

## ARTICLE XI.

### CONCLUSION AND COMMENT.

**M**AN cannot see truth from the light that surrounds him; it can be seen only by the light that is within him. For that reason this work may be viewed from different angles. However, this is not written to disturb the peace of anyone, but that higher ideals may be ushered into the game of life by civil democratic means.

Whosoever drags the red herring of hypocrisy across the path of democracy, is hiding the equitable science of political ethics from the public, by controlling the great places of learning, party organizations, the editorial writers of the press, or any other avenue of intelligence, by that act automatically opens the door to revolution and is not truly American. The right of the ballot, of free speech and assembly, is the guiding star of the world, and was incubated by the fathers of American democracy. What is he who would pull down the curtain of darkness to hide this ideal start of promise and hope from the daughters and sons of America, the only means of correcting grievances by civil means?

I find some who are ready and willing to place the blame of wrong doing upon human

nature. That is a false assumption and puts the blame on the God of Creation; it is only the bray of an ass, who speaks with man's voice, as an excuse for and to justify his own wrong doing; it is he, himself, who has that selfish nature. There are only a few privileged ones who are in control, through this kind of deception, which keeps the science of true politics hidden from the public.

There is nothing in all creation that is so perfect as human nature. The quality value and will of man, in the proper natural environment, are far more perfect than his physical body and form of flesh.

Self preservation being the first law of natural life, man is forced to act unnaturally, on account of false environment, created by inequitable taxation. The few who dominate and falsely control legislation are to blame for this. This places man in the position of self-defense, and does not allow him to act according to his nature. He is the victim.

When the nation is administered by natural law and equity, then environment and conditions will become favorable and possible for man to act according to natural ethics, and will perfect the quality and value of his will. Then a living soul may enter into the temple of life, body and flesh.

Faith, hope and prayers, without action, are not enough to bring national equity about. We

are shown in holy writ that God will not do for us what we can do for ourselves. This call was made 2,000 years ago, when the Nazarene mounted the stage of action. Free speech was then objectionable, as it is yet, somewhat, when it interferes with privilege. Had he remained neutral on equity he would never have been crucified. He made it clear many times that the mystery of salvation is a national affair, duty and function, which makes Christianity properly a political science, equitable, applicable and constructive, but which controlling hypocrisy has managed to keep hidden. However, I do not wish this to be understood to be a religious affair; that is a different thing, altogether. Religion is a theory and faith, emotion without understanding; while Christianity is the political principle of national equity and salvation, upon which the individual and nation must depend and act, in order to be saved.

When this mystery can be hidden, now, when all are able to read and have books and papers, how much easier it must have been to hide the truth, in the time of Jesus, when few could read, and there were no printing presses nor newspapers. Pilate asked Jesus, "What is the truth?" But, if Jesus answered the question, the reply has been omitted from the Scriptures. Was Jesus a coward, or was the answer left out by the translators? The educators of today are unwilling to enlighten the public, and they were

not any better then, than now. Does anyone suppose that King James, or any translators, wanted justice and equity? Equity, alone, is the key that can unlock the most sacred, the highest and holiest of mysteries, from the beginning to our time. For Jesus not to have answered would have left the whole earth a battlefield and cemetery for 2,000 years. I cannot believe that the question was left unanswered; but there is plenty of evidence all through the Scriptures to show what was needful.

Col. 1, vs. 26-27. "Even the mystery which hath been hid from ages and for generations, but now made manifest to the saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope and glory."

Romans, 16, vs. 25-26, shows that salvation is a national affair, which is also shown in hundreds of other places in the Scriptures, too numerous to bring in.

"Jesus" was the name of a man who was the son of God, was he not? "Christ" is the principle of salvation, which alone can save the nation, and on which individuals must depend. Is this not true? Then what is the principle that will save both? It is justice—equity—is it not? Then how can we have justice? Isn't it the first duty of the nation to install equitable taxation? Is not equity the Golden Rule?

Jesus said that on this hangs the law, did he not? Is the Golden Rule to apply only to individual life, and to be left out of national life, when the state, only, can create the environment upon which the individual must depend for just and equitable actions and results of full reward for services rendered? That is salvation, is it not? How can the individual save himself, when he does not receive a full reward for services? Was not the state created by the people, for the purpose of protecting individual rights—of maintaining the sacredness of private property, in accordance with natural equity, and for the purpose of making, owning and operating the natural public utilities? Then does not doing this make Christianity an equitable, national and political duty? Would not this keep the peace and give everlasting life to the nation? Was not Jesus a politician, called by the God of Nature, as King of Kings?

Was it not commanded by the Creator of the rulers, kings, judges, priests, scribes, prophets, preachers and teachers, to feed His sheep—not bread, but knowledge, equity, which is christianity, the true democracy, to teach the individual so the nations could be created upon principles of natural equity, and to be serious and to take this matter to heart, not to shear and fleece the sheep? And for failing in this what would be the penalty? When they failed, then Jesus made the call to create a state of

equity, as salvation and everlasting life to the state and nation.

We say that Jesus died for sinners, that the world might be saved. Did not every soul that was sacrificed in our Civil War or that was sacrificed in France or Belgium die for our sins? We say that he was born immaculate, which means spotless, but with principle of salvation; is it not? "That which is conceived in her is of the Holy Ghost," means born whole and with full life, all the parts thereof; and therefore he would not live a hypocrite, conceived by natural law, the same as all are. Jesus, the man, died on the cross, but Christ, the Principle, never died. That is what the wizards have managed to keep hidden from the sheep—the equitable, constructive principle of just national government, here on this earth, where all men would be equal heirs to the use of the land; that makes His work and efforts political. He that hath this knowledge, and who wills, loves, and works and sacrifices for that law, is born again in the image of his Creator, and is Christ in flesh, now; is it not?

"Seek ye first his kingdom and his righteousness, and all these things shall be added unto you." Matt. 6-33. Is not this national political ethics?

Hear what Jesus said about land rent, which is the natural tax, and which has become the head of the cornerstone which the builders re-

jected in the administering of organized governments. Does not this show clearly that the gospel and salvation are national political ethics, though the call is made to the individual, democratically?

Jesus said: "And the season he sent a servant, to the husbandman" who is the landlord, "to collect the land rent as taxes, that they should give him of the fruit of the vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant; and they beat him, also, and entreated him shamefully, and sent him away empty. And again he sent the third; and they wounded him, also, and cast him out. Then said the lord of the vineyard, 'What shall I do? I will send my beloved son, it may be they will receive him, when they see him.' But when the husbandmen saw him they reasoned among themselves, saying, 'This is the heir, come, let us kill him, that the inheritance may be ours.' So they cast him out of the vineyard, and killed him. What, therefore, shall the lord of the vineyard do unto them? He shall come and destroy the husbandmen, and shall give the vineyard to others. And when they heard it, they said, 'God forbid.'

And he beheld them, and said, 'What is this that is written, the stone which the builders rejected, the same is become the head of the corner?'

Whosoever shall fall upon that stone, shall be broken; but on whomsoever it shall fall, it will grind him to powder." Luke 20: 10 to 18.

"The land shall not be sold forever, for the land is mine, saith the Lord. The profit of the earth is for all."

The land is the storehouse and source of the crude material, from which all of the natural needs of man are supplied. The God of Nature gave the land to all mankind, free, but undivided. In the division lies hidden the greatest of all mystery ignoring of this equitable principle was what brought on the World's War.

In order that we may live and have holy lives,—wholly means all of the parts thereof—all must have access to this source of supply on equitable terms. Is this not Christ in us, in flesh, on earth? When this is fulfilled, then will aggrandizement cease, both of man and nations, as then temptation will have been removed, which is the fundamental principle for peace, prosperity and happiness. Is not this Christianity, itself? Can we have it without? To do this, indeed, is the only answer.

"Moreover, the profit of the earth is for all." Ecc. 5:9.

"Now, therefore, if ye will obey my voice, indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and you shall be unto

me a kingdom of priests, and an holy nation." Exodus 19:5-6. Is this not political?

While man is in the physical state and sphere, and must depend upon physiological conditions to exist, they must be made possible by physiological national political equity. If that were done, then would we be living right. How, then, could we die wrong? Christ is the message, Jesus the messenger. To whom?

Do religionists evade, or have they no natural ethical program to offer in support of their claim or duty of salvation in this world? Have they no program to offer which is metaphysically able, equitable, constructive and applicable to man's natural needs and welfare in this life? It was this for which the Saviour stood. Did he not make it clear from beginning to end, when he said, "Thy kingdom come, Thy will be done in earth?" That should be here and now. Did he not make it clear that faith and prayer without work and action are not enough for salvation—either of man or nation?

What is he who bends his knees, with closed eyes and bowed head, in reverence and in supplication to his Creator, and at the same time sanctions the taking of land rent by private persons for private use, which seems no more than the lipping of blank wishes to the wind, in mockery! Then to misname prayers! Is not prayer, proper, the doing of that will of equity

in administering national affairs and in teaching this truth from the pulpit?

“Seek ye first the kingdom of righteousness.” Matt. 6:33. Why is this land filled with crime and vice, in business and legislation of schemes, traps, nets and jokers? Can crime cease from the bottom when those at the top rob those beneath?

Is it humiliating ourselves to bring the Golden Rule of Christianity into legislation? Is it fitted only for camp meetings and fine edifying buildings, of custom, fashion, babble and pretense? Does privilege control the pulpit? Shall we ever be learning and never able to come to the knowledge of the truth? Shall this be turned into ridicule and joke by cats that lap the baby's cream?

Can history repeat itself, again, and have civilization live, after having increased the power of production, which increase science brought without also bringing into full play the truth of equity, so that an equitable division of this increased wealth may also take place?

“And ye shall know the truth, and the truth shall make you free.” John 8:32.

If we continue to administer public affairs as we now do, by man-made prescript rule of scheme and caprice, then there will be another baptism of blood, probably more terrible than we have yet experienced. We need not look in

the Scriptures to see that. Anyone with fairness and reason can see this.

It is absolutely impossible to install science into production—thus increasing the output about 300 times greater than it was 100 years ago—and live and have peace and prosperity. Science has changed the old into a new world. This is what is making the pressing demand for the birth of a new day.

If we bring into use the two highly developed sciences, machinery and chemistry, which increase wealth so enormously, we must also bring into use the science of equitable taxation, in order that this increased wealth may be divided equitable and consumed at about the same ratio as the pace of production. Otherwise we shall wipe civilization from the face of the earth, as our taxation methods are now in contravention of the natural law and divine order. Disobedience of that is what brought the World War, which cost 15,000,000 or 20,000,000 lives, besides about \$300,000,000,000.00 in wealth, and which is mostly, yet, a mortgage on the back of industry, and is a never-ceasing world-consuming fire.

Jesus asked, "What will you do when the end comes?" "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isa. 60-12. He that hath an ear let him hear what the Spirit or reason saith unto the churches. To him that

is willing will I give to understand the hidden equity, and I will give him a white stone, and in the stone a new name written, which no man knoweth except he that receiveth it. This is to bring it into modern and better language than that at the time it was written.

For the church to fail of teaching national equity, is to bring the judgment upon our heads.

There was religion before the advent of Jesus. There has always been religion. Probably there always will be, but religion has not met economic need. Poverty exists, inequity and injustice exist and the long suffering and weary world is still looking for the dawn of the better day.

Rightly understood, the teachings of Jesus lead on, not only spiritual kinship with God but also to economic kinship between man and man. "Love your neighbor as yourself," he said. "Bear ye one another's burdens," he commanded. And these supreme injunctions are nothing more and can be nothing more than an appeal to the reversal heart and brain of mankind to do justice, to love equity, and thus fulfill the supreme love of righteousness.

There is no doubt but that Christianity is the principle of national political ethics; those who understand well know that. But it is not in making rules and punishing crime from beneath, but in laying natural fundamentals, which

is not being done. That is why many look upon theology or religion as emotion, fanaticism, infidelity and agnosticism, or superstition and idolatry; that is why many turn infidels or agnostics. I hear of atheists, but have never met one, and I think that there are none. There have been and still are thousands of religions, but there can be but one Christianity, and it must be justice and equity, not of lip-service, but of action.

Faith without understanding, and to admit that Jesus was the son of God by lip only, to be baptized and to lip wishes and misname prayer, are all only matters upon which equitable constructive legislation can not act. This may be religion and pagan—but it requires natural ethics, equity and justice to have christianity.

Why is it that instructors are not teaching an exact science of political ethics in our great universities, colleges and other places of learning—one that is equitable, constructive and applicable?

They do teach economics, sociology and business evolution with its diversity of interests, together with history, and give the impression that it is practical politics. But what they teach has no more relation to the science of politics than bricks have to overshoes. Their so-called science is only quackery, that hides the truth and confuses the student of the real science of politics. Science deals with the natural law and

its relation to man and matter; it is altogether different from prescript of man. The principles that are equitable, exact, constructive and applicable are completely left out of the text-books.

The great universities and other places of learning do not teach or show that politics is an exact science; nor do they show the difference between land rent and interest on capital, which is very important and must be seen to understand politics; nor do they show that land rent is usury when taken by private parties for private use; nor do they show that land rent is by nature the equitable tax and rightfully belongs to the state; nor do they show the difference in effect between the indirect, inequitable consumptive tax, which is destructive in its nature, and the direct tax, which is constructive in its nature; nor do they make clear the distinctive difference between what is, by nature, wealth, and what is properly capital; (See definition) nor do they make clear the importance and difference between what constitutes a natural public utility and those that are by nature private, and having a bad effect upon the public, when operated out of their natural lines. When a natural public utility is made private it can never be operated with fairness for the public good, because the natural law of competition cannot be applied to a public utility. As a consequence, artificial regulation must be resorted to, that never can meet the require-

ments,—but which unites all kinds of franchises and special privileged monopolies into powerful dominating organizations that completely control national, state and municipal governments, and destroy the rule of the people, even though government has the form and every appearance of the bird of democracy; but it has its wings clipped.

By these methods both students and people are kept in darkness by hiding the science of natural and equitable politics, and by teaching, instead, what is called economics, sociology and evolution with its diversity of interests.

The abstract foundation of science is the natural law, itself, cause, not effect. Social conditions will correct themselves as fast as natural law is brought into play. Crime and war, conflict and clash, are the results of man's false prescript rules and the natural law, in the name of practical politics.

Let us hope for fairness from those who have received the blessing of education, handed down from above—never made by the hand of man. No man can even wink his eye independently, and of himself, without the power of nature's presence.

When the people are kept in the dark, and are not educated in the true science of political ethics; when this is hidden from them by every conceivable unfair means, then the raising of the public moneys becomes by far more important to

the welfare of the public, during such crisis as the present one, than the form of government, itself, though that be ideal; whether it be labeled democracy, republic, kingdom or monarchy. As a matter of fact all of them are raising the public moneys by about the same methods, from consumptive sources and each have the same trouble regardless of forms. This is because the people do not understand the law of equity and the science of taxation, which would qualify them to make wise use of the ballot and democracy. Without that understanding they lose control of nominations, and of platform bridling editorials are deprived of free debate and free press. Things which have a physical form are easily seen, but law is spiritual power, invisible to the eyes of the flesh, and can only be comprehended through education.

To put the whole question into a nut-shell, or one sentence: The people do not know what to do nor what must be done first and second.

Because our educational system has fallen down, colleges, press and pulpit are dominated by autocracy. It is only a waste of time to read magazines and editorials on this line. In even the great dailies there is nothing suggested nor defended that is applicable, equitable and constructive principles.

Not long ago I attended a banquet. Seated at the table after the supper was a gentleman of considerable prominence; he was important

and somewhat of an intellectual giant. He made the assertion that you cannot talk nor reason with the I. W. W.s, Socialists and Non-Partisan Leaguers. I replied: "I think I understand why that is true." About the same time someone broke into the conversation. The gentleman to whom I was speaking gracefully tapped off his cigar ashes, and said to the party who had broken in: "Pardon me, I want to hear this gentleman's reason. No one has ever given me a satisfactory reason, yet."

I proceeded: "Political ethics is simple, easy to understand, exact, applicable, equitable and constructive. The I. W. W.s well know that they are dealt with unfairly, and are being robbed; but they do not see clearly how it is done; they have an honest grievance and they know it. That makes them persistent.

You cannot meet their arguments until you are ready and willing to offer them something better than what they propose. And before you can do that you will have to expose and expound the power and mystery of equitable taxation and government ownership and operation of all natural public utilities. You fear getting them wise to that and are unwilling to play fair and expose the science of equity.

Because of our hiding this from them they are trying to educate themselves and to find the path that will lead them out of the wilderness to justice and liberty. They are left at

the mercy of those who are confused, students of Carl Marx and other writers who have well written wrong text-books, thus the I. W. W.s are misguided. And instead of meeting them as men and brothers we try to out-wit them by phraseology and legerdemain bunk. Who is to blame for this?"

To this the man whom I addressed did not reply, but turned the subject to something else.

We hear the cry from the well educated that what we need is more education. Are not the highest, best educated and most learned already leading the people from one pit-fall into another? Are not harmful dealings, of every description ever known, in halls of legislation and in all other avenues of life, brought about by those who are the very highest and best educated and learned?

Those who have little or no education are only as putty in the hands of the educated and learned, who are willing to turn their power and blessing received from the God of Nature to fraud—to the deception of their fellow citizens. Then they blame the uneducated man if he is not good! And there are those who are educated in what is right and good who are trying to lead the vanguard into the gates of justice and equity. Heaven and earth are turned to double cross and hinder those that are trying to lead correctly, by the well educated, but the time is

short, and the trap is set, for others will, this time, catch the trappers.

I do not wish to blame anyone for accumulating all the wealth he can, even though conditions be wrong and unfair; but I do blame all who are unwilling to change the conditions to right and fairness.

Now that the discovery of the three great sciences has completely transformed the old world into a new one, for the birth of a new day, bringing into use the first of these sciences and refusing to bring into use the third one is our stumbling block, which has brought the issue to a point for the last time and chance for correction.

Which shall it be, justice and equity, which bring prosperity, happiness and everlasting life, or shall it be inequality, which brings war, strife and bloodshed, disaster and death of civilization?

It required 6,000 years of experiment to bring man to this issue and decision, between two alternatives; whether he should be governed by artificial, man-made rules, and thus destroy himself, or by natural law, which brings life, peace and harmony. The reason that this is true is as follows:

All natural laws that ever have been and will be discovered have and are equally endowed with two factors; one is power, and the other is force.

When properly employed, power is equitable and constructive, in all lines of man's endeavors, no difference what or where they are, sometimes beyond comprehension and measure. When improperly employed power becomes force, inequitable and destructive, in all lines of man's endeavors, no difference what or where they are. Force is power misapplied.

Nature has made her last call. In what direction shall this great and wonderful cannon be trained? From the beginning it was trained wrong.

Can any sane person believe that Our Heavenly Father created the land for the few to own and rent out to the many? He tells us that in the last days the merchants of the earth will wax rich and make merchandise of men. Is not the landlord the merchant of the earth? This is not the small farmer who works his own land; he is not doing the harm; it is the really large owners of estates and the speculators. Every effort will be made to tide this over by piece-meal and patch, jail and slaughter, but that will bring the end all the more abruptly.

The sheep pay the shepherd a good salary to mislead them, as they will not study and read, think and reason things out for themselves. Then suppose the sheep would select a shepherd who has proper constructive ideas, and a remedy. The newspapers would set up such a howl and clamor that the sheep, themselves, would more

than likely mistrust, and think him unworthy, and dispose of him because of that. Get wise; it will pay.

About 25 years ago the Supreme Court of Missouri rendered a decision that made the farmers of the state wrathful and furious. That was enough for a wise lawyer to get into office. All he had to do was to denounce the Supreme Court, and threaten to throw it into the Missouri River, if the members came near. Then he was elected to the senate, where he has been ever since; but he did not have any constructive idea to offer—one that would better the condition of the farmers one whit. Scolding and loud talk and threats and criticism and denouncing are no argument. All that is devoid of remedy; but the farmers were angry. Principles of equity are the only things that count and are of value. The world is full of critics, magnetic, affable and of fine address, who are endowed with oratory, phraseology and English, who can hold an audience spellbound for hours, by their wonderful power, and never propose or suggest one single Idea that can be acted on, that is applicable, equitable or constructive. That is legerdemain, magic and witchcraft.

Admitting that Jesus was the Son of God, are faith, baptism and prayer all there is to do to have religion? Will it not require national equity to have Christianity and salvation?

Science and religion will not mix; but science and Christianity will, because they are one and the same thing, under different names—natural principles, homogeneous. Nineteen hundred years of rabbit-footing and the little white schoolhouse have delivered “Christ”—the mysterious message of equity—to the vision of man, by the prophet of San Francisco.

“Unto us a child is born, unto us a son is given; and the government shall be upon his shoulders; and his name shall be called Wonderful, Counselor, the mighty God, the everlasting Father, the Prince of Peace.”—Isaiah. Is this not National political equity.

Can man be natural and good, when we legalize grand larceny from the top, before it is possible for illegal petty larceny to cease from the bottom?

To all party organizations that seek justice, equity and peace on earth—which is but fair play in the game of life, and can be made possible by the nation—there are only two planks in the platform and issue, as there are only two fundamental principles to natural government, because of their being the first and second abstract foundations, upon which all other principles must depend to properly function; if more be brought in they will only confound and be hurtful. Until we bring natural homogeneous ethical order into government action, there can

be no lasting peace, prosperity and happiness. Do what we will, all else will fail.

The two planks are as follows: First, to raise all government, national, state, county, and municipal taxes—all public moneys, for all public purposes—by taxation of land values, only, exclusive of all property, whatsoever, by lapping it in for a period of ten years.

Second: Government ownership and operation of all natural public utilities, the same to be paid for by the above method of taxation. For the reason that these two planks are sufficient, they will equalize opportunity to the use of the land, free exchange, bring into play the equitable division of wealth, to each just in accordance with services rendered, and by the same constructive sweep bring to a close at once, all unearned incomes. Thus the two nostrums upon which special privilege rests its feet will be swept away. This is the only thing that will bring unearned incomes to a close. Those who pay this tax will still retain an undivided interest in what they pay. Taxation of land values, only, will spontaneously disarm the nations of the world and make military government a thing of the past. A crown of glory awaits the vanguard.

The old, artificial, man-made world has reached the end, as may be seen by a study of the World War—the result of the conflict and clash between artificial man-made rule and whim, misnamed law, and the natural law, handed down

from above by the God of Nature; it is the beckoning hand, and nature's last call for just and equitable taxation, which is the one and only possible hope of salvation for both man and civilization. From this there is no escape, no matter what else we do, or by whom may be done, though ever so great and powerful. All else must fail. The doom is on and the seal is set for the last time and chance.

#### PLATF O R M :

Any political party that is earnestly seeking reconstructive principles—principles of true justice and equity—needs only two planks in its platform, as there are only two abstract fundamental principles to equitable government, after national, state, county and municipal governments have been established.

The first that follows is the raising of the public moneys by just and equitable methods, which can be done by the taxation of land values, alone, exclusive of all personal property, tariffs, licenses, income taxes, and inheritance taxes.

The second is government ownership and operation of all natural public utilities, which are the industries to which the natural law of constructive type of competition cannot apply. These are the industries that rest on franchises, and in which all are not free to engage; and which government may acquire and pay for by the above means of taxation.

The new tax method may be brought into play by letting it lap and splice in in a period of ten years, by increasing the taxes on land values 10% and at the same time decreasing 10% on personal property, tariffs, licenses, incomes, business and inheritance taxes, correspondingly, for a period of ten years, consecutively. Then justice will prevail with equity, forever, and war and force will be history of the past.

Now, let hypocrisy laugh!

These two planks cover all the essentials, so that all remaining functionary principles will automatically fall into the proper order, like cogs in a machine. To bring in other, or more complicated principles into the platform would be to clog the machine, or to pave the way for perplexity and confusion and hinder progress. Close with these two, as they are all the fundamentals there are to equitable government after the state has been organized.

#### LAST WORD.

I had hoped to get out this work from the premises of nature, alone, but when we come to analyze and arrive at the cause, proper, for true abstractive fundamental ethical foundations, we are brought face to face with the creative God of Nature, which is, of itself, one and the same power and cosmos of the great whole. Therefore I am compelled to bring both together, which may make this work a target for idolators and

scorners. But they should have been brought in long before this.

This work is not written for emulation, nor for the reward it might bring in a financial way, though it has been done at quite an expense and sacrifice. However, circumstances and age will not allow me to look after this free, which is a disappointment to me.

Several years ago I made up my mind that something like this should be gotten out. I saw the need, and hoped that someone would do this. I waited some time, until my patience was exhausted; then present conditions and age drove me to undertake the job; though I am fully aware that it is somewhat out of my line. I feel that there are others who might have done the work far better. Had I time, perhaps I could improve this; but because of the reasons mentioned I shall let the work go as it is, and see what the future may demand. I shall await criticism and approvals, which may help to qualify me for another effort.

I wish to express my thanks to all writers, lecturers and thinkers who have preceded me in this line of work. I appreciate what they have done, as without it I should never have been able to accomplish the little that I have tried to make worth while; it may be small and lacking, but it is the best I have to offer.

The works of Adam Smith, Herbert Spencer, Thomas Paine, Edward Patrick Dove and many

others have been helpful to me; but to Henry George, the first one that the world has produced who had the ability and intellectual power, the will and patience and tenacity, to analyze this science, I am deeply indebted. He has given terms the proper meanings, and has arranged ideas in applicable and constructive order, showing with clearness that political ethics is an exact science, simple and understandable, without the least shadow of a doubt, to all who are willing to study the principles of equity and justice; that the only source and avenue to equitable production, exchange and the equitable division of wealth—the only foundation for everlasting peace, the Ark of the Covenant—is, first, natural taxation, the equilibrium and foundation principle of equitable government; and second, governmental ownership of all natural public utilities.

Anyone who desires to investigate this science further may find it to his advantage to get "Progress and Poverty," by Henry George. It is the only work that was ever written by one who understood this science and introduced it; he also proved that it is equitable, applicable and constructive, and that there is no other method possible. That is, in this work he laid down the law with satisfactory proof, at length, and the proof is as irrefutable as the law that governs mathematics; that is why it is kept hidden as much as possible, and is not even whispered in

places of learning. Whoever reads Mr. George's book understandingly and in the right spirit will be well qualified for the work of instruction.

I have repeated words, sentences and ideas, in this book, for the reason that iteration and reiteration are often necessary in order to make a deep and lasting impression on the human mind, which is prone to cling to old and mistaken ideas; and also for the reason that I desire to have several articles that will show the doctrine and application clearly, by the reading of a single chapter. The different chapters will appear, singly, in papers and magazines.