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THE NEW ORDER

More than a hundred years ago, Thomas Paine wrote: "The opinions of men with respect to government are changing fast in all countries. The revolutions of America and France have thrown a beam of light over the world, which reaches into man. The enormous expense of governments have provoked people to think by making them feel; and when once the veil begins to rend, it admits not of repair. Ignorance is of a peculiar nature: once dispelled, it is impossible to re-establish it. It is not originally a thing of itself, but is only the absence of knowledge; and though man may be kept ignorant, he cannot be made ignorant."

Those words might have been written today. Nothing could show more clearly than the recent election that men's opinions of government are changing fast, not of official government, merely, but of that invisible government of privilege that dictates the policies of office. It is not the President and Congressmen, alone, that have been repudiated, but the interests that they befriended.

The power to control the affairs of men does not ordinarily lie with the greatest number. The larger the "mob," the more difficulty it has in organizing, and the more varied are its desires and purposes, for it is, after all, made up of individuals. It is comparatively easy for smaller groups to gain the upper hand and, through subtle and cunning methods of education, keep the mass of people in ignorance of what is really happening. To this power, the people themselves, some consciously, some unwittingly, contribute by yielding to it, by keeping silent when they do understand its abuses—because they want it to help them, because it has the fat jobs to give, the inside tips, the opportunities for social, political, financial advancement. No man would try to rise to a position of wealth and influence and at the same time oppose, either actively or passively, the great corporations and public utilities, the trusts and monopolies. Those who see the danger and cry out against it, attempting to warn

the people of inevitable disaster, are laughed at, dubbed cranks and radicals, sometimes thrown into jail.

As these powers become stronger and more firmly entrenched, they become more and more oppressive until even the dull and indifferent are, as Paine says, provoked to think by being made to feel. We may shrug our shoulders and say, "Too bad" when we are told that men are out of work and their families suffering for the bare necessities of life. We are sorry for them and subscribe to the charity fund—and go on about our own affairs. But when *our* job is gone, when *our* family is suffering, we want something done about it, not in the sweet bye and bye, but now. That is when revolutions are born—when a sufficient number of people have felt the oppression of the privileged class.

The Los Angeles Record had some pertinent paragraphs on "Marching Men" and said in part: "Students of history know what it means when men start to march . . . And they are marching today; they will be marching next month in greater numbers—an ever growing army, tramp, tramp, tramping . . . The thing for the whole world to remember is that these marching men represent an effect, and not a cause." There is always a threat to existing government when men begin to march. There comes a time when popular feeling and opinion turns against the aristocracy. Those who have chosen to side with privilege, not because privilege is right, but because it is powerful and will take them where they want to go, find that they have climbed up on the wrong wagon.

There is no doubt that many men who fawned on the French aristocracy despised it in their hearts, and those who succumbed to the lure of honors and riches just as the tide of revolution was rising, soon found to their sorrow that they had chosen to side with the wrong power, but they were just as dead when the guillotine finished with them as if they had honestly believed

all they professed. The same thing is true of Russia. The time came when it was *not* safe to side with the czar and his party.

The Russian revolution was less violent than that of France, and in America it is not necessary to resort to the physical force and strategy of war. For several generations, the ballot box has been waiting for voters to register their protest against unfair policies and unjust conditions. The election of November 8th that swept out of office so many of the old guard may prove a revolution "gone modern." Whether the worm has actually turned, or merely wimpled, time will tell. We have yet to learn the full significance of the election. No doubt there are many people who are as blind to its deeper meaning as President Hoover. Such an overwhelming defeat ought to convince any man and his party of the dire necessity of changing their policies, yet in his first post-election address, Mr. Hoover contents himself with the usual formalities that promise support to the following administration and puts his greatest emphasis on his exhortation to his party for renewed strength and activity *as a party*. "Republicans of the country should not be discouraged by defeat." Said Mr. Hoover. "Rather they should at once strengthen all forms of national, State, county and precinct organization for absolutely militant action."

The election of November 8th indicates that something far more serious and fundamental than party lethargy brought defeat to the Republicans. It is generally recognized that many of the votes cast for the Socialist ticket were protests against the policies of both of the major parties.

A resolution passed by the Veterans of Foreign Wars at their national convention in Kansas City last month, declared that "utmost desperation and chaos exists in the social and economic life of the nation because of a system of exploitation of the people carried on by bankers and privileged groups under cover of vicious laws." The Veterans of Foreign Wars are asking the cooperation of the American Federation of Labor "in launching a national movement looking toward a peaceful change in the economic structure of society."

If the Republican party will turn its attention to the study of the fundamental principles governing social welfare, and will assist in bringing about a "peaceful change in the economic structure of society" it will have a far better chance of survival than if it stubbornly continues its present policies which the great mass of people have interpreted as "a system of exploitation of the people carried on by bankers and privileged groups under cover of vicious laws."

Like some unhappy Frenchmen of the Eighteenth century, Mr. Hoover chose to ally himself with the privileged groups just at the moment

when those groups were becoming unpopular, when political heads were due to fall by the ballot box guillotine. When Gov. Roosevelt said: "Judge me by the enemies I have made," and named the power trust, the tribe of Insull and other "big interests" he showed that he understood which way the pendulum was swinging. We were frequently told that this depression was good for us, that we were learning from our experience. What we learned and how much was a great surprise to the Republicans.

After enjoying power and privilege for so many years, the Republican party is not going to lie down and quit; and the Democratic party, elated with its overwhelming victory, is not going to yield without a struggle. The next four or eight years will see a battle royal between these major parties. If the recent vote truly indicates a modern revolution, the winning party at the next election will be the one that heeds the signs of the times and takes sides *against* the privileged interests.

As Thomas Paine said, when ignorance is once dispelled, it is impossible to re-establish it. A new order of political policies must follow the new order of thought. "Man did not enter into society to become *worse* than he was before, but to have those rights (the civil rights of men better secured."

THROUGH THE YEAR

"What has destroyed every previous civilization has been the tendency to the unequal distribution of wealth and power. This same tendency, operating with increased force, is observable in our civilization today, showing itself in every progressive community, and with greater intensity the more progressive the community. Wages and interest tend constantly to fall, rent to rise, the rich to become very much richer, the poor to become more helpless and hopeless, and the middle class to be swept away. . . . Equality of political rights will not compensate for the denial of the equal right to the bounty of nature. Political liberty, when the equal right to the land is denied, becomes, as population increases and invention goes on, merely the liberty to compete for employment at starvation wages. This is the truth that we have ignored."

What more fitting title could friend or foe have bestowed on Henry George than that given him by the Duke of Argyll when he called that great economist the Prophet of San Francisco? Henry George saw and understood the *cause* of social injustice. He explained the cause and its remedy in one of the most inspired books of the human race, Progress and Poverty. He prophesied exactly what has come to pass, "the increasing intensity of the struggle to live, the increasing necessity for straining every nerve to prevent

being thrown down and trodden under foot in the scramble for wealth." Yet, even with the bitter lesson of the past few years still bearing down upon us, statesmen and economists turn their backs on Henry George and the great truth that he has written down that all who run may read.

It is appropriate that at this time there should appear a Henry George Calendar, compiled by Henry Ware Allen of Wichita, Kansas. It brings to the admirers of Henry George and his philosophy, many fine passages from the books and addresses of that great economist. Wherever information was obtainable, Mr. Allen included in the calendar the names of those who have made particular effort to advance the teachings of Mr. George. There are also the names of men who lived and died before Progress and Poverty was written, but whose claim to immortality—and no other claim is justifiable—is that they strove with all their might to help their fellow men, to establish personal or political liberty. Benjamin Franklin, William Lloyd Garrison, Andrew Fureseth, Thomas Jefferson, Patrick Henry, Turgot and Quesnay, Garibaldi and Lafayette are named under the dates of their births, and several important historical events, the signing of the Declaration of Independence, the Fall of the Bastille and Mexico's Independence Day are mentioned in their proper places.

We see only one death recorded, that of Malthus, December 30, 1834. Perhaps Mr. Allen considers it an occasion for a sigh of relief when the originator of what a broadcaster would call "the Malthusian Blues" had the good grace to leave the world which he believed was becoming overcrowded.

This neat little booklet will be of special interest to those who have been associated with the Henry George movement for any length of time, and it will serve as an excellent gift to one who would like to become acquainted with Mr. George's general trend of thought before delving deeper into his writings. The calendar may be had for twenty-five cents from the Robert Schalkenback Foundation, 11 Park Place, New York City.

NEW HOUSES FOR OLD

"The shadows of economic decline have so lengthened in the Lower East Side that over half of its former population has deserted it" says the Municipal Reference Library Notes (New York) "Worm-eaten debris" is a harsh descriptive expression, but it was recently employed in an editorial in reference to this section of the City.

"The Lower East Side Planning Association believes that further disintegration can be stopped, but only by heroic measures, by comprehensive long-range planning."

The one and only really effective measure for this situation would, indeed, require considerable heroism if it were carried out, for it would strike at the tap root of all our social ills. City planning is an excellent thing for any community. Even the best intentioned citizens would be likely to produce an odd patchwork effect if left entirely to their own devices, but under our present laws, there is nothing to keep a man from decorating his lot with a two story building, or even a sod house, when the site value calls for a fireproof fifteen or twenty-story building.

City planning or no city planning, there is a very simple and effective way to rid our cities of all "worm-eaten debris," all tumble-down, unhealthy if not unsanitary, tenements. Look at any city in the country, you will find that every degree of tenement neighborhood appears on valuable land, on land that the owners are unwilling to develop while waiting to reap a rich harvest in the rise of land values.

The citizens of the community are the ones who create this value. Let them take it in lieu of taxes for the public treasury. When the owners of the land find that the speculative value is gone, that they will never "get any good out of it" except by using it, and that the better use they put it to, the more good they'll get, there won't be enough worm-eaten debris left on any city's "East Side" to house Mickey Mouse. Landowners will voluntarily seek the planning commissions and endeavor to provide the best possible improvements for their lots. They will do this or they will release their unused and inadequately improved lots to people who will use them.

Complicated legal procedure to dispose of the tenement problem is unnecessary. One simple law—the taxation of land values—will accomplish the desired end more quickly and with more reason and justice than any other rule or law that could be devised.

THE HELPING HAND

The annual convention of the California Real Estate Association was held recently at Del Monte. It recommended that the National Association of Real Estate Boards petition the next Congress to amend the Home Loan Bank Act "without reflection on the administration or the recent appointees to provide that there shall be at least three realtors and at least two bankers out of the total of eleven directors in each of the district banks.

Every prospective homeowner who obtains aid from the Home Loan Bank, must sink part of his investment in the lot upon which the house must stand. The realtors are going to see that he sinks as much as possible into the bare land and has as little as possible left for building materials and labor.

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TWO SUGGESTIONS

Dr. Thomas Nixon Carver, a Harvard Professor, has given the National Association of Manufacturers a plan for solving the unemployment problem. Furthermore, he predicts dire results if the manufacturers fail to make use of the plan.

In the first place, Dr. Carver's plan provides for decreasing the over-supply of labor by (1) Exclusion of immigrant labor. (2) Reduction of the birth rate among the poor by eugenic restrictions on marriage and by raising the standard of living. (3) A vastly improved system of education. The second part of the program is designed to increase the demand for labor by (1) Encouraging enterprise by better schools of business, suppressing predatory business and enforcing the law. (2) Encouraging accumulation by safeguarding savings, and by "blue sky" laws. (3) Stabilizing credit and purchasing power.

If we can decrease labor without actually lining men up and shooting their heads off, and at the same time persuade the folks that are left to desire more of the things that labor produces, Dr. Carver thinks our troubles will be over. Apparently, it did not occur to Dr. Carver that every time he reduced the number of workers by shutting one out or killing him off, he also disposed of a consumer.

The demand for work and the demand for goods should keep pace. Every time a man appears on the horizon, he brings with him two things—a demand for work, and the demand for the things that work produces. How can you have one without the other? Since man's wants are never satisfied, since his ingenuity will continue indefinitely to discover and invent useful or novel forms of wealth, there is little likelihood that the swiftest and most efficient labor-saving machinery will ever catch up with his desires. There should be plenty of work for all to the end of time.

Why are men unemployed when they lack the necessities of life? What are the necessities of life? Food, clothing and shelter are the three general terms that we use to designate man's primary needs. Where do these things come from, how can they be produced? They come from the earth, itself, and are produced by human labor.

If, then, there are men and women who need

these things, yet who are begging for work and a chance to produce them or to produce something that may be exchanged for them, isn't it clear that something or some one must have stepped in between the laborer and the land upon which he must produce, either as a farmer or a carpenter or a bookkeeper, or a salesman or a locomotive engineer—for none of these people are fairies, they all make use of the earth when they labor at their respective arts or trades or business.

Isn't it conceivable that those who own the land and charge others for the use of it, or hold it out of use entirely, are the ones who stand between man and his natural right to labor on the earth's surface? May not these be the people who are responsible for the unemployment that has demoralized industry? Isn't it rather strange that Dr. Carver and his brother economists never say or write one word to indicate that they understand the relationship between man, as an individual and as a group, to land and to community created land values? Don't they understand it, or are they afraid of it?

Every economist and statesman these days has some vague proposal for eliminating some element that is handicapping industry, and everyone of them leaves untouched and undisturbed the monopoly of land. Those whose incomes are mainly or entirely drawn from the rental of land, itself, are consuming wealth without producing any to give in return. When a worker must provide, not only for the comfort and well being of his own family, but must contribute toward the upkeep of another family as well, naturally his own spending power is reduced. Dr. Carver speaks of "stabilizing purchasing power." The only stabilization that purchasing power needs is the assurance to every man that what he makes he may possess, and what he does not make he may not possess. We have learned to our sorrow that the welfare of a country does not depend solely upon its aggregate wealth. If industry is to be kept going, its earnings must be distributed among the greatest number of people, presumably among the people who did the work.

Some of the things that the economists have suggested are very desirable and would follow in the natural course of events if we could once establish the economic freedom that must come if we are to attain the normal life and the prosperity to which every individual and nation is entitled.

Let us not waste too much time trying to lop off labor in order to create more jobs. Let us remove the obstacle, land monopoly, that stands between labor and the earth upon which it must live whether there are jobs or not—and there will be plenty of jobs. When men have the opportunity to employ themselves, they will not be begging for work. Employees will be looking for men.