 and 4.)

Those who believe that social conditions are controlled by men and governments naturally believe that the social ills from which we suffer are brought upon us by the conduct of men or of officials.

This philosophy is not only false, it is subversive. Because of our acceptance of it, we have incurred grievous penalties.

1. It diverts attention from the social field to a consideration of the field of morality.
2. The fact that we blame the ills we protest upon men and officials makes us suspicious, resentful and bitter and prevents clear thinking and hinders our efforts to better our condition.

To this must be added the effects of the disappointments resulting from the fact that men's efforts to solve social problems always fail.

This failure of human planning in the social field is usually explained upon the ground that men either fail to agree upon a plan or fail to unite effectively in putting their plans over.

However, man's planning in the social field is doomed to fail, always, for two reasons:

1. **If social conditions are NOT controlled by natural law, there is no dependable relation between social causes and social effects and it is impossible to know either the the cause or the cure of social ills.** (See Lesson No. 1.) ●
2. **If social conditions ARE controlled by natural law, all the planning in that field has been done and there is nothing men can do there but to study Nature's laws and learn to take advantage of them.** (See No. 1.) ●

The Old Philosophy diverts attention from the study of social problems to the faults of men; the New Philosophy diverts attention from men's faults to the study of nature. (See No 1.)

The Old Philosophy breeds suspicion, resentment, bitterness, strife and despair; the New Philosophy promotes clear thinking, good will, hope and reverence. (See No. 1.)

LITTLE LESSON No. 6

Are Social Problems Moral Problems?

It is agreed that the citizen is under the obligation of the moral law with respect to his voting, with respect to his dealings with employes (or employer), with respect to the conduct of his business, with respect to his neighbors and with respect to his attitude toward conditions confronting him, **but is the problem of democracy a moral problem, or the problem of a just wage, or the problem of fair prices, or the problem of good neighborship, or the problem of race relations or the problem of world peace?**

It is admitted that the individual is under a moral obligation to restrain his feelings, to harbor only clean thoughts, to guard his speech; **but is the problem of free speech and the problem of individual liberty a moral problem? Is our democratic heritage staked upon the virtues of men?**

It is agreed that, in the matter of our **attitude** toward these problems, we are under the moral law; but the question before us, here, is whether these problems are moral problems, or problems in natural law. Or, to put the matter differently, does the solution of these problems depend upon our morality, or upon our understanding. (See No. 2.) ●

Consider this fact: **Everything felt, thought, said or done is felt, thought, said or done by an individual,** who is of course under the moral law with respect to these matters. But that list contains everything for which men can be judged under the moral law. This leaves nothing for society to do! There is, then, no way that society can be held to account under the moral law.

The conclusion is obvious: **The moral law is limited to the individual;** for only individuals do things which come within the scope of the moral law. (See No. 3.)

Certainly, if social problems are moral problems and social ills are penalties suffered because of the violation of the moral law, those who suffer because of our social policies either at home or abroad are punished for the sins of others. ●

That is unthinkable; for it would make the moral law responsible for an immoral punishment. ●

The Forum (weekly) of Stockton was the first (and is still the only) publication devoted to the teaching of the natural laws of the social field, by resort to which we may solve social problems this way.

LITTLE LESSON No. 7

Let Others Wrestle With That Problem!

It is not the purpose of these Lessons to promote any plan or theory; but only to study the effect of man's environment upon his social welfare, with the particular purpose of discovering **whether there are in nature laws which are to society what the laws of physiology are to the body and what the laws of physics are to an automobile and an airplane and whether we can, by resort to those laws, have good social conditions with men just as they are,** as we are able to have good automobiles and good airplanes with men just as they are. (See Lesson 2) ●

Let others grapple with the questions about creation and the Creator (or the process by which all this came about), **these Lessons are concerned with the question whether the solution of our social problems depends upon our morality or upon our understanding.** (See No. 6.) ●

If, by studying the natural laws of the social field, we can learn to use selfishness, pride and ambition as motive power to drive shop machinery, we want to know it. (See Lesson 2.) ●

If we can insulate selfishness as we insulate electricity and use it constructively as we use electricity, we want to know it!

No matter what one may think about the origin of things, about Nature or the God of nature, or the reason why things are as they are, we must deal with conditions as we find them.

Whether we can change these conditions, little, greatly, or not at all, **we must begin by recognizing these conditions as they are and go on from there.**

Yet, without expressing an opinion regarding the reason why things are as they are, we may assume certain things for the sake of clarity, and even personify Nature for the purpose of emphasis—providing it is understood that all this is purely an assumption. We may, in this way, clarify and emphasis our thought by personifying Nature and assuming that she has done this, or that, and set up this or that condition, as a means of serving some certain purpose. ●

Whether or not Nature has personality and whether or not these conditions were set up to serve Nature's purpose, it is clear that instinct prompts all creatures to do what the individual of the species can do to perpetuate its species; hence it is permissible for one to assume that Nature has a pride in her handiwork and wants to have it perpetuated. ●

For example: one may assume, providing it is understood that it is merely an assumption, that Nature has given her creatures the sex instinct for the purpose of perpetuating the species and given men an instinctive race prejudice for the purpose of keeping her racial strains pure.

LITTLE LESSON No. 8

Changing the Government Is a Futile Gesture

We get a clearer understanding of things which we can see, feel, hear and touch than of those things which can be comprehended only by mental processes.

If automobiles, airplanes, typewriters and other machinery talked to us and argued with us and gave other evidence of animation and willful individuality, we would naturally think of machinery as being under the moral law.

Because machinery does not do that, but is always unemotional and mechanical, we think of it as under natural law.

Because we have no contact with governments, or with society, except through representatives and spokesmen having the same characteristics we have and who are, like us, under moral law, and because society is made up of individuals like ourselves who are answerable to moral law, we have formed the habit of thinking of governments and of society as being under the moral law and think of social problems as problems in morality. (See No. 6.)

This is the more natural, because governments and society, for which the governments speak, are incorporeal, whereas the representatives and spokesmen of society and of the governments are visible and audible entities with whom we can shake hands.

For this reason, we naturally think of the government and of society for which it speaks as having the characteristics and responsibilities of a person—that is, that they are, like the persons who speak for them, under the moral law.

It is easy therefore, to understand, why we have acquired the habit of blaming bad social conditions upon the faults of the men who occupy positions of influence in the government, or in society, and so seem to us to be responsible for the conditions which we protest. **For this reason, it is easy to understand why people think that the remedy for bad social conditions is to vote out the old officials and install new ones.** ●

However, since social conditions are controlled by natural law with which neither men nor governments have influence, no change in the government can possibly correct these conditions. Only compliance with the natural law governing the condition will correct it. (See Nos. 6 and 1.)

Here is the reason that revolutions—whether peaceful political up-sets, or bloody civic convulsions—always have and always will fail to solve our social problems. ●

LITTLE LESSON No. 9

Our Educational Handicap

If you have lived in the north where rivers and lakes freeze in the winter, imagine yourself trying to tell a native who has never been out of the African jungle about ice skating and ice-boating and other ice sports. Were you to try that, he would very likely splash his bare foot in the water and say: **No can do! Water too soft!**

There is a game in which the players are given paper and pencil and asked to draw the picture of some animal which must not be in any way like any creature the player has ever seen, or of which he has ever heard.

The point here is that this is asking these players to do the impossible; for the mind has no material of which to construct images, except the material gathered from experience.

The student who takes up the study outlined in these Little Lessons will find that, so far as the comprehension of social problems is concerned, his education is a handicap; for, like the players in that parlor game, he has no mental material from which to construct the mental images required by this study. He has not been prepared by his education, either religious or or secular, for the discussion to which these Lessons are devoted.

Not only has his education been lacking in this respect, but it has been grieviously misleading; for he has been taught that social problems are **moral** problems and that the cure for bad social conditions is to reform, or restrain, those who are supposed to be responsible for our social ills. (See No. 5.)

Because his experience has provided him with no materials of which the required mental images may be constructed, he will find it difficult to understand the argument which is advanced in these Lessons and may be tempted to dismiss the matter with the African Hottentot's curt **No can do!**

He knows we can use the downward pull of gravity to raise a sunken ship and can use the heat of a gas flame to chill a refrigerator box. That he knows because of what he has seen.

But he has not seen Greed, Avarice, Pride and Ambition policing the community and protecting us in the enjoyment of social justice, honest politics, democratic government, racial harmony and industrial and international peace. Because he has not seen this, he may think that this is impossible.

The men of their day, back in the infancy of the sciences, said **"No can do!"** to Columbus, Watt, Cartwright, Morse, Bell McCormick, Edison, Wright, Ford, Marconi and other pioneers in the physical field. It is to be expected that those who pioneer the study of the natural laws of the social field will also be hindered by that same old **No can do!** This is tragic because civilization, itself, is at stake. ●

LITTLE LESSON No. 10

Wealth Distribution and Digestion of Food

Nature has, we know, made provision for our physical life by providing a natural supply of food and by providing the laws of physiology which control digestion, and the distribution and assimilation of the nutriment in our food.

We can pick berries or hunt and fish for food; or we can participate in the complex business life of our modern world and support ourselves without ever touching an article of food till it is set upon the table before us.

All that we can do; **but we cannot digest our food by any conscious effort of our own, nor can we distribute within our bodies the nutriment in our food, nor can we assimilate that nutriment into the blood, bones and tissues of our bodies**

Regardless of any argument that might arise regarding her purpose, we live because Nature performs for us this service which we cannot perform for ourselves. (See No. 7.)

Consider, now, the case of society and the distribution of wealth. History shows that, no matter how much wealth a people may produce, that people perishes if the wealth it produces is not justly distributed.

History shows that no people has ever devised a just system of wealth distribution; and our growing burden of taxation and our ever-increasing need for relief show that we are also failing to solve this problem and that we are now face to face with the fate which overtook Chaldea and Persia and Greece and Rome, when the evils resulting from the unjust distribution of wealth put more strain on them than they could stand.

When that happens, there is a relapse into barbarism and the cultural gains of centuries are destroyed.

There is, therefore, the same need for a natural law to control the distribution of wealth that there is for the natural laws of physiology which control the digestion of food and the distribution and assimilation of the nutriment in our food.

If Nature has not provided natural laws to control the distribution of wealth, she has not provided for the preservation of man as we know him and an enduring civilization is impossible. Do our churchmen, who look to God for aid in such emergencies think that God forgot to provide for this need?

If these laws exist, have we the intelligence to search them out and learn to use them? Or are we going on, blaming our social ills upon the faults of men (**other** men), too busy finding fault, to study our problem? (See No. 9 and Page 6.)

Is our civilization to perish as have all of those which have preceded us? (See Lesson 7.)

LITTLE LESSON No. 11

Wealth Distribution and Social Stability

The purpose of labor is to enjoy possession of the product.

Man is a gregarius creature—that is, he instinctively seeks the company of his kind. He is instinctively loyal to his tribe.

This loyalty manifests itself in an instinctive co-operation.

This instinctive co-operation against such enemies as hunger and exposure leads to co-operation in the **maintenance of conditions favorable to production.**

But, when co-operation in **production** is practiced it is found that the many immeasurable factors in the problem of distribution make it difficult, if not impossible, to declare a dividend satisfactory to all.

A dissatisfied producer is an inefficient producer. Dissatisfaction with the distribution of wealth reacts unfavorably upon production and that leads to depressions and to poverty.

When the government interferes with the distribution of wealth the community is exposed to the evils of favoritism, collusion, bribery and many other forms of corruption. Even if the officials are innocent, they are likely to be suspected. (See Lesson No. 5.)

Dissatisfaction with the distribution of wealth impairs men's confidence in the government, weakens the community morale and prepares the ground for the seeds of sedition.

Under such conditions our business life, our legislatures, our press, our schools and even our churches become vitiated.

When such a situation develops, its corrosive influence is so destructive, that very few of our community virtues survive.

The home is undermined, crooked politics thrives, and, most terrible of all, war (or preparation for war) becomes a permanent feature of our public life.

This involves oppressive taxation; and this, together with the losses incident to inefficiency and to community bickering (including the class warfare organized by workmen who do not understand the cause of their distress), and exposes the public treasury to the drains resulting from pensions and other devices invented by social workers ignorant of the causes of the distress they would relieve. This will ultimately impoverish any people, no matter how capable. (See No. 9.)

Experience shows that, while co-operation in the maintenance of **conditions favorable to production** is necessary, those peoples make the most rapid and lasting progress who limit their co-operation to the maintenance of conditions favorable to production and give the individual producer freedom to produce what he pleases, as he pleases, **and allows him an exclusive claim to his product—all of it.**

LITTLE LESSON No. 12

Ours Is a Hopeless Dilemma

To hold that social problems are moral problems is to hold that the Conscience is our guide in the social field. (See No 1.)

But the Conscience is extremely individualistic. Each man has his own Conscience; he obeys no other. There is no such thing as a family Conscience, or group, or national, or social Conscience. To get an agreement on a matter of conscience compromises are necessary; **yet the more conscientious men are, the more uncompromising they are and the less chance there is of arriving at an agreement.** (See No. 1.)

The adoption by majority rule of a social plan to which all have not agreed and to which some are conscientiously opposed is tyranny, morally; or, in other words, government by majority rule in a field controlled by Conscience is immoral.

We must either abandon the theory of majority rule, or give up the idea that it can be used in the social field.

No such dilemma confronts us in the sciences; for in fields which are controlled by natural law, we have standards in nature, **outside ourselves, which are observable by all** and by which we can check and correct our opinions.

As things equal to the same thing are equal to each other, men who are guided by the same standards of truth are in agreement. Under such conditions, harmony and co-operation are possible without compromises. **If social conditions are controlled by natural law, we can have the same harmony and co-operation in the social field that we have in the physical field.** (See No. 1.)

That is impossible, if, when and where it is held that social conditions are controlled by men. When that opinion prevails, man's gregarious nature prompts him to accept the judgment of the majority; and, when that happens, the man who does his own thinking and comes to an uppopular conclusion is suspected of being a "bit queer," and may be considered disloyal.

There is a lesson for us in the contrast between the treatment given the scientist working in a recognized science and moral reformers and others in a field which is not yet recognized as scientific. Men instinctively trust Nature; and, once a field is recognized as scientific, new ideas relating to that field are immediately given respectful attention.

But in a field not yet recognized as scientific, new ideas have to contend with our gregarious inclination to follow the herd, even in our thinking.

Under such conditions, social progress is difficult and slow at best; and, at the worst, the result is calamitous!

To understand what this means, we have only to look about us and to remember the history of social reforms and the fate of the reformers. **(See Lesson 8.)**

LITTLE LESSON No. 13

Why The Churches Make Slow Progress

These Lessons do not comment on religion, or on religious groups, except to show how religious groups are frustrated and religion is undermined by ignorance of the natural laws governing wealth distribution. (See No. 2.)

Not understanding these laws, we have in this field no dependable standards, outside ourselves, whereby we can check and correct opinions, as we do in the physical field. (See 12.)

This has led to unending debate over doctrinal differences.

This has added to the insecurity of the churches and led to proselyting to secure financial support.

This has lowered the standards for church membership and led to to worldly alliances—notably with the landed class and, in this way, involved the churches in political issues as varied as the localities in which they operate. (See No. 12.)

All this has diverted attention from their religious mission.

The churches all agree that the God they worship placed us in a world filled with good things, yet their leaders blandly assume that He has left to the whims of men and of governments the question whether a producer may have for himself the product of his labor; and they as blandly assume that (except for what scoffers refer to as "pie in the sky by and by"), He has staked the fate of the oppressed upon the chance that they may win the Mighty of earth to the ways of justice.

When their attention is called to their lack of logic, they say that the "mysteries of God" should not be confused with material science. Some of them piously blaspheme their Maker by saying that we have the poor always with us that others may grow in grace by the exercise of Christian charity!

Is it any wonder the masses are confused religiously?

Suppose, for contrast, that our religious leaders accepted the natural laws of the social world as they accept the natural laws of the physical world and left the distribution of wealth to the Creator's laws as they leave the regulation of the tides to His laws; and suppose they helped to set up here a social system as scientific as our shop systems—a social system under which His law of social gravity would regulate social conditions as His law of physical gravity regulates the tides!

Think of the progress the churches could make in their religious mission under such conditions—with men freed from the distractions of depression, inflation, strikes, crooked politics, race friction and war! Think what the churches could do, then, free as they would be of financial worries and of interdenominational bickering, and as able as they would then be to put a really pious fervor into the preaching of the Gospel!

LITTLE LESSON No. 14

Solving the Problem of the Churches

Under normal conditions, the most of our disagreements regarding church policies would do no harm; **for we are instinctively religius as well as gregarious.** Under normal conditions, we would easily forget our differences and agree on the important points.

Because we are instinctively gregarious and religious, there would be no harmful rivalry between the churches, **if the economic problem were solved; so that each man would not only feel safe, but be able to contribute as he would like to do to the church of his choice.**

Then, because minor differences in creed and ritual would no longer seem important, the advantages to be enjoyed by membership in a large church would tend to reduce the number of separate church organizations and tend to unite churchgoers in a few large denominations. It is unlikely that all men could be satisfied by the same creed, or ritual; but it is certain that, under easier conditions, we would have only a few large denominations, instead of the great number of small denominations we have, today.

Our instinctive self-interest would dictate this unification and co-operation, **whenever this could be indulged without violence to major difference in creed or ritual.**

This self-interest would, under normal conditions, unite people religiusly as well as in defense; because each would in that way enjoy more of the good things of life and have these things with less effort than they could acting independently.

But under present conditions, minor differences in creed and ritual are magnified and appear to be serious.

With the economic problem solved—that is, with the bread-and-butter problem solved, each man would be free to live his own life and at the same time to have the protection involved in the gregarious life of the community. Each would maintain his own personality, both with respect to his religious life and with respect to his secular life; but all would unite in the promotion of their community life—both religious and secular.

The fact that the problem of finances had been solved and that the attention of the church members were no longer distracted by that problem would enable churchmen to make the most of their spiritual opportunities—especially as the distracting annoyance of interdenominational rivalry would no longer exist.

Then, the churches would turn instinctively to their more spiritual leaders and would soon regain their lost leadership.

Scientists do not get drawn into politics. If economics were seen to be a sciences. Churches would not be soiled by politics.

LITTLE LESSON No. 15

We Still Follow the Cave Man's Social Policy

Cave men, thousands of years ago, blamed men—**other** men, of course—for bad social conditions (See No. 5.)

They knew no other way of dealing with such problems;

And they never learned any other way.

The Cave Man method of dealing with offenders against the public welfare was a rough, cruel, effective way—effective so far as the culprit was concerned.

But the Cave Man's remedy for social ills did not go to the root of the matter—at any rate, it did not change the attitude of the individual Cave Man.

The only men cured by it were those who were killed by the discipline.

The treatment was not effective in changing the attitude of individuals.

Like the Cave Men, we blame men—other men of course—for social conditions we do not like.

Like the Cave Men, we treat the offending individual, instead of studying our problem. (See No. 9.)

We are, of course, more humane; instead of beating or stoning offenders to death, **we take their license to live from them and let them starve to death.**

After thousands of years, we are no nearer the solution of our social problems than were the Cave Men. We still think, in this matter as they did. We hold to their philosophy and do as they did. Socially, we still act and **think** like Cave men.

We still hold to the Cave Man's philosophy and do as he did.

And, like the Cave Men, we fail to solve our social problems.

And, as with the Cave Men, our problem becomes more serious as population increases and life becomes more complex.

In spite of the marvelous progress we have made in fields where **we study our problem instead of finding fault with men,** In our social relations, we are still Cave Men. (See No. 12.)

We are scientific in the **distribution** of wealth, but boneheads and suckers in the matter of wealth **distribution.**

The Purpose of these Little Lessons is to show that we can be have social machinery as efficient and as automatic as our shop machinery. The Forum of Stockton stands alone in this. It was the first, and is the only, paper teaching these laws.

LITTLE LESSON No. 16

Happily, Matters Are Getting Steadily Worse!

In keeping with the Cave Man's philosophy, the poor have blamed the rich for their poverty. (See Lesson 8.)

The rich have blamed poverty on the improvidence of the poor.

The oppressed have blamed their oppression upon the unsympathetic nature of the government. (See Nos. 11 and 1.)

Governments have blamed the unrest of the people upon the activity of agitators.

When the distresses from which they fled to the New World began to appear in the Colonies, the Colonists blamed them upon the misrule of the Parent country.

The British blamed the unrest in the Colonies upon the ingratitude and the ambition of colonial leaders.

New Englanders blamed the slack business in New England upon the disloyalty of the Southerners who shipped their cotton to England to be worked up by mill hands who paid rent to English landlords.

The South blamed upon the New Englanders the tariff restrictions placed upon the prosperity of the South.

Later the British (and the Americans) blamed the foreign trade difficulties which they were encountering upon Hitler and the Germans.

The Germans blamed the trouble the Western allies caused them upon what they called a plot in London and Washington to control the trade of the world and deny Germany her place in the sun.

The failure of the League of Nations was blamed upon the fact that the United States did not join the League.

Now that the United Nations is also failing, the blame is placed upon Russia, who is accused of being uncooperative.

No government, no people, no statesman, no magazine, no leading newspaper, no columnist, no radio commentator (except the author), no schoolman, no clergyman has urged that we quit finding fault with men (and with God) and **study social problems as we study shop problems.** (See No. 5.)

And all the time, our situation grows steadily worse!

And all the time our people become more suspicious, resentful and bitter. (See No. 10.)

And the chance of settling our difficulties the old way—by compromise and good will—grows less and less.

Fortunately, conditions grow steadily worse! When they get bad enough, we will quit acting like children and acquit ourselves like men—studious men. (See No. 11 and No. 6.)

LITTLE LESSON No. 17.

The First Commandment in Economics

Life is sacred; **Thou shalt not kill** is a sacred command.

Men work to live. **To the producer belongs the product** is, therefore a corollary of the command, **Thou shalt not kill.**

Denying men the product of their labor denies them the means of sustaining their lives; and is, therefore, an indirect assault upon their lives.

The producer's right to his product is the corner stone, the basic principle, of a stable economy.

This principle, like other principles, holds everywhere, always, under all circumstances.

Because principles cannot be modified in the slightest degree, under any circumstances, it follows that principles never conflict. If two principles come into association, neither one is in any way modified by that association.

From this it follows that, no matter what other principle we may wish to honor or obey, that principle can be honored and obeyed, **without infringing the producer's right to his product.**

Men do not disagree because they hold different principles; because there is no disagreement between principles.

They disagree because, in their ignorance of the cause and the cure of the conditions which they protest, **they differ in their diagnosis of the malady and so differ regarding the proper prescription for that malady.**

Unfortunately, we have always assumed that social problems are moral problems; and so we have, naturally, proceded upon the assumption that the solution of social problems must be sought by an appeal to the moral law and the Conscience. **However, the more conscientious men are, the more uncompromising they are.** (See No. 12.)

The result is that not only have the social problems remained unsolved, but the contending factions have dug in and fortified themselves by organization and by legislation. The battle grows in fury as conditions get worse. (See No. 16.)

The purpose of these Little Lessons is to show that the way to solve social problems is to appeal not to the moral law and the Conscience, nor to the judgment of men; **but to the eternal principles of natural law.** This appeal rules out organization and rules out legislation and rules out government meddling of all kinds, all along the line. (See No. 7.)

These **Little Lessons** show that there is in nature the same ample provision for our social needs which we find there for our physical needs.

LITTLE LESSON No. 18

Key Terms in Economics Defined

Discussion is wasted, unless those engaging in it understand each other. To do that, the terms they use must be clearly defined and used, always, as defined.

Unfortunately, **economic terms are not so defined and used.** People often speak of paying rent for a typewriter, piano or for a **building.** Used that way, rent is the same as **interest.** (See the footnote on Page 5.)

Here are nine definitions necessary to intelligent discussion:

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 used to enrich the owner.

Interest: Any return received from an investment of capital. (Payment received for the use of a house, a labor product, is often miscalled **rent.**)

Property: Any possession which is a labor product. (Land is not a labor product and so is not wealth; nor is it property. Only the land **deed,** or **title,** is property. There are no landowners; we have only title-holders.)

Rent: That part of a rental payment which is left after the interest (and wages, if any) are deducted; that part which is paid because of the social advantages to be enjoyed at the site for which the rent is said to be paid; the compensation due the public for its investments of labor and capital on **other sites,** far and near; the wages and interest due the public for providing and for maintaining the conditions which make the country what it is; and to individuals for preparing themselves to be useful and for holding themselves in readiness to serve when their service is needed.

Rental: A combination payment which is part **rent** and part interest (and possibly, part wages, such as the wages of a janitor or chambermaid).

Natural Law: A provision of nature because of which natural phenomena, under certain conditions, always occur in a certain way or in a certain order, thus revealing a relationship of cause and effect whereby like causes always produce like effects.

Either economics is a science as exact as any science and there are in nature laws which are to society what the laws of mechanics are to a machine, or there are no such laws.

If no such laws exist, like social causes do not always produce like social effects. In that case we can never know either the cause or cure of our social ills and successful planning in the social field is impossible and we are wasting time to even discuss such problems. (See No. 1.)

If these laws do exist, there is nothing we can do in the social field except what we have had to do in physics and chemistry—that is, to find Nature's laws and learn to use them.

Why be scientific is **production,** buying precision machinery and employing trained help and then leaving to the government, to the voters, to a Union or to a bargaining committee or to the tax officials the decision as to how much of the money you earn **you may keep for yourself?** (See Front page.)

LITTLE LESSON No. 19

Is Interest Just?

The wide-spread feeling that interest is unjust is the result or a combination of three facts: (See Lesson 18.)

1. We are gregarious. We instinctively live in communities and instinctively resent anything which we think threatens our social welfare.
2. We are grossly ignorant of the basic truths of economics and so misjudge the cause and the cure of the social conditions which we protest. (See footnote, Page 4.)
3. Those who have money suffer less from social ills than those who do not have money.

As a result of this, men have mistakenly assumed that the possession of money is the key to the relative prosperity of what is called the Moneyed Class.

Knowing that an inert thing, like money, cannot itself hurt or help men, it has been further assumed that the prosperity of the Moneyed Class is the result of their being permitted to receive interest on their money.

Being in the habit of blaming men for bad social conditions and grossly ignorant of even the basic principles of economics, men have failed to note that **getting one's money for nothing at the expense of others** is, by every test, a far more cruel form of exploitation than that which is charged against our money-lenders. (See Lesson 16.)

Rent is not paid for land or for the use of land and is not in**dependently of changes in the land or in that investment. It is paid for the privilege of access to conditions provided and maintained by the public. Those who live on rent do only four things. They buy land titles, negotiate leases, get out of the way and collect rent. No wealth is produced that way. What is got that way is got at the expense of both Labor AND Capital. Rent is the wages and interest earned by the public. The capital economic offense is, therefore, not the taking of interest; but the private appropriation of rent.** (See Lesson 18.)

Not only is interest suspected without reason and unjustly accused; **but interest is approved by Nature herself.** The payment of interest is a feature of Nature's own plan; for Nature pays interest to those who invest in her.

The man who invests in seed and plants it and cares for his crop is paid interest by Nature, herself, in the form of an increase greater than the wages he could earn by the same amount of bare-handed labor. So is the man who invests in growing stock, such as calves or pigs, or invests in chickens and cows and cares for them as a means of producing milk and eggs. So is the man who invests in tools by which he can do more than he could do bare-handed.

If interest were denied, we could not raise capital for railroads and other projects which draw no interest from Nature.

LITTLE LESSON No. 20

You Should Get What You Earn as a Citizen

The process of production may be round-about, complicated and prolonged, and many producers may be involved. As a result it may be impossible for any producer to know exactly how much of the total product belongs to him. (See No. 11.) ●

This inability to distribute the product justly is the result of the limitations of human understanding. It does not mean that the producer is any less entitled to his product—all of it!

The principle, **to the producer belongs the product,** holds always, everywhere, regardless of our limitations. (See No. 17.)

In the case of an immense factory, employing thousands of men who must live within a few miles of the plant, the existence in that area of this factory and these employes provides opportunities for others to operate rooming houses, hotels, restaurants, barber shops, tailor shops, groceries, clothing stores and the many other establishments which make up a city.

And, since all of these must be conveniently located with respect to this factory and its employes, **this raises rents in that area.**

While the owner of the factory may know practically nothing of the amount of the rent paid in the area as a result of the presence there of his factory, **the rent paid there because the factory is there is his indirect product and belongs to him as truly as do the direct products of the factory.** (See No. 18.) ●

Part of this rent is wages, earned by him as director of the factory; part of it is interest, because it is the result of his investment of capital in the factory. (See No. 19.)

He does not get this rent; we let title-holders take it.

Not only is the manufacturer who maintains this payroll denied a considerable amount of wages and interest by the private appropriation of our rent; but he is out the money he pays as taxes made necessary by our failure to claim our rent.

It is true, of course, that none of the rent would be paid to him, even if we collected it; **but, as it would be used, instead of tax money, to finance the government he would be saved what he now pays in taxes—that is, he would get tax-free public service in exchange for the contribution he makes to the life of the community. Or, in other words, he would be compensated in that way for his service to the community,** even though that service is an indirect result of activity which is prompted by his own selfish interests. (See **Rent,** in No. 18.)

The public is entitled, by the same principle, to the rent paid for the privilege of living near any of its universities or schools, or for access to its highways; and the stockholders in our railways and steamship lines and in our public utilities are likewise entitled to the rent paid for the privilege of being where their service is to be had.

LITTLE LESSON No. 21

How to Make Men Selfishly Eager to Be Useful

Watt and Edison lost no time trying to make steam and electricity over; instead, they accepted them as they are and built machines to fit them. ●

We should quit trying to make men over according to our pattern (or patterns, for we cannot agree upon one pattern); and should follow the example of Watt and Edison and set up social machinery to human nature as it is. ●

To do this, we must understand the nature of the forces with which we are dealing; as we had to do in the physical field. For example: We must understand that there are only three ways known to Business by which men may get wealth. These are— (See Lesson No. 18.) ●

To get it as wages.
To get it as interest.
To get it as rent—meaning what some call ground-rent.

To get wages and interest, one must render service; hence those who live on wages and interest are (in self-defense) **selfishly eager to make themselves useful and as selfishly eager to be agreeable that they may get opportunities to serve.**

The collector of rent, on the other hand, renders no service. He gets rent by doing only four things—**investing in a land title, negotiating a lease, getting out of the way and collecting the rent.** (See No. 19.) ●

No service is rendered anyone by this. These acts are not productive acts. No wealth is produced that way. Anything got that way is got at the expense of producers who are, to that extent, denied the fruits of their toil. (See No. 20.) ●

Rent is paid for the privilege of taking advantage of opportunities provided and maintained by the public. It belongs to the public. See No. 20.) ●

It would, therefore, be just for the public to demand that title-holders collect and turn in our rent **in return for our recognition of their titles and our protection of their right to exclusive possession of the land covered by their titles** ●

Indeed, justice requires that this be done.

Collectors of rent have interests as varied as the location of their holdings. **No two collectors of rent have exactly identical interest; agreement among rent-collectors is, in the nature of things, impossible. The lure of rent is a disruptive lure.**

However, anything, anywhere, which helps anyone who depends on wages or on interest helps, or tends to help every one, everywhere, who depends upon wages or interest; **for men dependent upon wages or interest have identical interests.**

Collecting the rent, instead of taxes, and denying men rent (limiting them to wages and interest) **would make all men selfishly eager to co-operate and would automatically establish and maintain world-wide co-operation.** (See No. 7.) ●

LITTLE LESSON No. 22

How to Have Automatic Social Machinery

They succeeded in doing that—and then these forces ran their machines. (See Lesson 21.)

Men have always done this in the physical field; there they trust Nature and seek to learn of her.

But, in the social field, they have held to a contrary philosophy. There, they have taken the position that such forces as self-interest, pride, ambition, etc., are evil forces and should be eliminated.

Instead of setting up social machinery to fit human nature, they have assumed that human nature must be reformed, or restrained. (See Lesson 15.)

Because of this attitude, they have ignored the limitless supply of natural power at their disposal and have wasted their time trying to make human nature over according to some pattern of their own—but have never been able to agree upon a pattern. (See Lesson 21.)

And all the time, this natural force has been permitted to run wild, like electricity which is permitted to short-circuit. Indescribable destruction and suffering have resulted

Every man is endowed with the acquisitive instinct, which prompts him to acquire property and to fight for what he believes is his property.

Failure to insulate this force by learning what is property and what is not property—that is, what a man may call his own and which he is expected to fight to protect and what belongs to others and may not be claimed, has caused immeasurable misery.

In the physical field, however, where men have proceded upon an entirely different theory (See Lesson 5), they have made such great and such rapid progress that there seems to be no limit to our progress there. In the social field, no progress has been made since the Cave Man Age. (See L. 15).

This lack of progress is the natural result of the diversion of attention from the problem to the faults of men. (See L. 5.)

Men are gregarious—that is, they are normally cooperative. The misappropriation of our rent has produced an unnatural situation in which the instinct of self-preservation is diverted and manifests itself in anti-gregarious conduct. This unnatural condition can be corrected by denying men rent and limiting them to wages and interest. (See No. 21.)

Get **your** name on the **Real** Declaration of Independence.

LITTLE LESSON No. 23

Why No One Attacks This Teaching in Debate

It is taught in these Little Lessons (See Lesson No. 21) that we can, by resort to natural laws of the social field, insulate selfishness as we insulate electricity; and that we can then use it to drive our social machinery, as we use electricity to drive shop machinery. Were we to do this, we would find that we had tapped an inexhaustible source of cheap power! (No 22.

Staggering as this proposal is, **no one can be found who will oppose it in debate.**

The reason no debaters will challenge this proposition is that it is based upon the corollaries of scientific truths which are accepted and taught the world over.

Among the accepted truths upon which this proposition is based are these:

Man is a gregarious creature.

To survive, all creatures—man included—must adapt themselves to their environment.

No creature—not even man—can adjust itself to chaos.

Since these debaters will not attempt to disprove those accepted truths, they will not undertake to disprove conclusions which are logically based upon these truths.

Obviously, man, a gregarious creature, cannot have anti-gregarious traits or instincts which threaten his gregarious welfare.

And, since man is a social creature, his social environment is included in that to which he must adjust himself; and, since he has already survived for a long time and reached a considerable social development, it is obvious that the social field must be organized upon an understandable pattern and controlled, as the physical field is, by natural law. Otherwise man could not have survived till now—for no creature can adjust itself to chaos.

Another reason that no debaters will attempt to disprove the teaching of these lessons is that the business world accepts, by implication, the existence of natural laws in the social field; for it procedes upon the assumption that there is a fixed and dependable relation between crop conditions and business and between business conditions and rent.

Since the business world depends, consciously, upon the existence of **some of the natural laws of the social field,** it cannot seriously challenge the proposition that the social field is controlled as the physical field is by natural law.

The possibilities opened up by this discussion are so far-reaching and these possibilities are so alluring (and the alternatives are so frightening!), that it becomes our moral duty to push this investigation to the limit, with all the ability we can command that we may know at the earliest possible moment whether we may realize the hope which is offered us in these Little Lessons. (See No. 2.)

LITTLE LESSON No. 24

Why We Get, on the Average, But a Bare Living

One way to save time, labor and money is to take advantage of what others are doing, or have done. To do this, one must be where others have done, or are doing, things of which one may take advantage.

To be there, one must pay in rent, what it is worth to be there.

As the country fills up and life becomes complex, the advantages to be enjoyed at the populous centers increase and rent rises; so that a constantly increasing proportion of our product is taken in rent. (See Lesson No. 18.)

That does no harm, if the rent goes into the public treasury and is returned to us in tax-free public service; but, if the rent, or if any part of the rent, is kept by the title-holders who collect it, we are, to that extent impoverished. No wealth is produced by the act of holding title to land. Wealth got that way is got at the expense of producers who are, to that extent, denied the product of their labor. (See No. 20.)

Title-holders cannot raise rents at will; for rent is fixed by what the public will pay for access to the community advantages. To get more rent, title-holders must get us to use our funds, public or private, to better conditions, so they can raise our rent; or they must find some way to lower the taxes on land titles **without reducing the public revenue upon which they depend for the improvements which raise rents**—that is, they must shift the title taxes to Business and living costs.

One way to shift taxes from land titles to Business and our cost of living is to shift the expense from the cities and counties, **which tax land titles,** to the State of California or to the Federal Government, **which do not tax land titles.** The highway bill has been shifted in this way; so has most of the relief bill and much of the school bill. **All of the War bill is shifted in this way—including Lend-lease, and European Recovery**

In addition, millions of dollars of private funds are raised each year for projects which improve our condition—**and so raise our rent.** Thus we not only pay rent for access to the good things of life, **but we help to finance the good things for for access to which we pay rent.** (See Definition, Lesson 18.)

As we progress, rent rises—all the traffic will bear.

The result is that privately appropriated rent absorbs the gains we make and we get, on the average and in the long run, only a bare living—**no matter how much we produce!**

It is hard to understand how grown-ups can be so dumb!

The remedy for this is to refuse to pay taxes and to demand that our rent be collected instead.

Then we would have our wages, interest **and rent—the full value of our entire product!** Then there would be no limit to our riches, but the limit of our productivity.

LITTLE LESSON No. 25

The Economic Millenium

To be correct morally, one must live in conformity with the moral law. The Christian world looks to the example of Jesus Christ as the model for the spiritual life.

To be correct in the sciences, one must be in conformity with the natural laws controlling the field in which he works.

Economics is the science which has to do with the natural forces of the scial field. (See Lesson 21, also Page 4.)

It is the business of the economist to know how to take advantage of those forces to bring about conditions favorable to social progress and to our social welfare.

The economist asks no questions about a man's morality—he is interested only in correct economic conduct; and, to get that, he studies the social forces of nature to learn how he can use these forces to produce a public demand for the conditions he desires to bring about. (See note on **alconomics,** Page 5.)

Instead of seeking to take the selfishness out of the hearts of men, he seeks to use that selfishnses as motive power to force men into line with the standards of good neighborship, and honest business. **(See Lesson 21.)**

The Economic Millenium will come, therefore, when people conform to the requirements of the natural laws of economics. **This, of itself, will not make men moral or spiritual**—they may not even be honest. **But they will live up to the standards of good citizenship, good neighborship and honest business.**

And society is satisfied with such conduct. Really, that is all society can demand of them. Our laws do not require that we be actually honest neighborly and loyal; but they do require that we **act** like honest men, good neighbors and loyal citizens.

One reason for this is that it is difficult, or impossible, to know whether or not a man is actually honest; all that anyone can be sure of is that he **acts** correctly.

Knowing that rent (often called ground-rent) is got at the expense of those who produce wealth and that, to get wages or interest, one must make himself useful, the economist would collect the rent instead of taxes, thereby denying men rent and limiting them to wages and interest. Then men would be compelled to render a corresponding service. Therefore it is clear that, then, men would make themselves useful—or go hungry.

Then, the more selfish the man, the more eager he would be to make himself useful. Moreover, his selfishness would then make him careful to be agreeable that he may have opportunities to render service. (See Lesson 21.)

LITTLE LESSON No. 26

The Economic Millenium (Continued)

Self-preservation is the first law of nature. (See Lesson 17.)

While it is true that we have, also, the instinct to gratify our curiosity by learning to understand what we see and true that our progress in the sciences depends upon that instinct, our safety comes first. Gregarious creatures instinctively rally to the defense of the tribe when it is threatened.

From the fact that self-preservation is the first law of nature it follows that, in times of danger (real or imaginary), the instinct to gratify our curiosity must give way to that first law. And, as **food is property,** we instinctively associate our property interests with our personal safety.

In our ignorance of economics,* we have called land property and have as ignorantly overlooked the serious fact that **most holders of title to land have more invested in improvements and personal property than they have in land titles; so that, under our present system, they lose more in taxes than they gain in rent.** ●

Because of this oversight, men have ignorantly believed that an attack upon the practice of privately appropriating rent is an attack upon the right to hold property and, therefore, is an attack upon the public welfare.

Because of this, the advocacy of the truth set forth in these Little Lessons has been thought to be against the public interest. This has prevented the study of this question as a question of this importance should be studied.

There are several ways in which this handicap may be overcome. For example, it could happen that some school district might, by some accident, be in a position to inaugurate the practice of collecting the rent, instead of taxes.

Were that to be done, business men there would find it to their interest to favor higher salaries for the teachers; because the increase in these salaries would increase their business without adding in any wey to their expense. Naturally, they would get more more business—and more profitable business—from teachers so much better paid. The fine thing about this plan is that the increase in the teachers' salaries would be paid **out of rent, which would have to be paid in any event.**

Earnings would increase without corresponding expense.

This happy condition would be widely reported and others would become interested. The firemen, the policemen, the city employes and others would be quick to demand increases in pay—**and the business men would support their demands.**

Once started, the practice would quickly become general.

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*Economics is not yet taught in our schools. What is called economics in our schools has the same realtion to economics that alchemy, in the long ago, had to chemistry. Our school "economists" are **alconomists.**

LITTLE LESSON No. 27

Owning Your Home Will Not Save You!

One of man's instincts is the acquisitive instinct, which prompts him to acquire property and to defend what he thinks belongs to him.

Because men have mistakenly assumed that land is property and that rent is paid for the use of land and is interest on the title-holder's investment in the land title, they have also assumed that the rent belongs to the title-holder and so permit titleholders to claim as their own the rent they collect.

Not knowing the true nature of what they call land value and not understanding that the rent is public property and cannot be private property, they have not realized that there is an irreconcilable conflict of interest between the public interest and the private interest of a title-holder who is permitted to claim any of the rent he may collect. (See No. 24.)

Not understanding this, and mistakenly looking upon land as property and upon rent as they look upon wages and interest, men have mistakenly assumed that an attack upon the right of title-holders to the rent they collect is an attack upon the sanctity of our rights in the product of our labor.

Thus it has come about that even the holders of small parcels of land consider themselves members of the landed class.

Naturally, they imagine that anything which benefits the landed class benefits them.

Accordingly, our gregarious nature has rallied to the defense of the title-holders' right to the rent he may collect. **Here is the secret of the tremendous influence of the political Machine.**

Once they realize that title-holding is not a productive act and that wealth got that way is got at the expense of those who produced it (See Lesson No. 24), they will see that, to profit as a member of the landed class, one must have far more invested in land titles than in improvements and personal property; **and that the great majority of title-holders lose far more in taxes than they gain in rent.** Then, they will see that owning their own homes will not save them. (See Lesson No. 24.)

Once this is understood, it will be seen that the rent which a title-holder may collect is owed by him to the public treasury. ●

Then, too, it will be realized that, as we have, now, all the law and legal machinery necessary for the collection of debts, **we can recover our rent without passing any new law or altering in any way any law now on the books.** ●

When this is understood, instinct will assert itself and demand an immediate correction of the injustice which has so long impoverished us. Then men will refuse to pay taxes and will demand that the rent be collected, instead.

LITTLE LESSON No. 28

Any Compensation Paid Should Be Paid to Us

Under Nature's plan, it won't matter how much land a man holds; for, whether that be much or little, he will pay the full rental value of his holdings. Society will be compensated.

Selfishness will keep men from holding more land than they can use. (See No. 7.)

Unused land will be **unclaimed** and, open to any who want it.

Under such circumstances, men can get building sites for the taking and can put into their buildings the money now required to buy titles to building sites. As they will have only the rent to pay—there being no taxes at all—families can have all the room they want. Two results will follow from this. First there will be no crowded areas, such as we have, now. Second, our cities will be built up compactly, expanding in area only as the necessities of the population require.

As title-holding is not a constructive ace, we owe nothing to the title-holders and can claim the rent as our own. They will not be compensated. (See Lessons 24 and 27.)

They will be wise not to raise the issue of compensation, lest society demand that they compensate it for what it has suffered as a result of their holding more land then they used.

For example, our water, light, gas and power bills are much higher than they would be, were it not for the fact that the water mains and electric lines are longer than they would be, were there no vacant areas in our cities.

Taxes are higher than they need be, because of the greater length of our sewers, the added miles of street paving, etc.

Our supplies cost us more, because of the greater cost of delivering goods in cities where the people are so unnecessarily scattered.

Our fire loss is greater because it takes the firemen longer to reach the scene of a fire, when they must pass this vacant frontage.

Bus lines do not cover the city as well as they could, were it not that our population is so unnecessarily scattered.
this vacant frontage.

This unnecessary scattering of our homes causes loss of time for business men, for people going and coming from their work and for shoppers and school children.

Our lawns are foul with weeds, because adjacent lots are left to grow up to weeds—and there is danger of grass fires.

Police protection is less because of this scattered condition.

There is more crime.

Title-holders who are tempted to demand compensation for the loss of their vacant holdings should think again—and then keep quiet; for they would be bankrupted, if compelled to pay us for the damage they have caused, **including the losses due to crooked politics and war.** (See Lesson No. 11.) ●

LITTLE LESSON No. 29

Tricks by Which Title-holders Escape Taxes

The tax tricks which cost us so much are born of these facts:

Those who live on rent—often called ground-rent—have for themselves the difference between the rent and the cost of holding their land titles.

This cost is made up of the taxes levied on land titles.

In California, these title taxes are levied by cities, school (and other) local districts and by counties.

Neither the State of California nor the Federal Government taxes land titles.

Title-holders cannot raise the rent at will; for the rent is fixed by what the people will pay. **The only way they can get more rent is to get us to improve conditions—with private or public money—co people will pay more.**

To get more **net** rent, they must reduce taxes on land titles.

They do not want all taxes reduced, because that would reduce the revenue upon which they depend for many of the improvements which enable them to raise rents.

Their best chance, therefore, is to shift to us the cost of the improvements which enable them to raise our rent.

This can be done by shifting expense from the cities, districts and counties to the State of California or to the Federal Government. (See No. 24.)

It can be done by raising revenue by any means except taxing land titles. This can be done by raising revenue by municipal ownership, by fees, by fines, by means of toll bridges, road tolls (such as a gas tax) and by sales taxes, luxury taxes, punitive taxes, parking meters, etc.

It can be done, also, by getting the public to finance civic promotion schemes by public subscription and by getting the public to finance the Boy Scouts and School Patrol and then using them instead of the paid police. There are scores of ways of doing this. (See No. 24.)

These appeals for donations may be directed to our sympathies, to our charity, to our patriotism, or by getting us to vote **federal** or **state** money for the control of our rivers. These are just a few of the ways these tricks can be put over on us.

In the case of the drives for flood prevention, our exploiters profit first by pursuing destructive policies and then profit again by persuading us to finance attempts to repair damage resulting from these destructive policies.

A new way of enriching title-holders at the expense of the public has recently been developed. It is to sell war savings bonds which pay us three and one-third per cent or less and to use the money to finance public improvements from which the holders of titles to favorably-located land net six per cent, or more!

LITTLE LESSON No. 30

We Can Abolish All Taxes Without a Vote

Rent is paid not for land, or the use of land, but for access to favorable business conditions.

Good business men do not object to paying rent; and they are glad to pay more rent, when, by doing so, they can have access to more favorable business conditions.

Title-holders ask all they think they can get; people pay as little as they can. This results in a balance of values and a price (rent) fair to all parties.

What, then, is wrong; for certainly something is wrong?

It is clear that, if the rent is paid for access to conditions which are provided and maintained by the **public,** the rent belongs to the public. **However, the public does not get the rent. Title-holders not only claim the difference between the rent and the taxes on the land title, but they play politics to shift more and more of the tax load from land titles to Business.**

This is what is wrong! For it is clear that, if title-holders take any part of our product for the wholly **unproductive** act of holding titles to land, they get for nothing what the rest of us have produced.

The more they take—and they are getting more and more by shifting more and more of the tax load from land titles to Business—the less there is left for the producers.

Clearly, the rent should be collected **instead of taxes.**

We can collect it; **for it is a debt which the collector of rent owes to the public treasuhy.** (See Lesson No. 28.)

We have the laws and legal machinery needed for the collection of debts. No new law is needed; no vote need be taken.

That the rent would be sufficient is clear from these facts:

First, it is absurd to suppose that the **necessary** cost of any government could be more than that government is worth.

Second, the rent collected in any community is the market value of the conditions provided and maintained there by the public—that is, it is the price the people are willing to pay.

Third, the abolition of tax collecting machinery, of crooked politics and war would trim the cost of government by many billions, each year.

Fourth, after the rent collected because of community service financed by public money is all spent, we would still have in the treasury the rent paid because of the theaters, churches, factories, stores and other good things financed by private money; and this money would be available for new capital investments, such as new schools, new highways, etc.

LITTLE LESSON No. 31

The Lure of Rent—a Menace or a Blessing

The truth presented in these Little Lessons stems from the fact that **men seek instinctively to gratify their desires the easiest way they know.**

They may not know the easiest way of getting what they want, but they will selfishly adopt the easiest one they know.

Because of this, men like to live in communities; this brings into play the law of rent. Once they understand what rent is —and whose it is—the rest is easy; for their selfish impulse to possess what belongs to them will do the rest.

When men are permitted to claim the rent, the lure of rent causes confusion, strife and misery; if it were collected into the public treasury, it would have a harmonizing effect. Then the lure of rent would be to society what the pull of gravity is to a stone arch.

An understanding of the nature of rent, together with the knowledge that, **to get wages or interest, one must make a corresponding contribution to the welfare of society** gives the student the framework of the **science of social relations.**

The study of this subject is much like the study of chemistry and like the study of geometry.

Once the principles are comprehended, the solution of any problem in the field is a comparatively simple matter.

It is doubtful whether a question can be asked or an objection to the teaching of these Little Lessons can be raised that has not been hurled at the author repeatedly during the more than a quarter of a century during which this matter has been "jelling." Whether or not the reader sees it, now, he is assured that, once he understands these principles, he can convincingly ansewr any question on this subject ever asked.

Just as the principles of mathematics serve us in the solution of all mathematical problems, regardless of the details of those problems; and just as the principles of chemistry serve us dependably in the solution of problems in chemistry, **so the principles set forth in these Lessons can be depended upon to solve any social problem.**

It is the unknown which frightens us. Familiarity with the principles set forth in these lessons will breed contempt for the social difficulties which now appall mankind.

If they will sincerely and studiously face the matter, doubting Thomases and objectors will find that these principles will effectively dispose of their doubts or objections and that they will not only have to give them up, **but will have more faith and more confidence and more courage.**

LITTLE LESSON No. 32

It's Time to Turn to Nature and Learn of Her

It is instinctive in all creatures to fear what they do not understand. And men are instinctively gregarious in all matters involving their safety.

This accounts for the fact that men hesitate to accept the good news which is announced in these Little Lessons. Not only does the announcement that we can have good social conditions, **now**—without waiting for men to reform and without bothering to restrain the selfish and inconsiderate, seem to them too good to be true; but some fear that the plan would jeopardize the security of their property and this arouses their fears. When danger is suspected, the gregarious instinct is aroused and men instinctively join forces and act together—they even think gregariously **and drift with the herd,** instead of thinking things out for themselves. When they do that, they reject new ideas and cling to the old theories. (See 26.)

If this **drifting with the herd** continues, disaster results; for, while this gregarious caution which prompts men to flee from danger is useful in its place, it is merely a defensive mechanism. It is not constructive. Fear may prompt one to escape from danger; **but something more constructive is needed to overcome danger.**

However, all of our efforts to remedy our social ills have failed and conditions are rapidly becoming intollerable. **This will save us; because, when conditions get bad enough, we bestir ourselves and do something about it!**

It is a law of nature that **nothing stands still!** Everything is in a state of flux, always. If our condition is not improving, it is getting worse.

To correct the alarming condition in which we now find ourselves, **we must understand the natural laws of the social field.**

That requires study; but, before men will study these laws, they must be convinced of the falsity of the old view that social problems are moral problems, and convinced, too, that appeals to the moral law will not save us in this emergency.

And conditions must get worse, to bring that about.

Fortunately, conditions are getting rapidly worse.

The concept of the United Nations appears to be the climax of human planning for world betterment—**and the United Nations plan is now seen to be a failure.** This last failure of our effort to save ourselves should prove to be the turning point in this tide. **We should now turn to Nature and learn of her!**

Men have made an awful mess of their attempt to solve social problems; because men can never foresee all the contingences. Many things happen which men have not foreseen and for which they have not provided. But Nature is never caught unprepared.

From 40 to 60 Questions About Each Lesson

My next book (nearly 200 pages) **will contain these 32 Little Lessons, together with 32 5-page Scripts (in two voices), each asking and answering from 40 to 60 questions about the accompanying Lesson.** This book will also be published for free distribution. I am still compelled to give my books away—for the same reason Columbus would have had to give his book away, **if before 1492,** he had written a book on the shape of the earth. The public still thinks my teaching too good to be true, as it once thought the telephone and the automobile too good to be possible.

I print my books in my own printing plant, from which I publish a weekly newspaper, founded in 1921—the first (and still the only), publication devoted to the teaching of the natural laws of the Social Field.

I can print these books, but have to send them out to be bound—and am dependent upon public subscription for the money to buy paper and pay for the binding.

Not Too Good to Be True

To satisfy yourself that we can insulate **greed** and use it, as we insulate electricity and use it, consider these facts.

1. Only three ways are known to business, whereby one may get wealth.
2. These are to get it as **wages,** as **intresest,** or as **rent** (meaning what some call ground-rent).
3. To get **wages** or **interest,** one must render service; if one is selfish and wants more **wages** or **interest,** he must render more service.
4. If we claim our rent, thereby denying men rent and compelling all men to live on **weges** and **interest,** they will be **selfishly eager to make themselves useful.**
5. That they may have opportunities to serve, they will be **selfishly eager to be agreeable.**

No Vote Need Be Taken on This

This plan can be put in force **anywhere, any time,** without getting the consent of **anyone,** either official or private. This is true for the same reason that 2 and 2 make 4, **anywhere, any time**—regardless of what men think about it.

How Much More Will the Business Men Stand?

Here is what has been done to them in sixteen years—and this shift of taxes from land titles to Business and our cost of living is still going on! Remember that, **as title-holders,** the collectors of rent do only four things:

1. They buy land titles.
2. They negotiate leases.
3. They get out of our way.
4. They collect the rent.

These are not productive acts; no wealth is produced that way. What men get that way, they get at the expense of producers who are, to that extent, robbed of wages and interest.

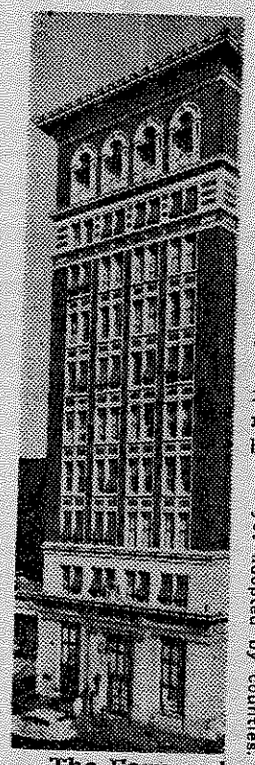
Look at these figures, which can be closely, if not exactly, duplicated from other tax records, the country over.

In 1932, when the City of Stockton or the County of San Joaquin, California, raised a dollar for its budgeted expense—

It taxed land titles	60¢
And taxed Business and our cost of living	40¢

Now a budget dollar is raised	by the County	by the City
By taxing land titles **only**	33¢	11¢
By taxing Business	67¢	89¢

Suppose a house, value $4,000; and a lot title, value $1,000:



County tax raised 36.8%; **city tax raised 66.8%!**

Suppose a house $10,000, lot title $2,000 and merchandise $20,000.

County tax raised 57.2%; **city tax raised 102.2%!!**

☞ Suppose lot title, **only,** value $1,000.

County tax **down 45%; city tax DOWN 80.1%!!!**

☞ Suppose merchandise, **only,** $1,000.

County tax up 67.5%; **city tax up 122.5%!**

This juggling of assessments and gouging of business by fees **lowered the taxes** on every property in the 300 block on the south side of Main, in Stockton. However the increased tax on **The Wonder's** merchandise **wiped out the saving on the lot title.**

Note the 10-story corner, with $4.30 in the building for each dollar in the value of the land title—**taxes raised;** and the corner below with only 30¢ in the building for each dollar of title value—**taxes lowered!**

Taxes on merchandise of tenants **raised 122.5%!!!!**

The City has parking meters and other ways of **gouging** business not yet adopted by counties.

The Forum stands alone in exposing these tax tricks.