

from its natural source it will have a twofold effect; it will provide sufficient revenue to defray the cost of all NECESSARY government, and if properly apportioned, equalize the opportunities that men severally enjoy in the Commonwealth. Such a system of raising revenue is, then, strictly in accord with moral law. This cannot be said of the present-day methods of taxation, which violate practically every canon of justice.

The necessity for government implies a science in the method of collecting revenue, and this implies the possibility of measuring, with an approach to scientific accuracy, the value of the advantages which accrue through ownership or control of specified tracts of land. As a matter of fact this valuing has already been done in every civilized country in the world; the sale value of land, which is but the capitalization of its rent, actual or potential, is a practically accurate estimate of the value of the special privileges under consideration.

But today the larger part of land rent flows into private purses, and governments, to obtain revenue, tax heavily labor-created wealth and capital, thus infringing upon the property rights of individuals. These property rights governments should sacredly preserve, as their violation not only lessens the prosperity of the entire people but endangers the civil State.

It is inexpedient, at this time, to attempt to trace into their many ramifications, the disastrous effects of this unjust practice. That its effects are disastrous, and that neither domestic tranquility nor permanent international peace can come until our revenue laws are made to conform with the requirements of morals, is beyond question true.

As far as we can see, labor constitutes the only just basis for private ownership of property. Primarily, to the producer belongs what is produced. One's title to property should be traceable, at all times, to the producer.

## MAKE WAR AGAINST INJUSTICE

This is the system that the Anti-Poverty Society has banded together to war against, and it invites you to come and swell its ranks. It is the noblest cause in which any human being can possibly engage. What, after all, is there in life as compared with a struggle like this? One thing, and only one thing, is absolutely certain for every man and woman in this hall, as it is to all human kind—and that is death. What will it profit us in a few years how much we have left? Is not the noblest and the best use we can make of life to do something to make better and happier the condition of those who come after us—by warring against injustice, by the enlightenment of public opinion, by doing all we possibly can to break up the accursed

Land rent is a community-created increment. If individuals would have their rights to own property recognised they must recognize that the principle upon which their property rights are based applies with equal force to what the community creates. Morally speaking, no individual has any claim whatever to the values that attach to land—which is to say that individuals have no right to hold as private property wealth or money that is gained through traffic in land.

If the community fails to exercise its right to what it has itself created, it is inevitable that some members of the community will reap where they have not sown, will be given wealth, or its equivalent, to which they have, and can have, no just title, while others are deprived of what is clearly theirs. While this injustice exists in the very foundations of the State, disorder must reign in all our social affairs. Minimum-wage laws, old-age pensions, laws for the regulation of trusts, and societies for the suppression of vice and disease, together with the many other nostrums that are enthusiastically advocated, are but palliatives which can never do more than to relieve in part the disorders engendered by this disregard of morals in our fundamental law.

A tax levied on any product of labor is, in effect, a penalty imposed upon industry and thrift.

When governments, having recognized the folly of fining men for doing useful work, exercise their rights in the fund that society creates—and this may be done by collecting the rent of land for public purposes—land monopolization will be abolished and economic liberty attained.

To bring about this reform, which seems so simple, which must ultimately result in the betterment of every human being, is the one great task that now confronts us. Let us, therefore, labor to secure this result, and thus hasten the adoption of those economic principles for which Henry George lived and died.

system that degrades and embitters the lot of so many?

We have a long fight and a hard fight before us. Possibly, probably, for many of us, we may never see it come to success. But what of that? It is a privilege to be engaged in such a struggle. This we may know, that it is but a part of that great, world-wide, long-continued struggle in which the just and the good of every age have been engaged; and that we, in taking part in it, are doing something in our humble way to bring on earth the kingdom of God, to make the conditions of life for those who come afterwards alike to those which prevail in Heaven.—Henry George, in "Thou Shalt Not Steal."