

No doubt there are in all of them some independent souls, who are exceptional men and who recognize truth and publicly endorse it. Wherever they are they are worthy of honor.

To whom then does political expediency direct us to turn? Plainly, to the common people. To the great mass of mankind who are without social distinction or financial power. To those who are dependent on their work for a living and who give work for their living.

We must come to them with a plain and clear statement of our principles, show them how unjust it is that men should own the earth to the exclusion of their fellow men. How this private ownership of land enslaves men and is but a continuation, under a different form, of the slavery of the past; how the common ownership of ground rent will give us all an equal interest in the profit of the earth and make every man a freeman; how it will raise wages and encourage small businesses; how it will distribute population away from congested centres and make business follow the population instead of making population follow business; how it will establish our country in justice and remove the jealousy and hatred of people against their neighbors; and how it will bring peace on earth.

We have a wonderful story to tell which is needed now by a distracted world.

Great reforms come from below and are not handed down from above. Too often those who have climbed to influence and power are the last persons from whom any recognition of our principle can be expected. Our movement does not depend on the arrival of a great leader. The leader will arrive when the people are ready to support him. Until then he could not be successfully great. Do not wait for a great leader. Prepare the way for him by your faithfulness and loyalty now.

All Commonwealth Landers should be active politically in the Commonwealth Land Party. The only argument against it is that excuse of laziness, "what's the use."

The party is demonstrating yearly that it is very useful.

We who are familiarizing the people with the idea of voting for the common ownership of land rent, are bringing it more forcibly to their attention this year by the change of name. By voting for the candidates of this party they are, to the best of their ability, demanding their rights instead of frittering away their votes to gratify their prejudices or to indulge their spite.

There may be excuse for others, who do not know how economic problems can be solved, to become excited over the merits of rival Republicans or Democrats, or of the "What is it," party that flourishes in the Northwest, but for those who have a true understanding of the land question other issues seem so unimportant that they become ridiculous.

We do not yet know with what new toy the politicians will amuse us this fall but one suitable to create a condition of intense public excitement will undoubtedly appear.

Attempts to decide our political attachment by our ability to foretell the future should be restricted to mediums and fortune tellers and their credulous dupes. The rest of us will have to depend for political guidance on our conception of what is right.

Who knows, if we stand firm, that the people will not rally round the standard when the hour of their decision comes?

Come with us, all those of you who believe in these principles, and wish to help the people to understand and accept them.

—WILLIAM J. WALLACE
Presidential Candidate
Commonwealth Land Party.

Freedom the Golden Rule

HUMANITY is a social organism having certain well defined functions which must be performed, as a whole, so that each social or individual unit can get all he produces as well as participate in those values that result from his presence and efforts combined with the presence and efforts of thousands and millions of other people who live on the earth.

All persons are interested, primarily, in being well fed, well clothed and well housed, hence, they are naturally interested in the production and distribution of the products of their labor. First, to freely produce they must have free access to land; second, their products must have absolute free entry to any market of the world, so that free markets will be the complement of free land.

Land values are capitalized ground rents. By taxing land values you acquire a portion of the ground rent for public revenue. By gradually increasing the tax on land values you would eventually absorb all of the ground rent. By taxing land values; i. e. capitalized ground rents, heavily, you would destroy the profit of speculative land monopoly, which would tend to force land into actual use and occupation or compel its abandonment by the speculator.

By so doing you would loosen the grip of land monopoly, putting the industrial toiler where he would have free access to the earth.

By so doing you would place him where his chances for self-employment were unlimited, thus making the worker competent to be a free agent in contract.

To be a free contracting agent, the industrial worker must possess abundant chances for self-employment so he can meet the employer contracting agent on equal terms. The employer being forced to meet employee on equal terms, would be compelled to bid against every other buyer of labor, which would result in giving the highest wage to the toiler.

As self-employment is the prime factor in industrial freedom and economic independence, then the opportunity to be his own employer must be so abundant that the

worker can freely choose his occupation at a wage which must be of sufficient amount to induce him to accept it in preference to working for himself. A state of industrial freedom would place all men where they could care for themselves, thus escaping the odium of charity. A tax upon land values would force those who privately own our natural resources to compensate society for its giving such powers into the hands of the few, hence, eventually place all of the burden of government upon those values that are by their very nature a social product.

The prime factor of social progress is the betterment of mankind, hence, every effort to bring humanity into a state of industrial freedom conforming to true economic ideals, involves the right of each citizen to not only enjoy a state of pure industrial independence but where fundamentally the natural law of social progress places each individual where he has land accessible to himself on terms common to all men.

Having free access to land, while it is the first fundamental step in social progress, would not cure our social ills nor bring us into a state of pure freedom. The individual who has free access to land, must, to make his emancipation complete, have as absolute right to send the products of his labor and be as accessible to world wide markets as land is free and accessible to him. The absolute freedom of world wide markets is a necessary complement to land free and accessible to all men on the same common terms. Free land without the complement of absolute free trade with world wide markets would place in the hands of exploiters an undue portion of the product of the toiler, thereby lessening the benefits resulting from free access to the land.

Each individual by having free access to the earth as well as absolute freedom of world wide markets, would enjoy the fruits of all he himself produces. Such a state is one of pure industrial freedom, making it possible to construct a stable society grounded on a natural law of universal brotherhood made up of co-equal and co-related social or individual units.

No man can be exactly just to his fellowman unless he accords to him co-ordinate and co-equal rights to enjoy free access to the earth as well as absolute freedom of world wide markets.

Under real industrial freedom the progress of individuals will be co-equal with that of society, thus giving impulse to every exalted sentiment, opening the way for the most enlightened progress of the human race. In such a state of industrial freedom or economic independence idleness would be unknown, therefore making for true economic co-operation that is so essential to social happiness.

A state of pure industrial freedom would be the fundamental ground work of the golden rule on which could be built social stability, opening the way for lofty spiritual ideals and planting in the hearts of all men a true conception of what is truly righteous and what is truly just as between man and man.

PERRY D. BLAINE

Mr. Wallace to Mr. Mahoney

THE following letter addressed to Mr. Wm. V. Mahoney by W. J. Wallace, candidate for President of the Commonwealth Land Party is self explanatory. It takes a stand with which those who sense the fundamental nature of our problem will agree:

"Referring to your recent letter in which you expressed a desire to appear before the Single Tax Convention in order to present your views as to the advantages of unity among all progressives; we have taken this matter up in the meeting of the Executive Committee and feel it will be necessary to advise you that on account of the peculiar position we hold in relation to the great truth which this Party is organized to push we would not feel justified in permitting you to appear before the conference and address it on that subject. While we realize the benefits of unity, it must be a unity with those of similar purposes to ourselves, not merely an aggregation of various elements animated by diverse and conflicting purposes such as we believe the National Progressive movement would be.

"We have had this condition well illustrated in the meeting of the Committee of Forty-Eight in Chicago in the year 1920, at which time all of those who were dissatisfied with present conditions met together in the effort to see whether they could find some common ground upon which they could unite and to which they could give the weight of their united influence. As the convention progressed it became more and more evident that there was no common ground outside of the socialistic suggestions involving paternalistic government and regulation and control by the government of private industries, and the tendency of this thought is so strongly toward a coalition with the absolutely communistic thought of others that the natural and inevitable consequences followed. The Committee of Forty-Eight went over bodily to the communistic farmer labor party.

"None of these parties have given any thought or consideration to our belief that the earth is the birthright of all mankind and that the rent of land belongs to the people, and we see no evidence in the present situation of any movement in that direction. This concludes the possibility for the present of us joining any such movement. The mere acceptance of our plank which, in view of the general disposition of political elements to accept the plank of any section that might add votes to the aggregation, would not be sufficient to justify us in the belief that it was the intention of such an organization to make the common ownership of land a vital part of the movement.

"If at any time in the future those who now go under the name of Progressives are willing to adopt these views, there should be every reason to believe that our work would then be accomplished and that the duty of laying the Single Tax before the people of the United States and of securing sufficient acceptance of the principle to force it into active political life would be divided among all the elements who were convinced of the truth of this proposition, and the responsibility would not rest exclusively upon us. Until that time arrives we must of necessity act alone. Our hope is that the eyes of the American people will become open to the importance of this issue and that we will soon have the pleasure of welcoming you and other progressives into this great movement."