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# The Physiology OF The Body Politic

A COMPLETE EDUCATION IN ECONOMICS  
IN SIXTEEN PAGES

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(Publisher's Quantity Rates: 25 copies, \$1.00; 100 copies, \$3.00.)

Published by NEWS DEALERS SERVICE CO., Stockton, California, U.S.A.

**We learn from the study of  
scientific economics—**

## THE PHILOSOPHY

1. That this is a universe of law in all its parts, not merely in some.

2. That those who believe in an omniscient and omnipotent Creator must, if they are to be consistent, believe that He knows quite as much about economics as about botany, physics or chemistry,—as much about the "physiology" of the body politic as about the physiology of the human body.

3. That those who believe the universe the creation of a good God who rules in loving kindness must, if consistent, believe that He has provided as well for the body politic as for our physical bodies and provided as wisely for the flow of revenue through our community treasury as for the flow of blood through our arteries.

4. That those who reject the idea of a personal God and hold to the theory of a slow evolution must remember that we are here speaking of the principles of economics, and that principles, whether those of mathematics, physics or of economics, must be thought of as complete and in full force and effect from

the beginning. The mind cannot conceive the evolution of a principle, although it is easy to believe in the evolution of one's understanding of a principle.

5. That Nature's principles are ever at hand waiting to be discovered and used, and always have been; and that civic, political and business systems set up in accordance with these principles will be absolutely consistent with each other and with respect to all details within themselves, so that no conflict of interests will arise to trouble us.

6. That our forefathers used candles and ox carts, not because there was then no provision in nature whereby they could have had electric lights and automobiles and airplanes, but because they had not discovered, mastered and applied the natural principles upon which these mechanical wonders are based.

7. That once we discovered and applied the principles involved, we not only made the dynamo, locomotive and airplane and made them work, but did that without waiting to first make men either good or better.

8. That if we had had to wait until we could first make men good before we could have such things, we would not have them yet.

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### THE SCIENCE

9. That we can now, in the same manner in which we developed airplanes, that is by mastering and applying the natural laws involved, set up civic, political and industrial machinery that will work,—and we can do it without waiting to first make men either good or better.

10. That, to the extent that there are in nature fixed and dependable principles of economics, the faults of human nature have no more to do with the solution of our economic problems than they do with the solution of a problem in mathematics or physics or chemistry and for those who believe in God it is gross irreverence to even doubt that He has provided natural laws of economics whereby our social affairs may be reduced to order now, with men just as they are,—and blasphemous to teach such infidelity.

11. That economics, the science of human relations, is as exact as the science of physics or mathematics or the science of chemistry; and civic, political or industrial machinery that is scientifically set up will operate as smoothly, efficiently and as automatically as the machinery in our shops, offices and kitchens,—meaning by this that the regulation of prices, rates and wages, would be as prompt, accurate and wholesome as the instinctive regulation of our pulse, and perspiration and as automatic as is our winking when fire flashes in our faces.

12. That economics is a very simple science and easily mastered, as there are but three economic elements to be identified and only their reactions to be comprehended; and that, as the subject is usually taught, it is made unnecessarily complicated by dragging in matter that is really nothing but statistics and has no more relation to the science of economics than the area of a forest or the capacity of a sawmill has to the science of architecture.

13. That these three economic elements just mentioned are wages interest and rent.

14. That these are really elemental and cannot be further divided; and any attempt to list different kinds of wages, interest or rent, as for example, to list wages of superintendence, is as unnecessary, as illogical and as confusing as it would be to list the wages of blondes and the wages of brunettes and pretend

that they are different in any economic sense.

### THE SECRET

15. That the secret of success in statecraft, civic progress and in social organization is the identical secret upon which turns our success in the physical or chemical laboratories; namely, the mastery and application of scientific principles.

16. That we can find an effective starting point for the solution of civic, political and industrial problems in the familiar principles governing the business relations of John Doe, Richard Roe and their company, Doe & Roe, Incorporated.

17. That we proceed in this solution by applying these well-known principles to the business of Labor, of Capital and of Labor & Capital, Inc., the last being commonly called the public, or the community.

18. That just as John Doe and Richard Roe and the Doe & Roe Co. are expected to each finance its own needs without encroaching on the funds of either of the others, so should Labor and Capital and Labor & Capital, Inc. (the last being better known as the public), each finance itself without in any way encroaching on the funds of the others. (See Nos. 13, 14.)

19. That there are three separate and distinct funds, one of which belongs exclusively to each of these three parties to the social contract and that these three funds comprise the total of all economic values; so that wages, interest and rent are the only items of cost that can possibly enter into the cost of living.

20. That each of these three parties, Labor, Capital and the Public, has ample funds for its own needs and no excuse for drawing upon the funds of others and that the rent, the Public's fund, is ample for all public need; so that there is no need to tax either Labor or Capital.

21. That the wealth of Labor & Capital, Inc., commonly called the public, is not the same as the sum of the wealth of Labor and of Capital, but is entirely separate and distinct. (See No. 19.)

### THE DEFINITIONS

22. That wealth is any natural product modified by Labor for use and that all wealth is produced by Labor from land, for no matter how abundant the voluntary yield of Nature may be, labor is required to harvest, process and store it.

### Labor and Wages

23. That any human effort is labor, so that the term "labor" includes all human effort, whether physical or mental, as set forth in Formula C in "The Catechism in Fundamental Economics."\* (The word "labor" when capitalized signifies those who labor.) (See 18)

24. That the return on labor is wages and this return belongs sacredly to Labor, all of it,—with nothing taken out by any one for any thing, not even by a tax collector for taxes.

### Capital and Interest

25. That wealth devoted to the production of more wealth is capital. (Formula F.) (The word "capital" is capitalized when it is used to signify the owners of capital.)

26. That the return on capital is interest and belongs sacredly to the owners of the capital, all of it,—with nothing taken out by any one for any thing, not even by a tax collector for taxes.

### Land and Rent

27. That land is the material universe; so that an aviator aloft in his plane is, in the economic sense of the term, as much on land as a plowman in the field. (Formula B)

28. That there is a vitally important difference between land and land value that must be kept always in mind; for they are entirely different and distinct things in nature, origin and economic significance. (See Nos. 16-19.)

29. That land is not the handiwork of man, but is the gift of Nature to us all; but the land value is man-made, being the creation of the public and belongs sacredly to the public under Formula D: To the creator belongs his creation.

30. That land value results from the establishment of schools,—even from the decision of the public to supply schools and/or any other public betterment or service whatsoever and/or the launching of private improvements and/or any private service; that land value results from the mere growth of population. (See No. 18.)

31. That the return on land value is rent, which can be defined either as the return upon the value created in land by the presence and activities of the public or it may be

defined as the payment made for access to that presence and activity,—which payment, being capitalized, fixes the land value.

32. That, by rent, the economist means the return on land value irrespective of improvements either on or in the land; so that rent is the return on what farmers call the "run down" value of land.

### THE EQUITIES

33. Land value (except where it is inflated by speculation encouraged by our tame submission to the embezzlement of our rent) is the capitalized value of the service rendered by society to the occupants of the land and hence where there is no such inflation the rent is the measure of the occupants' indebtedness to society for service rendered.

34. That land is not a product of human labor and land value cannot be produced by an individual unaided; no matter how rich the soil or favorably located land may be, it has no value till two people want it, after which it grows in value as more people want it. (See Formula H in "The Catechism in Fundamental Economics".) Hence the rent paid or payable at a given location cannot belong to an individual, no matter what title he may have to the occupancy rights.

35. That Labor does not get all its product and enjoy the full reward of its effort unless it gets its share of the rent resulting from its activity. (See Nos. 18, 30.)

36. That land value results from the investment of capital in factories, shops, mills, markets, theaters, stores hospitals, churches and whatever helps make a community.

37. That the owners of capital do not get all that belongs to them unless they get their share of the rent resulting from the activities into which they put their capital.

### THE RIGHT TO LIVE

38. That these rights are predicated upon the fact that a man's life is his own and he has the right to live, which means that he has the right to support his life, the right of free access to the best sources of that support (because the occupant of an inferior location would be at the mercy of the holders of superior locations); the right to work there undisturbed, the right to the unquestioned possession of all that he produces, the right to save all of that he can, the right to use what

\*One hundred questions and answers by the same author and publishers; 48 pp., 25¢.

he saves and the right to the yield of his product, which we call interest,—his own, but not his wages.

39. That to grant him less or to withhold any of this from him is to nullify his right to life, liberty and the pursuit of happiness. (24, 26.)

40. That he has the right to all this, including as it does his interest, and can take it all, every bit, without in any degree infringing the rights of any one else; for all that is granted is his right to his product and to the yield from his product,—which cannot by any possibility be the product of another, nor be the yield from the product of another.

41. That this yield from the product will seldom, if ever, be the entire product of the investment; because capital is inert and cannot manipulate itself. It has to be moved and, when moved, it is Labor which moves it; hence there is in the return received from an investment, in addition to the interest on that investment, the wages of the labor involved in planning and managing the investment, as well as that involved in the actual handling of the capital. (See 38.)

#### INDUSTRIAL RELATIONS

42. That capital is but the tool of Labor, lacking the power to even move except as Labor moves it; for, although horses and cattle may be capital, they move themselves only as animals, not as a factor in the market. (See Nos. 25, 26.)

43. That, as capital is but a tool, the possession of capital gives the capitalist no greater power than his own power as a laborer using that tool. (See No. 26.)

44. That the power, whether for good or evil, of a capitalist, or of a capitalistic society or a capitalistic system cannot be other than, or in any way different from, the power of Labor itself.

45. That it is illogical for Labor to imagine that there is any conflict of interest between bare-handed Labor and Labor equipped with the tool, capital, and so to fear that Labor may be exploited by itself and to demand that laws be passed to curb either itself or its tool, capital.

46. That the so-called Money Power has, by reason of its money, no power to oppress; for money is a symbol, a medium of exchange, representing wealth (including, of course, capital) each of which is

the product of Labor and neither of which is able to move in the market except when, where and as Labor moves it.

#### GAME-KEEPERS' RAKE-OFF

47. That low wages are not the result of exactions by Capital, but like low interest, are the result of the depletion of the wage and interest funds by the private appropriation of rent; for whenever rent goes into private pockets it is removed from the stakes of the game of life and cannot be again available to its producers unless they sign notes for it or earn it over again.

48. That this removal of the rent from the people's accounts to the titleholders's private accounts, like the removal of the game-keeper's rake-off from the gambling table, not only places that sum beyond the reach of the players, be they ever so clever at the game, but if the process is long enough continued it transfers all the stakes to the account of the game-keeper.

49. That the progressive withdrawal of this game-keeper's rake-off depletes the buying power of both Labor and Capital and is the real cause of slow business, unemployment, bankruptcies and the misery of what are called hard times.

50. That the withdrawal of this private rake-off puts a strain upon men that results in misconduct of every known type,—directly traceable to the effort to "make ends meet" when wages and interest are syphoned off into rent and living costs are rising.

51. That, just as chiropractors often cure stomach ills, deafness, etc., by relieving bone pressure on the spinal cord in the neck, so scientific economists hold that bad civic, political and industrial conditions can be oftener traced to economic compulsion than to a willingness to abandon the ideals of conduct commonly accepted as correct even by those who do not live up to them.

#### SOCIAL RELATIONS

52. That among the masses, vagabondage, petty thieving and pilfering, petty and grand larceny, hold-ups, and burglary are among the fruits of landlordism.

53. That in the underworld we find crooked gambling, bootlegging, narcotic peddling and white slavery among the fruits of landlordism.

54. That in the political world we find bribery, collusion, conspiracy,

and corruption among the fruits of landlordism.

55. That in the educational world we find politics in its baser forms crowding out the ideals of the pedagogue, so that the school is degenerating into an adjunct of the political machine.

56. That on the air we have jazz, blatant and often dishonest advertising, political propaganda of the most unscrupulous nature and a continual violation of the sanctity of our homes,—all these, like the others, to be listed among the fruits of landlordism.

57. That in the realm where Journalism once proudly reigned, Commercialism rules supreme; so that we now have adpapers where formerly we had newspapers, aditors in the places once held by editors, and are deluged with advertisements and editorials instead of being assisted by honest news and intelligent editorials. (See No. 46.)

58. That in the religious world the pastor's study becomes an office and the pastor himself is selected as much or more for his business ability as for his piety and that in far too many cases the churches have given hostages to their budget committee; so that the church as a whole has lost its leadership.

59. That in the professional world we have ambulance chasers and shysters of all sorts and degrees, in law; illegal practice of medicine and surgery in that line; hypocrisy in the pulpit, subservience and treason in the editorial sanctum, political chicanery in the schools, pot-boiling and sychophancy among literary men, artists, sculptors and song writers,—all more or less directly traceable to conditions resulting from the embezzlement of our rent.

#### FAMILY RELATIONS

60. That in family life, the father has lost his proud position as the bread winner for the family, because it is so often necessary for the wife to supplement his earnings with her own and that, in an increasing number of cases, it is even necessary to press the children into service to keep the wolf from the door.

61. That, as a result of this situation, family life is breaking up to such an extent that children are left to rove the streets and to grow up wild, divorces gain alarmingly upon the number of marriages and the very institution of marriage is

threatened. (See 38, 56, 61, 62.)

62. That, as a direct result of the exactions of landlordism, many men refuse to accept the responsibilities of marriage, thus depriving an equal number of women of an opportunity to realize wifehood; and, even in many cases where the forms of matrimony obtain, the unions are cold-blooded matters of business convenience without even the pretense of meeting the requirements of a proper union; and in many cases where the unions themselves are ideal these are marred by the fear (or worse yet, the knowledge), of the contracting parties that they cannot afford to have children.

63. That, as a result of this tragic break-down of the family which is thus directly traceable to the embezzlement of our rent, the old conventions regarding sex are being broken down and society is faced by a sex problem of a new and a startling nature and of menacing proportions.

64. That, because of this connection between the impoverishment of the wage and interest funds and these problems of divorce, of flaming youth and of the "Red Light", it is obvious that these problems are all, at base, economic problems and must be solved by recovering our rent and reestablishing those pioneer conditions so conducive to successful self-support and to that self-respect and dignity and sturdy virtue that mark men and women who need to ask no favors and who have nothing to conceal. (See No. 51.)

#### NORMAL HUMAN RELATIONS

65. That men are gregarious creatures, like the quail and the beaver, and that it is unnatural for them to be anti-social or quarrelsome or to put self above the community; but, on the other hand, it is natural for them to work together in unity and that they would do so were it not for the unnatural conditions caused by the embezzlement of our rent.

66. That there is the closest possible connection between our freedom and the steadfastness with which we hold to our ideals.

67. That, in normal men and women there is an instinctive desire to be well thought of and an equally instinctive aversion to conduct disapproved by one's fellow men.

68. That our normal inclination to do what is considered right by the leaders of the community has to be over-come by some sort of inter-

ference with our freedom of choice.

69. That this interference is most to be feared when it cuts men off from their supplies and renders their very existence dependent upon the will of other men. (See 38.)

70. That, when men are thus cut off from their necessities, any thing in the way of civic, political or moral breakdown may be expected.

#### INDUSTRIAL PEACE

71. That, as the Georgist\* plan of collecting the rent in lieu of all taxes gives both Labor and Capital all they ask without requiring any sacrifice of either, this is the road to permanent industrial peace.

#### CAUSE OF MONOPOLY

72. That the excessive and unjustifiable "interest" known as usury, is never found except as an accompaniment of monopoly, which in its turn is never found excepting where there is interference with our free access to land; hence usury is not interest at all, but rent. (40)

73. That it is impossible for one to draw wages from the labor of another; and, as borrowed capital is in effect and for the time being the property of the borrower, it is likewise impossible to draw interest from the capital of another. Exploitation of Labor and/or Capital\* is possible only by interference with their freedom of access to land; so that anything thus secured is rent.

74. That the excess earnings, so-called, of powerful corporations or what we call Big Business are not earnings at all, because they are secured as the result of monopoly conditions arising from interference with Labor's access to land; hence they are neither wages nor interest, but rent,—an unearned increment, a forced levy on Labor and Capital.

75. That, as all wealth is produced by Labor from land (See Formula E) wealth including capital, is the product of Labor, which is always master of its own destinies, except when, where and as its free access to land is restricted. (60, 70)

76. That, as capital is wealth, it too, is the product of Labor and, in actual practice, is the tool of Labor (See No. 26); so that here,

\*Named for Henry George, "The Prophet of San Francisco", author of "Progress and Poverty", explaining why, at present, poverty deepens with our progress.

too, Labor is master of the situation, except if, when, where and as its free access to land is denied.

#### CURE OF MONOPOLY

77. That the cure for the evils so commonly charged to Big Business, whether financial, commercial or industrial, is not to be found in regulation and restraint of this so-called Big Business, but in the re-establishment of Labor's free access to land by the denial of private claims to rent. (See No. 34.)

78. That there can be no monopoly of any product except when and where and as there is a monopoly of natural resources,—that is, an interference with Labor's free access to land.

79. That the possession of machinery and money will not, of itself, enable a man even to manufacture a product,—much less to establish a monopoly in that product; and that no matter how excellent one's equipment or how great his wealth, he would still be at the mercy of those who could interfere with his access to land, for they could demand so much rent that they and not he would be the real beneficiaries of his wealth and equipment.

80. That no amount of state regulation can save either Labor or Capital from exploitation where rent goes into private pockets; for, be the benefits of regulation what they may, they would all be absorbed in rent,—always at the expense of wages and interest. (16-19, 35, 37.)

81. That, where rent goes into private pockets, not even the taking over of the machinery of production by the state can save either Labor or Capital from pillage; and where rent is collected in lieu of taxes, there is not only nothing to fear from private control of the machinery and nothing to gain by socializing it, but the establishment of state control would be a distinct and unwarranted interference with private initiative. (See No. 38.)

82. That land value is the vital exception to a seemingly general rule (that taxes add to the price); for a tax on the value of land lowers the price of land and the cost of living, both of which are, on the other hand, raised by the lowering of the land value tax, whether this be lowered by consolidation of jurisdictions, economy and efficiency in administration or by the raising of other revenue, such as the earnings

of successful public ownership of public utilities. The reason for this is that the land value tax cannot be passed on and must come out of the income from the land.

#### LAND MADE FREE

83. That if the private seizure of our rent is stopped so that it becomes impossible to make anything from land except by using it, no one would hold more land than he needed.—Selfishness itself being the policeman that would stand guard to see that this rule were obeyed.

84. That then any land not used would be unclaimed land and open free of purchase requirement to any one who wished to use it so that the doors of opportunity would be wide open to all. (See 69, 70.)

85. That then, as no man could get between another man and his source of supplies, monopoly and exploitation would be impossible.

86. That then, as it would be safe to leave the machinery of production in private hands, we could do that as an incentive to private initiative and in that way stimulate both Labor and Capital to do their very best. (See Nos. 65, 81.)

#### WHO USE LAND

87. That free access to land does not mean that every one is expected to till the soil; for there must be men to make and deliver supplies to these tillers of the soil and still others to transport, process, store and sell the products of the soil and others to perform the professional and other tasks incident to organized society; nor does it mean that any one could enter at will upon any parcel of land that might happen to please his fancy,—unless, of course, that particular tract was unclaimed at the time. (See 84.)

88. That the equal right of actual, exclusive physical possession is neither possible nor desirable; for that would interfere with the exclusively private possession so necessary to the full enjoyment of one's own life. (See No. 38.)

89. That the right of every man to every parcel of land means only that each of us has in every parcel of land a titular interest, entitling us to compensation for being excluded from actual, physical possession. (See Nos. 16-18, 30, 31.)

#### TAXES PAID IN RENT

90. That, where the land involved is private property and the rent

goes into private pockets, the special benefits of community progress in morals, culture or material being will be, at least approximately absorbed rent. See Nos. 16-

91. That we pay more rent because of the schools, streets, parks, subways, highways and other public betterments and because of the service of the fire department, police department etc.; so that we really pay our share of the cost of these betterments and this service in our rent. (See 16-18, 30, 31.)

92. That those who charge us rent on account of schools, streets, subways, highways, parks, postal service, fire protection or police protection are in reality selling us our own public betterments or public service and for them to keep any part of that rent as their own is embezzlement, morally, if not in the eyes of the law. (See 16-18.)

93. That, to the extent that Labor and Capital are taxed to make up for our failure to collect all of our rent, Labor and Capital are the victims of double levies; for each must pay in rent for the service rendered him by society and, if because of the embezzlement of that rent, he must pay the bill again in taxes, he has been forced to pay twice for that service. (See 30, 31.)

94. That, as the financial benefits of all expenditure of public funds and of all public activity and virtue are, when rent goes into private pockets, at least approximately absorbed in rent; so that any legislation which imposes levies upon others than titleholders, or imposes any levy for public purposes upon any other basis than that of the land value monopolized, is class legislation and against public policy, unjust, unwarranted and unconstitutional. (See Nos. 30, 31, 38.)

95. That, as the effect of public utility service, like that of any other service, is to raise land values and these only and so to raise rent, it follows that the public ownership and operation of public utilities as a means of raising public revenue is class legislation, against rent-takers at the expense of the patrons of the utilities. (82, 90.)

96. That, as we pay more rent because of the utility service available at our location, and pay in that rent what the market deems that service to be worth, it follows that we are to that extent victims of a double payment if we pay in addi-

the utility service in services. (See Nos. 30, 82, 90.) That the rent paid on account of utility service should go into the treasury to finance the service for which the rent is paid and this is done and the service rendered free of tolls, as elevator service in office buildings is, the public ownership and operation of utility concerns is class legislation enriching titleholders at the expense of the landless. (30, 31, 82, 90, 94)

### TRUE RENT IS MEANT

98. That this rent is the return on the bare land value, alone, or what the farmers call the "run down" value of the land. The "rent" on houses, automobiles, typewriters, pianos, etc., is not rent at all, but interest; for all improvements on or in the land are the result of either the expenditure of labor or the investment of capital (or both); so anything paid on account of improvements is either wages or interest, or a combination of both.

99. That the taking of the rent in lieu of taxes takes only what belongs to the public and which, in equity, should be distributed as a dividend to the public that those who have contributed to the public good may receive the wages and interest due them. (30, 35, 37, 90.)

100. That land cannot be concealed and its value is easily discoverable where the value is knowable; and that even in the matter of our subterranean stores of oil, gas, coal and mineral, it is possible to get for the public every cent due it on account of withdrawals from these unmeasured deposits. This is possible because of the scientific fact that all such withdrawals result in land value at the various points where those thus engaged live and/or spend their money; so that, if the rent is collected into the treasury the public secures the revenue due it on account of this draft upon its inheritance. (31)

101. That the collection of our rent is the first duty of government and the collection and distribution of that rent may be said to comprise the full duty of government. (See Nos. 17, 35, 37, 49, 71.)

### ABOLISH ALL TAXES

102. That, as rent is the payment for service rendered by society to the occupant of a given site and, as the rent is determined by the value of that service, it follows not only

that the public is entitled to the rent as compensation for its exclusion from the site, but it follows also that the rent differs from a tax, which is a forced and arbitrary levy having little or no relation to any service rendered but levied usually upon the supposed ability of the victim to make a contribution to society, hence the collection of the rent is not a tax. (30, 89, 90.)

103. That as this collection of our rent for public use would make taxes unnecessary, this is not another tax plan, but NO TAX plan.

104. That it is incorrect to refer to this system as the single-tax system and equally incorrect to call its advocates Single Taxers, as they are in reality NO TAXERS.

105. That, to whatever extent the rent is now collected into the public treasury under our present tax system, we do now collect rent in lieu of taxes, even though the collection be mistakenly described as a tax; and to that extent it may be said that our present system is a NO TAX system. (See No. 32.)

106. That rent is not only the proper fund from which to finance community needs, but it is the only fund that can be honestly levied upon for that purpose. (See 19.)

107. That this is Nature's own way of providing for the body politic,—the scientific way, the practical, efficient and easy way and the just and proper way,—the only way it can be done. (See Nos. 3, 5-8, 101.)

### RENT IS SUFFICIENT

108. That the rent (meaning always, true rent, or ground rent), is sufficient for all the needs of the community because people always pay to live in the community what the advantages of life there are worth; so that what they pay for location privileges, as distinct from housing and kindred accommodations, will always equal the value of the publicly-financed service and betterments which induce them to reside there. (16-18, 30, 90, 101)

109. That the rent will more than finance the publicly-financed betterments and service because privately-financed betterments and service also raise land values and raise rent, for people willingly pay more to live where there are churches, theaters, stores, hospitals and where there are available the professional advantage worth, it follows that geons, attorneys, dentists, etc. (30)

services of doctors, surgeons, lawyers, dentists, etc. (See No. 32.)

## GETTING YOUR SHARE

110. That, while the land value is the creation of the public and the rent paid thereon belongs to the public, it is impossible to distribute it as a cash dividend, for the reason that it is impossible to know how many have claims upon it, or how much of it belongs to a given person and, further, no apportionment however correct it might be, would continue to be accurate long enough for the dividend to be paid, because claimants are dying all the time and new claimants are being born.

111. That the only way the rent fund can be distributed to its joint owners is by declaring a service dividend and so making the distribution in the form of school service, park and street and postal service, police and fire protection, and other services and in the privilege of enjoying government betterments. (See Nos. 35, 37, 101, 107.)

112. That it is not only possible to make this distribution in this way, but that this distribution would be automatically accurate and continuous upon a "cash and carry" basis.

113. That it is possible in this way to even get for each citizen his share in our common store of oil, gas, coal and minerals. (107)

114. That this distribution is automatically accurate and continuous, because the rent is the measure of the service rendered the occupant of a site; therefore, when one pays his rent,\* he has paid for all that society has done for him—and, conversely, if the rent is collected in lieu of taxes, the occupant of a site receives from society in service the exact equivalent of his rent, regardless of the manner of its payment,—whether directly to a landlord, or indirectly as a part of his cost of living. (30, 33, 82, 90, 107)

## THE FARMERS

115. That the exemption of all improvements from taxation and the collection of the rent into the public treasury for the benefit of the public would equalize the present viciously unjust practice which imposes the same tax upon the \$5,000 houses far out in isolated districts that would be imposed by the same authorities upon an identical \$5,000

\*True rent, or ground rent, is of course meant, for "rent" so-called on improvements on or in the land is not rent at all, but is interest.

house at the edge of a good town, on a good highway, near the district school and available to the postal and utility service provided in a suburban area. (See No. 32.)

116. That the collection of the rent in lieu of taxes would put into the public treasury for the benefit of all the enormous sums paid upon the land value in our large cities and so correct the injustice involved in the unjust division of public benefits as between small urban or rural communities in the hinterland and the more highly developed metropolitan areas. (16-18, 30, 90)

117. That, by exempting all improvements on or in the ground and collecting the rent in lieu of taxes for the support of highways, etc., the farmers would be given their share of the benefits purchasable with the rent which is developed in the cities as a result of their enterprise in the surrounding country. And this is the only way that the farmers can get these benefits. (See 30, 82, 90, 94, 111.)

118. That, under this plan, each occupant of land would be guaranteed an exclusive right of private possession of all land upon which he paid the rent, just as if he actually owned it; for the rights of all other claimants would be bought off by the rent payments. (88, 89)

## SECURITY AND PRIVACY

119. That householders and farmers, gardeners, shop people and all users of land would be even more secure in their possession of that land than they are now; for the reason that no titles would be disturbed and all of them would be exempt from taxation on all improvements on or in the land.

120. That, as all other laws would stand "as is", the possession of a parcel of land would give the occupant the first chance to pay the economic rent on that land and to continue his occupancy; for, no one else could displace him so long as he is willing to pay the economic rent; nor could any one bid the rate up on him, as rent would be fixed by the market and not by a freak or sentimental or spite bid.

121. That the possession of the receipt for the annual payment due on the land value one monopolized would not only give one the identical security that a deed and tax receipt now give, but would give one the added security involved in

the fact that it would be impossible for another to have an adverse claim and the further fact that it would not then be necessary to tie up any money in the purchase of land and the still further fact that on well-improved properties, the economic rent would be less than the levies under the present system. (See "Taxes abolished".)

122. That the amount of the saving in any case would be the full amount of their present taxes, direct and indirect and of every kind and description, property taxes, excise, impost, income and inheritance taxes, the gas tax, the business tax and all the other taxes on all we do and have, less only the increased charge we would have to meet by reason of the requirement that we pay the full annual value (rent) of the location value we monopolize. (See Nos. 16-18, 30, 32, 90.)

123. That those who hold improved real estate would be amply compensated for the loss of the sale value of that real estate by the exemption of their labor and capital from all taxes, both direct and indirect, and by the tremendous impetus that this relief would give all business. (See 32, 35, 37, 120.)

124. That then we would have to pay only for the 'show', as do those who attend the theater,—and not be charged more for that because of what we might have in our pockets, or in our homes or offices or because of any other matter unrelated to the "show".

125. That the public revenue would be much greater than it is now; for the reason that those who borrow our land value would pay the same rate on it that they would pay for a loan of the same amount at a bank,—paying 6% or whatever the money rate might be which would be at least twice, possibly three or more times the present levies. (108)

#### **SPECULATION PREVENTED**

126. That this penalty on the holding of unused land would discourage speculation in land and encourage both Labor and Capital. (84)

127. That land speculation would entirely cease as soon as people discovered that no matter how much land might increase in value, or how high rent might go, no one could profit by it privately because, whatever the increment might be, the increased rent would go into the public treasury. (See 34, 92.)

128. That, instead of fixing levies as we do now according to what we think is the least possible sum with which the government can "get by"; the government revenue would then be determined by the amount of rent the people pay. (See 18.)

129. That, instead of having to devise ways of financing the public needs upon a given revenue, the officials would then be obliged to find new ways of spending the revenue that would be pouring into the public treasury. (See 30.)

130. That, instead of commending an administration that skimmed on expenditures and hoarded a surplus in the treasury, we would then rebuke it for depriving us of our service dividend upon our investments in citizenship. (35, 37, 110)

131. That it would then be as unnecessary for men to invest in land as it is for theater patrons to buy the chairs they occupy at a theater; so that it would be easier for new enterprises to establish themselves in a community and investors, instead of investing in opportunities to sponge on us, would be compelled to invest in something constructive.

132. That the security of the holder of one of these receipts would be identical to that of a theater patron who holds a coupon entitling him to the undisturbed possession of a theater seat, although he has not bought the chair in which he sits. (See Nos. 119, 125, 132, 133.)

133. That all one would need do to hold exclusive private possession of land would be to pay to the public collector the full annual value (the rent) of the land value monopolized. (See 16-18, 30, 87, 90.)

134. That the occupancy rights one would then have in land could be bought and sold or bequeathed exactly as now,—except that the rent would all go, always, into the public treasury; so that one could not profit personally by any increase in the value of land, no matter how much that increase, nor would he lose by a decline in that value.

135. That, as the only values that could then be privately appropriated would be wages and interest, the only values one could sell would be the improvements and equipments one might have on the land. Anything paid for these would be the private property of the seller. Private appropriation of rent having been abolished, land itself would have no sale value; for the sale

value of land is the result of the opportunity for embezzling rent.

136. That even titleholders who were forced to give up land held unnecessarily in the hope of reaping an unearned increment would really be not only unharmed, but would even save money as a result; for, although such land as they had no use for would "go for nothing", they could get the same land back, or gets its equivalent, also for nothing, whenever they might need it, and would be saved the taxes on it for the interval during which they had no need for it.

#### AMENDING THE CONSTITUTION

137. That to collect all our rent and to do it in lieu of taxes we must amend our state and federal constitutions. (See Nos. 101, 107.)

138. That this change will, however, be confined to the designation of the sources of public revenue and, except for this, no change need be made in our revenue collecting system or machinery,—not a line need be changed in any printed form in the offices charged with this collection. (See No. 120.)

139. That these changes would simplify our system and remove the temptations to favoritism and graft; for land values are matters of public knowledge, easily checked by the public, every citizen would be selfishly interested in the collection of all the rent and officials would be more interested in pleasing the public than in pleasing a few holders of land.

140. That the rent would then be collected by the municipal authorities in municipal areas and by the county authorities in non-municipal areas.

141. That the municipal authorities would transfer to the county treasuries the municipalities' pro rata share of the counties' budgeted needs and the county officials would send to the state treasury the counties' pro rata of the state's budgeted needs, and the state would transmit to the federal treasury its pro rata share of the federal budget, and the federal treasury would in the same way transmit to the treasury of the League of Nations any apportionment that may ever be levied upon us for that, if we should join the League.

142. That the local or home unit, would be considered the main office and the upper and more remote

units, such as the state and the federal governments would be considered as branch offices.

143. That budget requirements of school districts, lighting districts, road districts, irrigation districts and all other districts empowered to levy and collect taxes would be cared for by the respective municipal or county authorities in the same way and upon the same pro rata land value basis prescribed for other budget needs. (See 108, 130.)

144. That all apportionments of budget requirements would be made on the basis of land value irrespective of improvements on or in the land. (See Nos. 32, 115, 123.)

145. That the money remaining after these remittances to the branch offices would belong to the home people and be available for their purposes and might be spent in any way these people might decide.

146. That a host of officials, collectors, deputies and spies, and by far the most of our governmental boards and commissions would then be dispensed with, as they would no longer be needed. (See No. 140.)

147. That the task of our legislators would be so immensely simplified that by far the most of our laws could be repealed and the remainder could be so simplified that the saving in time, money and in trouble (including litigation) would be beyond calculation. (See 139.)

148. That under the NO TAX plan, those holding no land in their own name would make no direct payments to the revenue collectors, as they would pay their proper share of the communal bill in their cost of living, and those into hands this rent might come would pay it over to the official collectors of revenue, either annually, semi-annually, quarterly or monthly as might be decided. (See Nos. 82, 90, 97, 114.)

149. That, because land would be free, men would be free and exploitation would be impossible; hence, although rent would be an item of cost passed on in all purchases, still no more could be passed on in any given case than would be fairly due from the purchaser under the circumstances,—the rest being paid by the dealer as his share of the public service rendered them both. (See Nos. 72-81, 114.)

#### UTILIZE SELFISHNESS

150. That the use of our rent in lieu of taxes would greatly speed

the march of Progress and Culture; because then the only selfish interest that any one could have in the question of our public expenditures would be in the chance these offer for employment and more business. Hence both Labor and Capital would be in favor of increased expenditures,—that being the only way the rent could be got back into the channels of trade. (110-114.)

151. That, instead of complaining because of public officials received high salaries, the public would be in favor of high salaries; because the more these officials received, the better customers they would be and the more useful as citizens.

152. That then no one would care how long a man might have had an office; for there would be no longer any reason to look upon a public office as a favor that should be passed around; nor would the public care how many offices one family might hold. (See 16-18.)

153. That, as public offices would no longer be political plums to be obtained by political trickery, but would be sought and held upon a wholesome and self-respecting basis, we would be able to get better talent and better service. (See 53.)

154. That, as our public officials would not then be paid with our hard-earned personal funds, seized by tax collectors for that purpose, we would not be jealously meddling with them, and public office would become attractive to men who now refuse to expose themselves to this annoyance. (20, 54, 110-114, 149)

155. That the use of our rent in lieu of taxes would completely remove the barrier of selfishness and indifference from the path of Progress and usher in the Golden Age; for then, as no man's wages and no man's interest would be taken for public improvements, no one would then object to the appropriation of public funds to improvement projects. (See No. 20.)

156. That, as no one, no matter where he might live, could profit financially by influencing the location of the proposed improvement, there would then be no sectional controversies over the question of location and the community could devote its undivided attention to the matter of finding the best locations for these projects and to making them the best that science can plan and money can build.

157. That, as free access to land

would be enjoyed by every one, so that no one could be exploited, the fact that a man held office would not enable that man to exploit another and public office would become an emblem of service, not of privilege; and politics would become what it should be, the noblest profession of them all. (79-89, 154)

#### GIVE VIRTUE A CHANCE

158. That putting taxes on things men do and on what they save penalizes industry and thrift and rewards indolence and shiftlessness,—tending to discourage honesty and to make liars and cheats of men and to cause them to watch for opportunities to "get even" with the government; and also causes many to turn to crime as the easiest and quickest way to make money.

159. That, on the contrary, the NO TAX system would encourage industry and thrift and make it financially profitable for men to be honest with society. (See 65-70.)

160. That the adoption of this NO TAX system would at once put the mighty force of economic compulsion behind our efforts to bring about the moral reformation of the world; for men would not only be convinced of the futility of seeking material success and security by a system which runs counter to the law of good will and of good neighborhood as our present system does, but they would be convinced that it is literally true that he serves himself best who best serves his fellow man. Better still, the banishment of fear and suspicion that would result from this new security would make it possible for us all to be good neighbors, not merely as a policy, but but because we would feel neighborly. (See 65, 150, 156.)

161. That then churches would find their work much easier and, being freed of their budget perplexities and men being then free to be good, the churches could again be religious institutions and the clergy could again be spiritual leaders.

162. That the schools could then be educational institutions and the teachers would be free to be teachers and follow Truth anywhere.

163. That the press could then recover its rightful place and again lead with constructive comment on the events of the day, papers would be newspapers again, not adpapers, and would be again in charge of editors instead of aditors, and journalism would be restored to its

rightful heritage of leadership (58)

164. That then the theater would resume its old and respected place in our lives and again become a leader in culture. (No 19 et seq.)

165. That then the cinema, that is moving picture, both the silent and the "talkie", would have freedom to rise from the mire of commercialism and soar in the realms of art and culture and to take its proper place as the teacher of teachers, the inspiration of inspiration itself!

#### COST OF LIVING

166. That the use of our rent in lieu of rent would reduce the cost of living without reducing either wages or interest; because it would discontinue the opportunity now enjoyed by speculators to run up the cost of living at the expense of both Labor and Capital. (No. 157.)

167. That a tax imposed on labor products while those products are private property discourages enterprise, industry and thrift and adds to the cost of those products by compelling us to assume the tax in addition to the cost of production in order to keep the producers at their task,—something that does not need to be done to keep Nature at her task. (See No. 82.)

168. That, as the tax on land value cannot be passed on, the use of our rent in lieu of taxes would relieve us from the hardship involved in the rise of living costs at the very times when both wages and interest are falling. (82, 90.)

169. That, so long as rent goes into private pockets, it matters not what may be the economies of mass production and of improved machinery and of scientific discovery, for no one can take advantage of this progress unless he gets within a reasonable distance of the place where these are available; and no one can do that except upon the terms of those who control the neighboring locations; so that titleholders who control the locations contiguous to the factory or the terminals or the rich valley absorb in rent all the traffic will bear,—thus taking for themselves the results not only of Nature's bounty but of these new economies and leave to Labor and to Capital no more than before. (See 75-80.)

#### PROGRESS AND POVERTY

170. That, when 10% of the product is thus taken by a favored few

in rent, the producers must get by, if they can, on 90% of their product. When because of added progress and culture values increase and rent takes 40%, Labor and Capital must get by, if they can, on 60%.

171. That this constant impoverishment of Labor and Capital by the "game keeper's" rake-off that is being constantly taken from the players' stakes in the game of life is, because of our ignorance of economics, mistakenly laid to other causes that really have nothing to do with the matter. (See No. 47.)

172. That, because we are encouraged by certain teachings to lay our difficulties to the frailties of human nature and to the natural meanness of the human heart, we are in the habit of explaining our menacing economic plight by blaming it to this or that group whose teachings we either fail to understand or cannot accept. (See 10.)

173. That, as a result, we are divided into hostile camps and arrayed—unions against employers, Klan against Catholic, Jew against Gentile, banker against borrower and alien and native born. (10, 65, 72)

174. That this view of things is unscientific and unjust; because the economic interests of all who live on wages and/or interest are identical,—no matter where they live or what they do. (See No. 157.)

175. That it is easier to settle a quarrel by this appeal to economic science, showing the parties that they are both mistaken and that they have nothing to quarrel about, than it is to settle a quarrel by compromise and mutual concessions.

176. That, as the quarrel between Labor and Capital is the result of an unhappy case of mistaken identity, it can not only be settled, but we can give both parties all they ask and do it without taking any thing from either. (10, 65, 72-82)

177. That the Georgist solution of the quarrels of the world, as presented by Henry George in "Progress and Poverty", is the really scientific and easy solution, as it conclusively proves that in the cases mentioned there is nothing to quarrel over. (See No. 71.)

178. That the Georgist philosophy is the philosophy of just and continuing peace. (See No. 71.)

#### MEN ARE GREGARIOUS

179. That human beings are gregarious, like sheep, quail, the ants

and the beaver and that it is their nature to dwell together in unity and helpfulness. (See Nos. 10, 65.)

180. That the cause of our differences over the location of schools, parks, highways, county seats and state capitals, over tariffs and legislative policies, and the cause of all wars is the same; namely, the division of the rent, which separates mankind into two irreconcilable and hostile groups, the Patriots of Here and Enemies of There. (See 156.)

181. That this rivalry over the rent rake-off divides us into the East Side and West Side, North Side and South Side and sets the county against the county seat, the cities against the hinterland, the Eastern States against the West, the North against the South, and the whole country against New York; yet even that is not all, as it was for the rent involved in the winning of world trade that Germany violated Belgium and precipitated the late World War; and it is to maintain the rent in English mill towns that England is in India and it is because of the rent that is created at home by this policy that England and Japan and the United States are carving out rival spheres of influence in China and in other places. It is for rent that our "best" people turn the blind eye upon law violations, that the Red Light district flourishes and that bribes are boldly given in the halls legislation. It is the love of rent, not the love of money that is the root of all evil and that is cursing the race and making a hell on earth. (156)

#### ABOLISH SECTIONALISM

182. That the way to settle this never-ending warfare is to do with the rent what Mother did with the toys over which we quarreled,—to take it away from both parties and put it in the treasury out of our reach; for as there is nothing to be gained by war but rent, no man is going to vote for war, much less pay taxes for war, when it is made impossible for any man to better his condition by war. (156)

183. That, under such conditions, even the much-touted selfishness of Big Business so-called, would be for peace; because there would be everything to gain and nothing to lose by insisting on peace. (156.)

184. That, as our civic, political and industrial problems are economic and not matters of personal con-

duct, we can solve them without waiting either to have men "born again" and so made over in this generation or waiting to have them improved by the slow process of evolution. (See Nos. 10, 65, 158, 165.)

185. That, therefore, we can have just government without waiting to make men just. (79-89, 154, 157.)

186. That we can do away with graft without waiting to make men honest. (See Nos. 50, 66, 68.)

187. That we can do away with exploitation without waiting to do away with greed. (See No. 73.)

188. That we can provide for the helpless without waiting to make men generous. (See No. 108.)

189. That we can have harmonious relations between the various races and religions of earth without waiting to make men tolerant.

190. That, as birds of a feather the Orientals and other distinct racial groups will voluntarily segregate themselves once land is made free by the collection of the rent in lieu of taxes. (See Nos. 82, 179.)

191. That city zoning will do itself, automatically and effectively, when the public asserts its claim to the rent and people can no longer win or lose individually by the fluctuations in land value. (79-89, 134)

#### WORLD PEACE

192. That the cause of failing business is that we cannot sell our output to a people who have but 60% of its value; hence the demand for foreign markets and the protection of our own market from foreign competition,—two efforts in the practice of which we venture into foreign entanglements and become involved in war. (47-50, 170)

193. That rivalry over the collection of the community's rent is the cause of all sectional rivalries, of all sectional bitterness and of all wars. (See 72-82, 156, 180, 181)

194. That when, by private appropriation of our rent, the rent fund is prevented from finding its way back to the people as wages and interest and their buying power is thus depleted, it becomes impossible to sell our output and there arises a demand for the protection of our home market from foreign competition and also a demand for the development of foreign markets to absorb our so-called surplus.

195. That it is in this way that foreign entanglements develop, and international rivalries and demands

for a strong navy,—and finally war!  
196. That the real prize for which all wars are fought is the collection at home of the rent produced at home by the trade advantages won by the war. (See Nos. 90-97.)

197. That, no matter how victorious our arms and how far-flung our conquests, the financial benefits are absorbed in rent by a few,—and those who make the real sacrifice and do the fighting find, when the war is over, that they must, because of their patriotism, pay a higher rent than before to live in "their" country. (See No. 90.)

198. That the way to balance our budget, increase the buying power of our people and sell our product right here at home and so keep out of foreign entanglements and public treasury so that our people having that 10% or 40% in their public pocket and the 90% or 60% in their private pockets will have the full value of our output and be able to buy it all and pay cash for it. (See 47-50, 170, 171, 181.)

199. That the collection of the rent makes it impossible for any one to profit personally by the increased rent resulting from the development of new industries by means of tariffs, this plan offers us a permanent cure for the international rivalries and bitterness that are fostered by tariffs, and so this Georgist, or **NO TAX**, plan makes for world peace. (102-107, 156)

#### **PUBLIC OWNERSHIP**

200. That those who would be enriched by this use of utility earnings in lieu of taxes become aware of their opportunity the public ownership movement will gather momentum. (See 90-97, 19)-201)

201. That the titleholders who will then back public ownership will have more political influence than the utilities and the utility forces will be vanquished and eliminated from public life (See 10, 65, 150.)

#### **RENTERS WILL WAKE UP**

202. That the next development in this evolution will be the awakening of the tenant manufacturers, tenant merchants, apartment house and flat dwellers who will refuse to be further victimized by a system that not only forces them to pay their sales taxes, but compels them to pay higher rent because they have in this way paid their landlords' taxes! (See Nos. 90-97, 195-201.)

203. That all who live in apartment houses, flats, hotels or in rented houses and pay their taxes once to a landlord and again to tax collectors or at gasoline filling stations will demand relief. (90-97)

204. That all who do business in rented stores, rented offices, rented factories, on rented farms or in other rented quarters and so pay their taxes once to a landlord and again to tax collectors will demand relief. (Set Nos. 90-97.)

205. That automobilists will refuse to go on paying their highway taxes once in their rent and again in license fees, in the gas tax and in property taxes on their cars.

206. That the Jewish people, who because of persecutions have been reluctant to invest in land and have turned instead to mercantile and professional pursuits and are therefore in the main a tenant people and victims of rent embezzlement, will refuse to longer submit to a system that compels them to pay their taxes twice,—to buy back in rent paid to a landed class the values created in the land by taxes the Jewish people pay. (35, 37, 90)

#### **RELIEF FOR ALL**

207. That all who are their own landlords also pay rent because they are out the use of the money invested in land and pay rent to the amount of that interest; so they, too, are victims of this double taxation, paying first in their rent and again in taxes on their improvements and personal property and in the numerous indirect levies.

208. That householders without exception have more in improvements and furnishings and personal property than in land; and would immediately benefit by the change.

209. That merchants would profit for they live on wages and interest; that bankers would benefit for the same reason; and so would doctors, lawyers, dentists, clergymen, teachers, and salaried employes and common laborers. (See 35 and 37.)

210. That, with the exception of a very small minority, who have more in rake-off privileges than in the products of their own efforts, we would all be immediately benefitted by this change. (32, 145)

211. That these victims of the embezzlement of our rent so vastly outnumber the titleholders that the whole fabric of landlordism will collapse as soon as this trick is understood by the public. (See 203.)

212. That the most active and the most skillful political manipulators live on wages and interest, so that as matters go from bad to worse, they will be forced to study the reason why the wages and interest funds are always shrinking and why it becomes steadily harder for those living on these to make ends meet. Once they get their economics on straight and see this problem in its true light, their very selfishness will cause them to side with us against the rent-takers and the victory will be quickly won. (90-97, 195-201)

213. That it is possible, by the aid of these scientific principles to get the correct answer to problems in economics as surely as one can in mathematics,—to get the correct an-

swer and to know that you know.

214. That these teachings herein set forth, and which are elaborated in NO TAXES and in The Stockton Forum are either true or not true, and are either consistent with the facts and with each other or not.

215. That the truth or falsity of these propositions is a matter that is not to be settled upon the word of any so-called authority; but is a matter that each man can determine for himself. (See 9-14.)

216. That NO TAXES and The Forum are the only newspapers on the continent that are devoted in every column of every issue to the exposition of the scientific principles by which the body politic is governed.

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