

ARTICLE III.

DEFINITIONS AND COMMENTS.

WHEN Mr. Webster and others compiled dictionaries of the English language, the science of political ethics had hardly been known of or discovered; nor was it analyzed nor arranged in proper and applicable order. Under such conditions how could they give the proper definitions or meanings of words and terms pertaining to this science.

Mr. Henry George was the first person ever born to discover this defect and make the necessary corrections. He was the first who had the intellect, will, patience and power to analyze, arrange into proper natural order these terms, giving their correct definitions and power, showing them to be exact and applicable to this science. He did this 42 years ago, but what he did seems to have been disregarded, as his corrections have never yet been accepted, nor have the text books been revised as far as his discoveries are concerned; they have simply been left out of the text books. The great places of learning and the dictionaries on this subject are about as they were 100 years ago. For this reason I feel it necessary to define a few of the most important terms pertaining to this science.

CIVILIZATION: Civilization is voluntary co-operation of equitable production, exchange and division of wealth; it is not achieved yet, as our methods are neither voluntary nor equitable. Before we can ascend into a high state of civilization we must first have equitable taxation, which will create equity of production and division of wealth, and also free exchange; then we shall have voluntary co-operation in all branches of human endeavor, which is civilization. Until that is brought into play in the game of life we are only kid glove barbarians. Before we have the right to be distinguished as civilized we must draw equitable lines, showing clearly where both individual civil official rights and wrong begin and end, which must be in accordance with natural ethics. Individual rights naturally existed before the state was created, and these individual rights are being withheld by legislation, artificial rule administering of the nations.

CAPITAL: Capital is that portion of wealth which is used in the production of new or more wealth; and represents the tools used in the process of production, only; namely, machinery on farm and in factory—any and all instruments that are used in the production of goods of consumption; the things that wear out in the process of production; tools, ships, cars, and railways, and shovels and hand needles are included. If one have two automobiles, and uses one as a jitney, that is capital. By that one he must earn enough

over and above wages to repair the natural wear-out and replacement of itself. This is the cost and wear-out, which is the natural interest on capital, and which is moral and must be. This is not like ground rent nor usury nor extortion, which money-lending exacts and misnames interest. The other automobile, which is used only as a pleasure car, is wealth, not capital. When this one wears out the owner must replace it from the earnings made by the use of the jitney; thus, both are wealth, but only one is capital. Capital must receive interest from services rendered the public; the other must be maintained from the private pocket. Properly, land is neither wealth nor capital, but it is the only source from which both wealth and capital can come. Nearly all of our social and economic troubles come from trying to force land to be capital, which the natural law forbids. Our Civil War came from forcing the colored people to be capital. Natural law said, "No; it will not work!" Neither will it work on ground rent; ground rent cannot be interest on capital, but is the natural tax.

CO-OPERATION: Co-operation is the natural, harmonious, voluntary result that follows bringing into play the science of equitable taxation, which alone can make that possible.

Man cannot live by his own labor alone; he is a social being and must co-operate with his fellowman. The more he adheres to the natural law,

the more harmonious and voluntary will co-operation be, mounting to higher and higher stages.

All inequitable taxation interferes with natural advancement, as inequitable taxation raises land rents to abnormal heights, absorbing both natural taxes and the producers' wages. In the same proportion as land rents are raised, wages will fall, thus hindering co-operation and advancement. From this interference we are made to think that politics and government are complex and intricate, which is not true, but is only made to seem so, by artificial rule, which interferes with the natural order and advancement.

No one person could produce one single high grade lead pencil in a lifetime, by his own labor and efforts. To produce one requires the services and co-operation of thousands of persons, besides hundreds of years of experience. There are men in Egypt digging gum from the sand, there are others in forests getting out timber, and others are getting out copper, zinc, iron, and raising sheep, cotton and getting out graphite and rubber; others are casting car wheels, others are building ships and cars for transportation. All of these and many more are co-operating in the production of one single lead pencil. The same is true of the sewing machine and all articles of daily use.

All life comes from labor, applied to land, direct or indirect. Is life sacred? If so, is it not true that to violate this right is to deny life?

It is easy and cheap to thank God for blessings, but it is humiliating and expensive to be fair to the industrial.

CHRISTIANITY: Christianity is natural equity and exact science of political ethics applied to national government before the individual is free to act in an ethical manner and be fair in his relations with his fellow man, and is the democratic call to the individual first, to form the equitable state, which is the true salvation of both man and nation.

ETHICS: Ethics is the natural law and science, duty and moral conduct of men's relations to one another, political and social.

I shall dispense with the term, "economy," in this work, and bring into its place the word, "ethics," which will then read, "political ethics," instead of "political economy," because neither of the terms, "economy," nor "economics," nor even "sociology," has any more relation to this science than have neckties to brickbats.

Economy means to be saving or sparing in the expenditures and use of the public money or taxes, and deals only with physical values and material things—the public's wealth, which has no relation to the abstract of science and fundamental principles of the natural law, as science and fundamentals deal with the natural law, only. Ethics is the natural, moral, conductive relations and duty of the state and nation to deal equitably with the individual in raising the public moneys

by taxation; and to protect and defend him in his natural ethical rights of private property, opportunity, exchange and division of wealth, which is to automatically resolve the state into a state of equity; then every tub will stand on its own bottom.

Ethics is a science and deals with the natural law, only, God of itself, while the other economy deals only with physical matter. One is conducted with power from above, while the other is concerned with conditions from below, and has no direct relation to the natural law.

Individual rights are first, because they are natural. National rights are artificial, which places them second, as the nation is created of and by the individuals for the mutual protection of its creators. For the nation to disobey this is to usurp power and be liable to become despotic.

EQUITY: Equity is a state of being where all have an equal chance to produce wealth free, with the exception of natural taxes; it includes freedom of exchange, by which, as a result, an equitable division of wealth automatically takes place, just in accordance with services rendered, and is the opposite of inequality or iniquity, which appears so often in the Scriptures, but which is never made clear nor spoken of by pulpiteers. Equity is a state in which there is no special privilege nor respect of persons, but in which principles are respected only and without mercy, by civil authority—God, Himself; that is liberty, the

square, compass and level; then will every tub stand on its own bottom; then man will be free and responsible for his acts.

FARMER: A farmer is one who works, himself, and is engaged in producing grain, grass and stock; he is a participant in farm products. The word does not necessarily mean a farm owner, but a worker.

LANDLORD: Landlord is a land owner, and implies the ownership of land, city or farm. One may own the land on which he produces farm products; then he is both landlord and farmer. Persons may own farms, and rent them to others, and then say that they are farmers. But they are, in fact, only landlords, who do not need to work; they only work the workers. It is necessary to bring this in on account of the abuse of the term, "farmer."

INTEREST: Interest is the cost and natural wear-out on capital. Capital is the tools that are used in the process of producing new and more wealth. Farming machinery, railways, ships, shovels, and cambric needles are capital.

Interest is the cost of replacement of the wear-out of capital. Interest, proper, is natural, equitable and just, and must enter into the cost of production, and must not be drawn from wages. Interest is not what bankers and money lenders draw and get, when they exact the premium on money they loan. What they are getting is the abnormal land rents; and the land rents are the

natural taxes and the wages of farmers and all others in industrial lines earn. Interest, as understood by the money lenders is nothing more nor less than usury, when we come to analyze it; in spite of legislation, it is usury. Man-made rule cannot prevent this from being usury, when taken for private use.

LAND RENT: Land rent is determined by the excess amount of its products over that from which the same amount of labor can secure from the least productive land in use.

Where a given amount of labor expended on one acre of the least productive land will yield 50 bushels, as compared with the same amount of labor on the most productive, which will yield 75 bushels of crop, the difference in yield between the two is the land rent, which is equal to $33\frac{1}{3}\%$, either in crop or money. If the crop will bring 25% per bushel, the rent in money would be \$6.25, on the most productive acre. This does not include improvements nor house rent, as they are made by men, and are a private affair, and private property, while the land is made by the God of Nature, a free gift to all men, and should be used on terms of equity. See Ecc. 5-9; Neh. 5, 10-11; Rev. 18, 8-9-10-11.

LEGITIMATE: Made legal; sanctioned by legislation. Man may make legal, and it may not be lawful by natural law and ethics. Whatever is lawful must spring from and rest on the moral law of nature, as then it will always be equitable

and constructive in every detail. To deny this is to deny the God of all cosmos, itself. Wrongs have their making in man; but rights always were and do not need to be created, but need to be seen and comprehended; they are very simple, when we are willing to look. All power comes from nature, or God, Himself. To misapply this power is to become force and fraud; this is all the devil I am able to find. Seventy years ago, ownership of the negro was legal and legitimate, though that never made it right nor moral.

Is it not worse to take what does not belong to us, by legal methods, than to take it without? Yes, because there is no chance of defense to the innocent and faithful. This is what places all in the position of self-defense, and directs everyone against his neighbor and brother.

Who was it that was fooled by the World War? The gods, and those who understand this science are laughing at the methods of the mighty wise reconstructionists.

NATURAL LAW: Natural law is the invisible power that affects matter, upon which all science must depend for power, action and results—mathematics, chemistry, machinery, politics, all science and life, itself, from the least to the greatest. No man can crook his finger, or wink his eye, of himself, independently of this power. There is not a ripple on the great seas, nor is a leaf shaken, of itself. Is not this the Omnipotent,

Omnipresent, Omniscient Cause of all that was, that is, and that will be—the cosmos of the one great whole, and God, of itself?

Man is the only animal in all creation that may receive this inspiration and power as a free gift from God, and he is able and free to turn this most wonderful power and blessing into either of two directions; into a constructive direction and elevate himself, or into a destructive direction, and thereby lower himself beneath the brute, yet retain address and affability.

PROFIT: The term, “profit,” does not enter into the science of politics, as many believe; because of the fact that the three prime factors which do enter into this science completely cover the scope. Those three factors are land rent; interest on capital, and wages of labor. These three factors completely dispose of and divide up the whole in the first division of wealth. The subdivisions that take place afterward are individual business, not political. But the term, “profit,” enters into bookkeeping; this another evidence that the socialists, and all other writers who are only socialists, but not aware of the fact, failed to analyze this science; it may be seen by their text-books and other writings, that they are confused. See Article 5, for analysis.

REVOLUTION: Means complete change of administering, not necessarily overthrow Government, by war and bullets—but as such by democracy and the ballot.

SCIENCE: Science is the understanding and application of the natural law to material substance—spiritual and conditional effects, visible or invisible.

Science is the understanding of the application, effect and relation between matter and the invisible divine law of nature—comprehension of its harmony, power and cosmos.

Science is the physical and conditional, made, fashioned, adjusted and systematized so that it will harmonize with the invisible divine fundamental foundation principle of the divine order of natural law and the will of nature—God, of itself.

USURY. Usury is that which is taken by legislation means when, by nature, it does not belong to the taker. It is taking something for nothing; the taking of land rents by private parties for private use is usury, whether it be taken by money lenders or by a landlord. Land rent is the natural taxes, because it is created by the commonwealth and public, collectively, undivided, and by nature belongs to its creators, the public, undivided; it is a commonwealth value.

For these reasons it should be taken only by the government for the public use; and taxation should be upon land values, only, exclusive of all improvements, whatever.