

world is less in danger of Syndicalism than Mexico, for few peoples are so intensely individualistic. A healthy reaction from Bourbonism does not mean Bolshevism by any means.

All that we hope to do is to release opportunity, to take away special privileges and restore equal rights. We want a great educational system, free grade schools, high schools and State universities, for we feel that education is the final answer to our problems. We want a social justice code that will drive the cruelty out of industry, assuring to workers every justice and proper division of rewards. We want to safeguard the weak, protect the helpless and build the health and well-being of a people upon the solid rock of equal justice.

The people of the United States will remember the fight made against their own child labor laws and their own workmen's compensation acts. As I remember it, these wise measures were also branded as anarchistic at the time. Just as your own Republic went forward regardless of standpatters, so will Mexico go forward."

## Mr. Creel's Platform

**A**NOTHER stumbling block in the way of progress is the divisive prejudices that now cut up our nationalism into classes and tribal fragments. Class consciousness in the United States is primarily and entirely a matter of money. The poor, caught in a trap of taxes, direct and indirect, are bound to be embittered by the sight of tremendous wealth, especially when it is inherited, not earned. This bitterness, expressing itself through all of the usual forms of discontent, rouses class consciousness in wealth, and there one has the battle, increasingly angry, unreasonable and unreconcilable,

May not the answer be found in giving up the income tax as a major source of revenue and putting largest emphasis on an inheritance tax, that will prevent the entailment of vast fortunes? The income tax, after all, is the penalization of industry, while the inheritance tax merely prevents the manufacture of a parasitical group.

But why is it not possible for a courageous progressivist movement to hit at the source? Why not put an end to the accumulation of that sort of wealth which is not the product of courage and energy and effort? Only comparatively few of the great fortunes have their base in trade, commerce, invention, or construction. The bulk of inherited wealth in America comes entirely from *land*—not land development, but speculation in land values; buying tracts at a low price and holding them unimproved until the expanding energies of people enforce a high price. This increase in value is not created by the owner, but by the community, and therefore belongs to the community. That is the Henry George theory long derided as the Single Tax—but nevertheless coming to have a deep and strengthening hold on the progressivist mind. GEORGE CREEL, in *Collier's Weekly*.

## Fundamental Economics

### FIRST PAPER

**P**OLITICAL Economy has been dubbed the dismal science, and so, for years, it has been. Subsidized instructors and endowed professors have so distorted a few simple, fundamental facts, that the human mind becomes hopelessly lost in the labyrinth of involved reasoning, or totally submerged under a deluge of empty, but formidable looking words.

However, when rightly understood, political economy is one of the most interesting, as well as one of the most important of the sciences. And it is a real science; a science that has to do with matters that absorb the larger part of the thoughts of all of us—the getting of a living. In few words, political economy is the science which treats of the production and the distribution of wealth. It includes within its domain nearly all the vexed questions that lie at the bottom of our politics and legislation; of the theories of society and government; even questions of philosophy and religion.

### POLITICAL ECONOMY ORGANIZED KNOWLEDGE

Political economy is rightly called a science, for it is organized knowledge, and knowledge that is based on the facts of nature. That the fundamental principles of this science have been ignored and neglected in the past is natural, for it has to do with the great questions that are bound up in the ceaseless struggle for wealth; it has to do with the theories of government and society; it has to do with tariffs and bond issues, rents and subsidies and public debts; it has to do with labor unions and socialism, and every manner of reform; it has to do with every panacea suggested as a sure cure for all our social ills. It is natural, therefore, and to be expected, that the facts upon which this science is based are seldom laid bare in their natural garb, for to do so would be to tumble to earth many an imposing structure of distorted meaning.

When the laws of any particular science are once understood, they generally throw a flood of light upon other facts that have, hitherto, been misunderstood or unintelligible. With a discovery of the law of gravitation came an understanding of the laws governing the whirling, tumbling heavens. With the enunciation of the laws of natural selection came an understanding of the living world and the abandonment of theological guesses. With a discovery of the fundamental laws of political economy will come an understanding of the social fact of why poverty dogs the feet of progress; of why hungry, starving people are always to be found in conjunction with an enervating, debauching superabundance; of why it is that in cities containing more wealth than all the wealth of the Indies, people welter in filthy slums like dogs in their kennels; of why it is that ragged men tramp the highways when opportunities for wealth producing work beckons from the open fields all around them. A proper understanding of these laws will not only solve this riddle of all the ages, but will also suggest political measures that will be necessary to