

FROM A RECENT ADDRESS BY MRS.
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Who is there, young or old, who does not desire wealth? And this desire is perfectly legitimate and proper; and in time will be realized. To produce the realization of the universal possession of wealth, a better understanding of the meaning of terms is necessary. Unfortunately, the term "Wealth" is so often confused with money, and money is so often confused with capital, even by those who consider themselves experts on the subject, that it is very hard to make people understand what it is that they really desire.

The belief that money is wealth is a mental snarl that can easily be unravelled by a little thought. Would a Robinson Crusoe care for money? Was not the smallest, most insignificant jackknife of more value to him than all the money of the world?

But there is another point of confusion. Wealth is not money; but neither is wealth land.

The first sentence of the Bible says, God made the heavens and the earth. To have the earth, we needed the heavens. Therefore the heavens came first and the earth came next. This earth is the Land which belonged to no one then. It was not Wealth then, it cannot have become Wealth *since*. And that brings me to part of the first sentence of the scientific statement of Single Tax philosophy: "Wealth made by Labor on Land helped by Capital." In this phrase it will be found that Wealth is distinguished from Labor, from Land and from Capital.

Capital is neither money nor Land. A sewing machine if used for business purposes is Capital. So is a mere thread, needle and thimble; also pins; anything used for business purposes however, infinitesimal, however vast, is Capital. While the sewing machine, the simple thread, needle and thimble used privately and domestically, are wealth in general, as soon as they are drafted into the business world, they become Capital. The great factories containing wonderfully intricate machinery, that occupy many blocks or even

spread over a whole town, are capital. Being used in a business way, they are of the same nature as the needle, thread and thimble of the seamstress or needlewoman, who works for a living. The great factories, and the simple needle, are the tools of the laborer, to make more Wealth. But, as has been said before, Land cannot be classified as a tool; land is the original factor in production on our earthly plane; the source from which wealth is extracted, and, speaking in a Single Tax way, "Land" includes therein water, air, forests, and all vegetable and animal growths, that exist without the assistance of man.

Wealth made by Labor on Land helped by Capital is *divided into three parts*.

And now, we will consider the second part which touches upon the *distribution* of Wealth.

There is no difficulty in the *making* of Wealth. Needing land for that purpose, we have great quantities of it; needing labor for it, the population is ever increasing; needing Capital for it, the Labor applied to the Land can make unlimited quantities.

The whole problem lies in the *distribution*; that is, dividing the Wealth into its three legitimate parts. The difficulty rests in determining what part shall go to labor as one of the makers; what part the land gets as the other maker; and what shall go to capital as the third factor and helper.

Again we come to difficulties and snarls and confusions, brought about by the confounding and mixing of terms. The word "rent" which should only be applied to that part of wealth which goes to land as its share of the wealth it helps to create, is most unfortunately also used to designate the *interest* on the improvements situated on the land. The Landlord says he receives the rent of his house, meaning thereby that he receives the Rent from his land, and the Interest from his Capital (which is the house).

Rent is not the payment for the use of a house. While it is true that the Landlord receives rent, only a part of what he gets is the rent; for only a part of him is a Landlord, inasmuch as he owns a lot; the other part of him is a Capitalist, in that he owns a house, which house, being capital, gets

Interest. And let it not here be forgotten that Wealth is only that which man makes. That which was here before he was created is Land; the fixed universe, which cannot be added to or subtracted from by man's labor.

In a proper, honest, correct division of the Wealth that is created on the Land by Labor and helped by Capital, Land should receive only a certain well defined part of that wealth. And only that which the Land receives should be called Rent.

In a true distribution of the Wealth, Capital too, must get its proper share, so as to encourage its making and use; for the more capital used by labor, the easier is the labor, and the more wealth can be created. Capital is a thing that should be encouraged to the utmost, and the best way to encourage it, is to pay it high Interest. You will have noticed (may be) that I did not use the word "profit." Profit is another abomination and horror, a nondescript conglomeration of meanings grafted together that should legitimately be kept apart.

Now we have come to the Statement of the Single Tax thus far.

Wealth made by Labor on Land helped by Capital is divided into three parts: One part goes to Land as Rent; the second part goes to Capital as Interest; the third part Labor keeps as Wages.

While some altruistic people repudiate government as unnecessary, the Single Taxer recognizes that a community needs an organization to take care of interests in general, such as belong to no individual especially, but in which each individual is vitally interested. Hence, the Government.

Now the Government requires support.

If Wages are taken to meet the expense, the laborer perishes, or lives on charity.

If Interest is taken to support the government, Capital perishes, and also the Capitalist as such, for he swells the ranks of the laborers.

Our false taxing system discourages the capitalist to such an extent that all the vast multitudes of laborers who ought to be the capitalists of the world, are reduced to the barest of necessities.

All taxes should be abolished; every

object, every commodity, every article of manufacture or production should be left free and untouched. Capital should not be taxed, and Labor should not be taxed; and the support of the Government should be derived from Rent; and all Rents should be dedicated to public use.

The Single Taxers—a great many of them—dislike the word "Single Tax." For they claim that the use of rent for public expenses is not a tax.

I do not share their dislike, though I agree with their argument. For though taking the rent for public use is, in essence, not a tax, the method of collecting its revenue will be the same as is now employed in taking our present revenue. The user of the Land will be taxed for the Rent which will be utilized for the general good of the community.

SOME LANDLORD ANARCHISTS.

The landlords anti-tax agitation grows more clamorous and even seditious in tone. If the language of some members of the Land Union is a guide resistance to the law is really at the back of their minds. Thus Lord Mount Edgcombe suggests that he would rather go to prison than be "worried to death" by "impossible" returns; H. N. D. in the *Daily Telegraph* suggests a combination to refuse returns, and a gentleman with the glorious name of Legassicke-Crespin calls on the property owners of the country to repeat the "vigourous action of the British barons" who won the Magna Charta. * * * Their real complaint is not the complexity of the forms so much as their design of getting at true land values.—*The Nation*, London, Eng.

An organization calling itself the Ohio Tax League, has been organized in Cleveland, and Mr. William O. Matthews is president. Commenting upon its general programme, Mr. Daniel Kiefer writes to a number of Ohio papers: "If Mr. Matthews and his Ohio League thinks that the state is entitled to one per cent. of the proceeds of all business, he ought to explain just how it comes to be so entitled, and how it happens that its share is neither more nor less than that amount."