

Solution Of The Race Problem

(The 87th. weekly radio lecture by Editor L. D. Beckwith (The Forum and No Taxes), speaking as The Voice of Freedom, KWG, Stockton, Calif.)

Speaking of Stockton's polyglot population, which includes many Orientals, **The Stockton Independent** referred recently to "the age-old problem of the intermingling of the races" and said that this problem has "frustrated the finest thinkers of the world". In doing so, it quoted approvingly Kipling's line:

East is east, west is west, and ne'er the twain shall meet.

The Independent may mean that not even the finest thinkers have been able to find a way to overcome racial prejudice; and if that is its meaning, it is correct; but if that is the way this problem must be solved, the sooner we quit trying, the less time we shall waste. The impossible is still impossible! However if **The Independent** thinks that racial prejudice must be overcome before we can have harmonious racial relations, **The Independent** is mistaken.

Those who seek to solve the race problem by over-coming, or reducing, race prejudice are flying in the face of instinct. The first thing to be remembered in studying this subject is that man is gregarious; that is, he lives in colonies, like the beaver and the bee. This gregarious instinct and the instinct of race prejudice may be described as the two faces of a plaque. Or, to change the figure, there must be a down, if there is to be an up; there must be an in, if there is to be an out. None of these terms has any meaning, except in relation to the opposite.

So there can be no instinct of racial prejudice, unless there is also the gregarious instinct; for how could two races demonstrate their racial dislike, if the members of each race did not have a preference for its own members? The very fact that racial prejudice is so great proves that the gregarious instinct is also great. This, for the reason that it is because of our preference for our own people that we notice the difference between ourselves and other races and object to that difference. If it were not for our gregarious instinct, we would not dislike aliens as we do. By so much as the races dislike each other and refuse to live together, by just that much they will, if given the opportunity, insist on segregating themselves and living apart, each race by itself.

INSTINCT, LIKE STEAM, A SOURCE OF POWER

The difference between the Scientific School of economics and the School of Guess in economics is that the Scientific School believes in making use of instincts. Just as Watt saw the lid of the teakettle lifted and knew that there must be power in steam and decided to build an engine that would run by steam; so the Scientific School of economics, seeing all about us manifestations of the power of instinct, proposes to use the instincts as power to drive our social machinery.

The scientific way of dealing with any problem in nature is to work with the forces of nature, not against them. The sci-

entific way of solving the problem of race prejudice is to let racial prejudice be the policeman to enforce segregation and maintain harmony between the races.

Instincts are the most dependable police. They are always on the job; they never take vacations, they never sleep, they are always alert, they are never careless, they are marvelously efficient, and they cannot be either bluffed or bought.

IF FREE TO DO SO, RACES SEGREGATE THEMSELVES

Because man is gregarious, segregation is our normal racial policy; left to themselves, Negroes will consort together, and so will White men; given their choice and the opportunity to follow their own inclinations, the races will live apart, each by itself; this is true of all the races. There is never any trouble between the races as long as they are free to indulge their racial dislike and to keep away from each other. Racial trouble begins when, for any reason, one race forces itself, or is forced, upon another. As a general rule an invasion by an alien people results from pressure behind that people; that pressure being either the pressure of a stronger people from whom the migrants are fleeing, or the pressure of want from which these migrants are fleeing. This last would include those cases usually described as the pressure of a growing population which prompt a people to extend its territory. The case of our American Negroes was different; that was not a migration, it was a kidnaping—a kidnaping that is directly tracable to the land question; for the Negroes were wanted as cheap labor on the American plantations. Although Northerners were engaged in the slave trade, the Negroes went almost entirely into Southern states, because slave labor proved unprofitable in the North.

This proposal that we solve the race problem by restoring to men their freedom of choice with respect to their place of residence, so that those of different races may avoid each other raises at once the question whether it is ever necessary for one race to expand its territory and in that way to come in contact with another. To that question the Scientific School of economics has a very definite answer.

Whatever justification there may have been in the past for such expansions, it is very certain that such expansions are unnecessary today, in view of the fact that modern transportation systems are so efficient that a people can have brought to it anything in the wide world that men can want, except of course, the land itself. With our ability to economize space by literally stacking our population up in tiers, and our ability to feed millions of people for whom all the food, and even the water they drink, has to be brought in from the outside—some of it a great distance, it cannot be said that it is necessary for a people to expand its territory because of dense population.

Every people has some native gift, and produces some products that are marketable; and somewhere in the great wide world are people who are eager to exchange their products for the products or the service which each people is particularly fitted to supply. Our expression, "a hive of industry", as applied to cities like New York and London and Berlin, which do not produce their own food, nor the raw materials they need, is very expressive and unmistakably indicative of this truth.

This is not an apology for our modern cities. They are inexcusable; they are monstrosities. They may be called modern "Black Holes of Calcutta", in which men perish for lack of fresh air and the lack of sunlight. We should be ashamed of them, and posterity will not understand why we are not ashamed of them.

The point in this is not that we should resort to the building of great cities as a means of enabling the races to stay at home and so not to impose upon others. The purpose of the reference to the cities is to prove the falsity of the argument that growing nations must expand their territory.

It is not necessary for Japan that she have Northern China; it is not necessary for Italy that she have Abyssinia. It is not necessary for Germany that she have the colonies for which she is contending. It is not necessary that we have the Philippines, nor Hawaii. The history of colonization proves that in no case does a mother country make anything from the possession of colonies that she would not make if, without the colonial relationship, were she to get from that territory the same volume of trade that she could get from it as a colony.

It is the trade that the mother country gets, and not the colonial relation that builds up the mother country; the only possible advantage of the colonial relation is that it may enable the mother country to dictate terms that give the mother country a trade advantage she wouldn't otherwise have; but this advantage is more than off-set for the country as a whole by the military obligation involved in the colonial relationship, and the heavy taxes which become necessary because of the required military establishment.

However, it is important to notice that, while the advantage of the colonial relationship is off-set in this way for the country as a whole, there is one class that profits by it. This is the landed class. The reason for this is that the landed class, considered purely as a landed class, pays no taxes. This is true because the mere act of ownership is not productive; owning land produces nothing. What men get because of their ownership of land they get for nothing at the expense of others who produce it but do not get it. The taxes paid by those who are landowners, and that only, are not paid with their own money, but with money that belongs of right to others. Landowners, per se, pay no taxes; the landless earn the money that pays their taxes. The landless must pay the taxes of the landed, in addition to paying their own taxes.

AT BOTTOM, THIS IS A LAND QUESTION

When Negroes, or Orientals, or an other alien race crowds into a neighborhood occupied by Whites, rents decline and land values decline. This is why such invasions are opposed by those who live on rent by speculating in jobs.

If it were not for this threat against rents and land values, there would be little if any agitation against aliens; for they add to our man-power and they add to our consumer power. Even the landed class encourages the immigration of aliens, if they do not have to live with them. On our Pacific Coast, the immigration of Mexicans and of Orientals has been encouraged by landowners who know that the less they must pay for labor, the more they have left of their rent for themselves. They

know, too, that the competition of this cheap alien labor lowers the wages of our own people, some of whom they must employ.

The fact is that the race question is, at bottom, a land question; for except when and where land becomes valuable there is no race question; and then the question becomes acute in proportion to the value of the land. It is only under great compulsion that men leave their own people to live among strangers. Were land free, this expatriation would not be necessary, and racial instinct would segregate the races most effectively.

Inasmuch as the selling price of land is the capitalized value of the net rent, it is plain that if the claimant of the land got no rent and had no prospect of getting any rent, he would not pay anything to hold unused land, but would abandon it; in which case all unused land would become unclaimed land and so would become available free of purchase requirements by any one who might wish to take it.

From this it follows that the collection of the rent, all of it, instead of taxes would destroy the selling price of land; so that those who wished land for a home, a shop, for a garden, a dairy, or a farm, could have it for the taking. As long as suitable unused land could be had among one's own people, each man would settle down at home among people of his own race, rather than go among aliens.

NO ONE WOULD LOSE, ALL WOULD GAIN

If, for any reason, a race found itself crowded and began to spill over into the territory of another race, the fact that the invaded people could find free land among their own people would prompt them to sell their improvements to the newcomers and move. As land would have no selling value, nothing would be lost. There would be no hard feelings; for no one would lose anything; and, on the contrary, each would be gratifying his racial prejudice and therefore each would be satisfied to make the readjustment.

The result would be that the races would be as thoroughly segregated as Nature segregated them in the beginning. There would be Black belts, White belts, Oriental belts, Nordic belts, Latin belts, etc. The mixed bloods, like the mulattoes, would instinctively settle between the belts of their two parent races, the Blacks and the Whites. Those nearest Black would settle nearest the Black belt and those who are lighter would settle nearer the White belt.

As land would have no value, and no one would get any of the rent accruing as a result of the conditions maintained in the community, none would have a selfish interest in controlling public policies. No one would "play politics" as there would be nothing to be gained financially by doing so. Therefore each racial belt would be left to its own devices; it could run its belt as it pleased. But, as each race would be eager to do business with the others, and the customer "is always right, even if he is wrong", the races would get along amiably in their inter-race relations. The race problem would then be solved.

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