

ARTICLE VII.

COMPETITION, CONSTRUCTIVE AND DESTRUCTIVE.

THE effect of the law of constructive competition can apply to private utilities, only: Because of there being a privilege, that rests on franchise, and that all are not free to enter into and engage, for that reason will not apply; it is the two-edged sword that cuts both ways—the deviser of life and death; it is the natural automatic governor and regulator of both the individual and national actions and life, good or bad; it is the dynamic power of both, constructive and destructive, in its effects and influences, and is always present, and at work, in one form or the other, and is far beyond the power of man to set aside and dispense with by legislation or in any any other manner whatsoever.

Competition differs from other natural law, in that it is subject to action in one of two different directions. In the first direction its effect is powerful and constructive, while in the other direction its effect is equally powerful, but destructive. The direction in which it may strike and affect depends upon whether methods of taxation are just or unjust.

When all public revenues are raised by direct taxation of land values only, exclusive of all personal property, then the constructive type

of competition will have been brought into full play, in the game of life, lifting individual and nation into higher stages of civilization, and having the effect of equalizing opportunity, which increases production, freeing exchange, and resulting in an equitable division of wealth, in just accordance with services rendered by each. By this same mighty constructive sweep, bringing to a close, combines, trusts and monopoly of land and of money, then the sacred rights of private property are made secure; it may be depended upon never to fail of just and correct results, all of which are the true rights of man. Without this, to talk of peace is futile, absolutely.

The constructive type of competition is to man and nation what the governor of a steam engine is to the action of the engine. Without an automatic governor it could not be used, as it would run away of itself and be hurled into fragments. The same is true of government, without the constructive type of competition as a natural automatic governor, as it, also, will run away of itself and be crushed into fragments by corruption, which will not fail to be destroyed by its own neglect of its duty of equity and justice. Artificial man-made regulation can never be made to take the place of the natural law, which is reliable and will meet all requirements.

Just as it is true that all energy follows the line of least resistance, it is also true that inter-

ference with man's equitable and ethical rights to follow lines of natural law and order in pursuance of life, when set aside by legislation or man-made rules, alters that line. This is what brings into play the deadly force and destructive type of competition, placing each individual and nation in an unnatural position of self-defense—of struggle and strife for existence. This is but to incubate criminals by cutting man's heart and soul from him. The result is an eye for an eye and a tooth for a tooth. It is but to transform what would be noble and good to brute qualities. From this it should be seen that it is not the law breakers who demand attention—it is the law makers who do. We shall not have law breakers when we cease making them.

The destructive types of competition will remain in full play, with great and relentless force, wrecking both man and nation, as long as government raises its revenues by indirect consumptive taxation—that is from personal property and goods for consumption, namely: by license, tariff, internal revenue, income and business taxes, all of which are paid by the consumers. As it is now, each pays in proportion to the amount of goods consumed. Wealth should never be taxed, as that is to destroy the sacred rights of private property. Nothing could be more unrighteous than that. Monopoly of land is what is doing the harm, not wealth, nor capitalism, as many believe, but it is the monopoly of land that brings

hardship, place the taxes on that monopoly. Shall we never see that almost invisible mystery? It has baffled man from the early dawn of history to our time.

He who is able to see and grasp the greatness, power and harmony of the true solution of the problem, is inspired, transformed, according to the will of his Creator. He who can see true life with the eyes of reason is a superman; he has the vision of the true prophet.

Let us suppose that there is an island that has 1,000 inhabitants; and that all of the land on the island belongs to only 100 of its inhabitants. There would be 900 persons who have no land at all.

Suppose that their government raised its public money by many different kinds of licenses, tariffs, internal revenues, income taxes and taxes on personal property and from goods for consumption. Very little tax would be left to be paid from a tax on the land. This is a special privilege, nearly free from taxes. This method of taxation would be bound to divide the inhabitants into two classes, the landed proprietors and the land-less; one class the masters, the other the slaves.

Under the conditions that such methods of taxation bring, the constructive type of competition can in no manner be brought into play, which would bear on both classes with equal pressure. The landless or slave class would be compelled

to bid against one another to get jobs or masters to serve, thus bringing down the price of wages to lower levels; then this same landless class would be compelled to bid against one another to rent land, that they might employ themselves, and both land and land-rent would rise. Then the more productive machinery that is brought into use, the harder and higher would this bidding become. They must bid against one another to get work, which brings wages down, and they must bid against one another to rent land, which brings the price of land higher. In exactly the same proportion as land rent rises wages will fall, and *vice versa*.

Competition is always present in one form or another and under methods of taxation as above described, the destructive type is always brought into play, wielding the deadly forces of destruction.

The landed class is not in competition with the landless class, bidding against one another for a job or to rent land. Those who belong to the landed class are a class all to themselves, waiting for the bidder who is willing to give the largest returns for the least land, or willing to give the most work for the least pay; they do not need to work, as they are in a position to work the other fellows.

Competition of the constructive type is the natural competitive evolutionary process and builder of both the physical and mental man.

The physical builds only form, strength and beauty, all of which may, or may not be but animal and brute in the form of man. But the mental process builds quality, with understands, loves and wills, sacrifices and acts for justice and equity, harmony and power, of the natural law and order, in and with its relation to fellowman and brother.

He that understands this mighty power, is he not inspired—son created in the image of his Creator?

The constructive type must first be brought into play before we can have national life, as the nation is the foundation and creator of individual environments, which must first be changed before natural transit of civilization is possible. This is but to allow reason to take the place of the savage and brute instincts that yet remain in a few; but of which man is in no further need after he has brought into use highly developed science, as there is more than enough of the necessaries and comforts of life for all.

To fail in this is to spontaneously reverse these sciences, which acts in the very opposite direction of self-destruction of civilization. All of the mighty forces of man brought into action cannot withstand this destruction; yet the wizards and the learned, who wield the power and who deceive in order to govern, are fooling themselves, as well as the people; but never will that

fool the God of Nature—He will not be deceived by legerdemain in the name of politics. Men may be killed by millions, but principles do not die nor can they be killed. Jesus asked: "What will you do when the end comes?" It's here, now. Are there any who yet believe that he was sacrificed because he clamored for a kingdom in the skies? O no, they never kill for that! He was crucified because he clamored for a kingdom of equity and justice, here, on this earth of clay, which makes salvation political and national, rather than an individual matter; but it must come by the individual to the nation.

Mr. Henry George says in "Progress and Poverty," page 345, "Place one hundred men on an island from which there is no escape, and whether you make one of these men the absolute owner of the ninety-nine, or the absolute owner of the soil of the island, will make no difference either to him or to them. In the one case, as in the other, the one will be the absolute master of the ninety-nine; his power will extend even to life and death, for simply to refuse them permission to live upon the island would be to force them into the sea."

There can be no such thing as an equitable competition that will have the elevating buoyancy of lifting the individual and the nation to nobler height, until all men have an equal right to the use of the land, free exchange and an

equitable division of wealth. This can in no manner take place except by an equitable taxation of land values, only. Any other methods are only jugglery, witchcraft and deception, for delaying fairness in the game of life.