
NO MORE HUNGER

by

William Dudley Pelley

WILLIAM DUDLEY PELLEY



presenting

THE CHRISTIAN COMMONWEALTH

NO MORE HUNGER

by

Copyright

WILLIAM DUDLEY PELLEY

1939



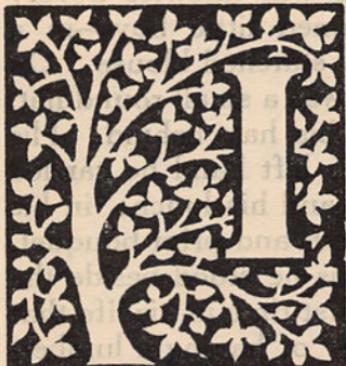
presenting

THE CHRISTIAN COMMONWEALTH

CONTENTS

	Chapter	Page
The Man I Work For.....	I	7
The Job To Be Done.....	II	13
A Program Not A Plan.....	III	19
The Parable of The Water Tank.....	IV	26
First, The Program Briefly	V	39
Man's Right To Eat.....	VI	46
How To End Poverty and Crime.....	VII	74
How The Commonwealth Is Installed	VIII	95
Where The Dividends Come From....	IX	116
Encouraging Rugged Individualism....	X	135
Real Estate	XI	158
No More Farm Problem.....	XII	179
Taming Our Machines	XIII	199
Determining Each Man's Worth.....	XIV	220
How Retailing Will Improve	XV	232
Exit The Banker	XVI	258
The Handling of Our Exports.....	XVII	281
Paying The Professions.....	XVIII	303
Racial Qualifications for Benefits.....	XIX	322
To Sum Up	XX	335

I: The Man I Work For



IT WAS a spicy fall morning in 1934. All night long I had been driving—down through western Virginia, across Kentucky, into eastern Tennessee. The world had come awake with the chorusing of robins. The first vermilion in the skies above North Carolina had burned to molten radiance. The sun had come up. Above the chimneys of simple cabin homes hung ropes of drowsy smoke, like cables of charcoal suspended from the Infinite. ¶ Seven o'clock brought out the first rakish mule teams going to work. At eight I paused for breakfast in a small grubby town. By nine the roads were dotted with traffic—cars hurtling swiftly toward limitless distance. Then a few miles out of Morrisville the significance of the morning was forced on my attention.

Again and again I had passed lumbrous school buses, filled with youngsters in holiday mien. "Yesterday was Labor Day," I said to myself, "this perfect September morning is the first day of school."

Again and again, too, I had slowed up or halted for one particular bus that was taking on children. I finally got around it without breaking the law. Far down the concrete, at least a full mile, I came upon a scene that will never leave my memory.

At the edge of the slab, near a rural delivery mail-box, a little boy waited for the bus that now followed me.

I discerned at a glance that he was a manly little boy. Not more than six years old, he was likewise a very cleanly scrubbed and neatly ironed little boy—in a home-made blue suit and a stiffly starched blouse. On the back of his small round head was a small round hat. Twin ribbons hung down from his hat, behind. His shoes were painfully new; in his left hand he carried a combination bag for his books and his lunch; in his right hand, before him, was a fresh and prim bouquet.

¶ Very erect and intensely serious he stood beside the mail-box. Obviously it was the first time in his life that he had essayed to the importance of having a lumbering passenger truck halt in its travelings and deign to receive him. Obviously, too, it was the first time in his life that he had essayed the valor of journeying far from home without his mother to preserve him.

His was a tremendously important departure, this first morning's leaving and going to school. A long and ragged lane that ran down from a humble country house was already a formidable distance behind him. His lunch was most carefully provided against midday replenishment of his physical person. The fresh and prim bouquet was a gift for his teacher.

A person of parts. The world was before him. He was starting off to school—and yet more than a school that was held beneath a roof.

He was starting out to learn of the world on the long and heart-breaking journey that was to circuit many pitfalls, wind up cruel steps, cross many morasses, before he finally retraced his tired little feet to that aster-bordered lane and Came Home to safe arms that once

rocked him to sleep. I drove my car slowly, and very carefully, past him. And in those brief seconds he was etched on my memory with acids of sweet pain. I knew many things. . . .

Once a long life ago, when courage had not been conscious, when every hour held sixty golden moments and time was but a thing to pass away, I too had gone down a rugged lane before a country house and started for school with the shine on my cheeks only equalled by my shoes. That School is still in session. I have yet to Go Home.

Up behind the kitchen window of that house I knew a woman watched me. So, too, stood a woman behind the window in that home in Tennessee, mayhap a youngish woman although with toil-warped fingers and a tightness 'round her heart. A few moments previously she had considered the diminutive importance of this small male person as he affected not to be sentimental at the strange kiss she gave him, nor to heed her many warnings about the traffic on the roads. Across the yard and down the lane he had manfully stalked his way, carrying the bouquet in one hand and the lunch-bag in the other—a bag with her tears mixed into its stitches. Down the lane to the road she had watched the bobbing ribbons. Now she was having one last long look at him as he waited so sedately there by the mailbox. In a moment the school bus would arrive and pick him up. The space where he waited would presently be empty, but not half so empty as that watching woman's heart.

I think I stated that he was a very manly and clean faced little boy. All the dawning wonder at life and the world was wide in his eyes. He was proud of his new

clothes, of his shiny shoes, of his significant lunch-bag, of his sallying forth to gain scholastic distinction. He might have wondered at the care with which I passed him, at the scrutiny I gave him. And yet he saw me not. He could not miss that bus. The world must receive him.

I thought of many things as my car resumed its speed. All over Great America that autumn morning were little boys of six, starting down the Long Lanes to school. In forty-eight States of our stricken Commonwealth were millions of youngish women who had remained up late the night before, putting finishing touches on sturdy little clothes, dropping strange tears on the stitches in lunch-bags. Now in millions of kitchen windows they were standing—watching for the first and last time in their lives the hats with bobbing ribbons receding down the lanes.

How could those little boys of six, the millions of them, know of the liars, the shysters, the villains, the blackguards, who waited to instruct them, to whisper weird enticements, to fill them with illusions and then tear them asunder? How could they envision what that singing autumn world about them held, what lecheries and auguries lay afar down the Highroad?

Who was to protect that little boy of six after life's passenger bus had received him and the homely space by the mail-box was a yet greater void in the tight heart of Woman?

A great resolution came to me as I left that boy behind me. I said it as a promise uttered to my Maker, . . . my Maker and that mother who might yet stand an hour watching through that window. And yet when I spake it, it was just a simple statement. I said to myself—

"There stands the man for whom I am working!"

Yes!  

Without sentimentality.

The poisoned press of a hoodwinked nation hurls its diatribes at me for daring to expose the skulduggeries that would besmirch the Faith in that small boy's countenance.  

The conniving satraps of an alien cabal would unleash the rapacious forces of a prostituted Congress upon the institutions I have founded to protect that small boy's scholarship and keep what wounds I can from his frightened little heart.

Let them call me a seditionist because I would obliterate with a finer better order those who now befoul that small boy's aspirations and break faith with that woman watching in that window.

Let them unloose all their dogs of racial wrath and plotted degradation, sending them forth to pull me down for daring to love my country and understand the hearts of taut-faced mothers left behind in empty kitchens.

I know in my own heart of hearts that it is not for notoriety, for applause of multitudes, for sums of bright gold, that I am working—to turn the Ship of State toward harbors of splendors. No, not these. I am working for that six-year-old person who waited for that school bus on a spicy autumn morning in rural Tennessee.  

Of course he does not know it, although some day it may come to him. The woman watcher in the window may only sense it vaguely. But that is my brevet, my pomp and my ceremony, my pulpit, my adornment. I am proud to have gained it.

If I would hurl from the heights of their prostituted

powers those who have climbed high in America's esteem only to defile her, it is because this land which I love holds fifty million children, like that little boy by the roadside, whose eyes must no longer lose their Faith in the world they envision. Fifty million children! One of them I shall always remember, standing by the mailbox that spicy autumn morning. For he is my employer. His trust is my petard. For him I would project the fundamentals of a better organized, more equitable world, that his face might forever keep the freshness that I saw upon it for a moment, that his homely little lunch-bag might never be emptied, that from the margins of his school books might flash inspirations.

I do not know where he may be at this moment. I have no way of learning whether upon his advent into school he proved himself to be a genius or a dullard. After all, does it matter?

I say again, and in the light of what follows, that small boy is my Boss!

He is the nation of Tomorrow, to which I would bequeath an unblemished heritage.

Such is my premise for the Christian Commonwealth.

II: The Job to be Done



SUPPOSE that I alter my metaphor for a moment.

I have spoken of 50 million children. That is the number that exists in the entire United States out of a total population of 130 million persons. The figure is almost exact.

Think what an awe-inspiring sight it would be if those 50 million children could be as-

sembled together in one vast place, their faces all turned in a common direction. ¶ Think what a still more awe-inspiring sight it would be if that stupendous youthful horde suddenly started moving!

Naturally 80 million fathers and mothers, each realizing that his or her beloved offspring were forward-surging units in that mass, would be frantically concerned at knowing just where those 50 million children were going, and what chasms or mountain peaks lay in their pathway. *ts ts*

That is the plight which the parents of America confront in these fraught Depression years preceding 1940, only the vast majority of them do not envision this mighty cavalcade as a definite spectacle. Most of them are too bedeviled by the struggle to obtain sufficient food and clothing for their own particular assignment of youngsters, to waste any time on dramatic imaginings.

¶ They know, in a general way, that things are queerly

wrong with the wholesome and vigorous country where they lived their own childhood.

They know, from vague and elusive causes, that the standards of culture, religion, ethics, and business—to not to overlook political government—to which they have always been accustomed, are undergoing menacing changes. America has ceased to be the Land of the Free and Home of the Brave, once eulogized in public school memorial exercises, and gives disquieting evidence of being “the Land of the Spree and Home of the Knave.” Most of the old ideals of honesty, sobriety, and thrift, have been disparaged and besmirched. Trends are being aggressively sponsored that would abolish as “old fashioned” the representative form of government as set up by the Forefathers and substitute a bureaucratic Frankenstein, more or less financially subservient to a little group of plotting radicals securely ensconced at the top. ✎ ✎

Witness the patriotic degeneration of 700 Manhattan school teachers in recently refusing to take the oath to the Federal Constitution, and no one doing very much about it, and those teachers of children continuing in their jobs!

What 80 million parents of America do not fully understand as yet, is the true nature of the influences that have been at work to make such a state of affairs the current American nightmare, why and how they were first set in motion, what definite plans may be afoot to alter the whole complexion of this freemen's Commonwealth, and what express objective is being aimed at, having for its achievement the gradual obliteration of what the United States has always stood for within the family of nations.

Such revelations are too colossal to be grasped or assimilated in one spasm of instruction. Not only has the average mother and father small time for such researches, but the very suggestion that this once proud and indomitable country may actually be the victim of a gigantic foreign conspiracy only shapes up to them as necromantic nonsense. The newspapers never mention it. Few statesmen rant against it. Only the exceptional person discerns that this very incapacity, or skepticism, on the part of the average adult to grasp what is in progress, is the impregnable armor protecting such conspirators. ✿ ✿

In other words, hatch your plot sizable enough to seem preposterous and you may go about your dastardly business feeling entirely secure against any challenge to its successful consummation.

Nevertheless, the average father and mother sense vaguely, and not a little affrightedly, that the United States which their boys and girls are facing at maturity already gives evidence of being a far different country than what they had expected it would always be when they invited children into it.

Assuming that 80 million parents are no longer insensible of the growing spoliation of all that renders human life wholesome, fine, and moral, it is plain to be seen that the import of the direction and destination of this mighty cavalcade of children gives it precedence over all other problems besetting us at present.

What sort of a United States are those children going to know when they enter into years of maturity themselves? ✿ ✿

What sort of government are we spinelessly permitting to be set up for their enslavement, if any autocracy of

atheistic aliens succeeds in demolishing our free institutions? ~~the~~ ~~the~~

What dastardly economic conditions are we bequeathing those 50 million youngsters, sure to result from mountains of bond issues piled zenith high in a soul-throttling structure of Jewish usury?

Do we mean to invite 50 million boys and girls, with the same eagerness and faith on their faces that I saw in the countenance of that little boy on that Tennessee highroad, to undergo the permanent horrors of a soviet beggary?

Are their children in turn—our grandchildren—to be the product of promiscuous free love under a strictly Asiatic Communism, growing up in a land where religion, patriotism and personal property rights are treated with blasphemy, made to fetch and carry in a land of pioneering forefathers for a breed of foreign marplots who have looted them systematically and deliberately of their cultural heritage?

Or are we, the present generation, as wise parents intrusted with their destinies, to challenge and cast down these aggressive despoilers of their morals and ideals, taking full note of the evidences of a plot which threatens this rising generation to enslave it, and sponsoring while there is yet time a vigorous and wholesome program that shall fill the United States of Tomorrow with freedom and sunlight instead of dark thunderclouds of serfdom and poverty?

Here is a problem we cannot escape, that we cannot ignore, that will never be solved until we face it!

There is no bid for sentimentality in calling attention to the fact that we have 50 million children concretely with us, not only dependent on us for food and shelter

but for the inalienable right to enjoy the same cultural and economic privileges that our forefathers in their turn bequeathed to us.

We may not care especially what becomes of ourselves, or how the outcome of the Great Conspiracy treats us in the final summing up of spoliation and personal ruin. But we cannot escape responsibility for maintaining for our youngsters those ideals and opportunities which our forefathers paid for at such a cost of blood and treasure, and from which we as their children profited—up to 1929.

It is something for every parent to think about.

There is either of two Americas that we can bequeath to those 50 millions of eager, trusting, curious children: we can bequeath them a nation despoiled and beggared, brought down to the cruelties and debaucheries of an apostate sovietism, ruled by a caste of quasi-Orientals who hold in derision all forms of representative institutions, where the children are regimented bondmen in a land of pioneering forefathers, or, we can bequeath them a nation intrusted with the execution of a new economic brevet among men, where government of the people, for the people, and by the people, shall be in exercise actually, and on which hard times shall never again visit with such shocking subversions because the basic causes producing economic disorder and distress shall be forever laid.

For periodic occurrences of panic, depression, and economic disorder, can be forever laid.

There is a social system that is neither Capitalism, Socialism, Fascism, nor Communism; that automatically checkmates the rise to abnormal power of any particular clique of individuals, either radical, cultural, religious,

or financial; that assures to each individual his inalienable right to private property and protects him in it even more indubitably than under present Capitalism; that establishes and increases patriotism and love of country instead of degrading and besmirching it; that is absolutely sound and workable from every economic standpoint; and that because of its spiritual features in practical ordering of government and business, has been termed the Christian Commonwealth!

III: A Program Not a Plan



IT IS like taking a clairvoyant peep into the United States of 1975 to consider what our children and grandchildren can be enjoying in those years—as contrasted with the black licentiousness and barren treacheries of paganistic sovietism—for us of the older generation to pause for a time and consider what can be provided for the eternal happiness and well-being of those 50 million children by lending reasoning minds and open ears to what is in prospect to effect a rebirth of sterling Americanism. ¶ Over the past nine years we have had every sort of snap-judgment plan to get us out of the so-called Depression: the Stuart Chase Plan that Franklin D. Roosevelt used as the basis for NRA and which has proved fallacious; the Townsend Plan that provides for old-age pensions but makes few recommendations for anyone else; the Upton Sinclair Plan which was merely parlor Communism prompting another avalanche of bonds; the Utopian Plan which was practically a steal on the first edition of this present work minus the recommendations for proper political control that would keep the application of the benefits out of the hands of the same old predatory clique.

The trouble with most of these measures has been, that they were not advanced by practical economists who

would take into account the country's actual plight of lost buying power, that cannot be restored along the old profit-making and profit-taking lines inside of, probably, the next three generations.

Some of these Plans contained commendable recommendations for redistributing wealth on a more equitable basis, without getting down to brass tacks and facing the staggering truth that there is precious little unborrowed or unpledged wealth left to be distributed. Furthermore, such wealth as they would redistribute would have to be seized by confiscatory methods. To loot the present rich, or soak the fortunate that the unfortunate may benefit, is equally deplorable with making the poor man of the present face his fate and like it.

What most of the economic strategists have been and are really trying to do, whether they are honest enough to admit it or not, is to find some plan that will jump all of us out of poverty in a day and a night while at the same time being careful not to alter any of the fundamental principles that have always been employed for accumulating wealth, and that in the hands of master manipulators have resulted in exactly the evils that have beggared us today.

They want to retain all the old evils while at the same time abolishing them. They want to go right along taking profits on the predatory basis while at the same time curbing the activities of all individuals who seem to do it successfully.

Naturally, sooner or later these paradoxical measures fail. They are advanced by writers who think they are economists because they treat with economic subjects. In this they have been aptly described by the wag who remarked that "an economist is a financier who hasn't

any money." Meanwhile the only real economists of the world—the internationally minded Hebrews who long since recognized that there never is such a thing as a profit without its being someone else's loss—laugh in their sleeves and go right along perfecting their strategy for mulcting the Gentiles while the Gentiles let them do it.

The nationless Jew recognizes that the world's present economic structure is such that it is slowly bankrupting itself, but as he will come off the principal creditor, he is not opposed to letting it happen. The Christian aping the form of the Jew's predatory system without realizing its fundamental or subtle purposes, goes along from panic to panic, and depression to depression, exhausting the earth's natural resources, and imagining that he is making money because he is able to acquire and possess money of consequence in the progress of each cycle. When he runs into serious difficulties, either as an individual or a nation, he resorts to borrowing, either to tide himself over the readjustment period or provide a new stake; never realizing that he is but taking back and using on a loan basis that which has been mulcted from him and converted into liquid wealth, which same mulcting wrought the ruin that first made the readjustment and new stake necessary.

So the vicious circle goes on operating, generation after generation.

The average Christian, so-called in contrast to the Jew, is not clever enough in his economic sagacity to grasp the true nature and behavior of wealth, that there truly is no such thing as a profit unless it is somebody else's loss, or that the modern financial system with its credits and interest rates cannot be superimposed on a

people who stay in one place generation after generation and depend on Mother Nature for their increment, without the latter's ultimately encountering impoverishment and ruin. Naturally he does not have his attention called to this catastrophic fact by those who are slowly and methodically despoiling him. The man who is clever enough to perceive it, is either hooted down by those to whose advantage it is to suppress him, or he is too deeply enmeshed in the rapacious system itself for him to renounce and correct it without taking a loss.

When an individual falls victim to our predatory-wealth system of the past, he can always go into a bankruptcy court and obtain legal license for a fresh start. Then his creditors are the losers, while those who have taken advantage of his hard luck or poor business acumen and got the goods from him that necessitate the bankruptcy, are the gainers. But when a nation has hard luck, or its rulers show poor business acumen, it cannot go into a bankruptcy court and obtain a discharge. It goes through a cycle of depression, revolution and repudiation. Its taxpayers and real property owners are the losers, whereas the liquid wealth owners whose systematic practices have wrought the debacle, scurry over the nearest international border with their portable loot and wait for the readjustment to transpire. Then when husbandmen and miners have taken fresh wealth from the earth so that the economic wound is healed, and there is another stake to be played for on the predatory basis, back they all troop, and the merry game of "one man's gain is another man's loss" starts all over. ¶ Something of this nature has happened in the United States of recent years, as I shall attempt to show.

The fact remains that at the present moment we as a

people have contracted a bonded public debt—federal, state, and municipal—of approximately 65 billions of dollars.

Of this colossal sum, 11 billions were loaned to European nations in the first World War. America will probably never get it back for the simple reason that those European nations cannot pay it back without seriously disrupting their own economic systems—any more than America herself can discharge the remaining 54 billions which her federal, state, and municipal governments owe to their investors. Paying back these billions is not especially desirable, anyhow. Few seem to realize that under the present profit system, a nation without a sizable public debt is in a woeful predicament for currency with which to transact commerce or provide investments of security for her thrifty folk. Securities, so-called, in the last analysis are evidences of indebtedness executed by various corporate bodies that have the resources out of their operations to pay interest charges. Because they earn interest-wages they are valuable and are trafficked in or with. Thus we have the travesty, in all common sense, of money systems and credit systems based on debt. Of course it is usually a "secured debt," which means that somewhere there are seizable assets of material value to cover it. Nevertheless, the evidences of debt, and not the material assets themselves, are the basis of finance. Finance, that is, as the modern world accepts it.

No, it is not always in the size of the public debt that a nation's danger lies, unless that debt be so enormous that the citizens cannot raise the taxes to pay the interest. A nation's danger lies in acquiring a government so bureaucratic, so heavy at the top, and so in-

competent in the management of the public business, that its profligate spending raises all kinds of taxes to the point where the citizens no longer discern any merit in being thrifty, in owning or improving property, or in laying aside funds to provide against public or private emergencies.

In other words, a nation's greatest danger lies in a political condition creating an economic condition where civic morale is gradually broken down. People say, "What's the use in trying to get ahead, to save money, to buy a home, to keep up an estate against a rainy day or for the benefit of one's children? This gang of shysters in power will only come along and confiscate it, to raise money for their crazy bureaucratic schemes." So they begin to let their properties be foreclosed upon and sold for the deferred payments or for the taxes. All of it indicates, of course, the general demoralization of the public buying and trading power, gluts of goods that inevitably follow inability to purchase and consume, the working up of business capital into immovable inventory, the stagnation of industry and paralysis of employment, and then the last sequence, utter indifference on the part of the individual toward the public welfare, a feeling that as he has been bilked of all he had accumulated or held dear, so he has the right to wrest away from others whatever he sees them still possessing. Such a people, utterly impoverished and turned adrift from their acres, disillusioned and hungry, economic nomads in a land where property has become concentrated in the hands of a rapacious minority, are the combustible materials from which rapine and revolution are made.

The real tragedy of this unhappy cycle is, that it takes

another one to two generations of gradually accumulating wealth, directly from Mother Earth's bounty, to restore that ravaged and shattered morale, to recreate that destroyed public buying power. Anything else is either more confiscation, or merely swapping dollars around with the required future concretions put up as security.

Before I attempt to expound just what the Christian Commonwealth is, therefore, and how it differs basically from either predatory Capitalism or confiscatory Socialism, let me illustrate the true causes of our economic plight of today by reprinting a trenchant little article written more than fifty years ago by Edward Bellamy, called the Parable of the Water Tank.

You will find me making the statement constantly throughout this book that there is truly no such thing as a commercial "profit"—that buying in the cheapest market and selling in the dearest, according to old Adam Smith, is a proven fallacy. Some people will be astounded that I should hold such a view inasmuch as men have been buying, selling and taking profits for generations and the practical doing of it seems to attest that it is workable. I say that it is not workable, and the following Parable of the Water Tank makes my reasons as clear as they are simple. . . .

IV: *The Parable of the Water Tank*



HERE was a certain very dry land, the people whereof were sorely in need of water. And they did nothing but seek after water from morning until night, and many persons perished because they could not find it. ¶ Howbeit, there were certain men in that land who were more crafty and diligent than the rest, and these had gathered stores of water where the others could find none, and the name of these people was Industrialists. And it came to pass that the people of the land came unto the Industrialists and prayed that they would give them of the water that had been gathered, that they might drink, for their need was sore. But the Industrialists answered them and said:

“Go to, ye silly people! Why should we give you of the water which we have gathered, for then we should become even as you are, and perish with you. But behold what we will do unto you. Be ye our servants and ye shall have water.”

And the people said, “Only give us to drink, and we will be your servants, we and our children.” And it was so.

¶ Now the Industrialists were men of understanding and wise in their generation. They ordered the people who were their servants, into bands, with captains and officers, and some they put at the springs to dip, and oth-

ers did they make to carry the water, and others did they cause to seek for new springs. And all the water was brought together in one place, and there did the Industrialists make a great tank for to hold the water. And the tank was called the Market, for it was there that the people, even the servants of the Industrialists, came to get the water.

And the Industrialists said unto the people: "For every bucket of water that ye do bring unto us and pour into the tank which is the Market, behold we will give you a penny. But for every bucket that we do draw forth that ye may drink it, ye and your wives and children, ye shall give unto us two pennies, and the difference shall be our profit, seeing that if it were not for this profit we would not do this thing for you, and ye should all perish."

And it was good in the people's eyes, for they were dull of understanding, and they diligently brought water unto the tank over many days. And for every bucket which they did bring, the Industrialists gave them every man a penny. But for every bucket which the Industrialists drew forth to give again unto the people, behold the people rendered unto the Industrialists two pennies.

And after many days the water tank, which was the Market, overflowed at the top, seeing that for every bucket which the people poured in, they received only so much as half a bucket in money, or only such money as would buy half a bucket. And because of the excess that was left of every bucket, did the tank overflow, for the people were many but the Industrialists were few and could drink no more than the others.

And when the Industrialists saw that the water over-

flowed, they said unto the people, "See ye not that the tank, which is the Market, doth overflow? Sit ye down, therefore, and be patient, for ye shall bring us no more water till the tank be empty."

But when the people no more received the pennies of the Industrialists for the water which they brought, they could buy no more water from the Industrialists, having naught wherewith to buy. And when the Industrialists saw that they had no more profit because no man bought more water of them, they were troubled. And they sent men forth in the highways, the byways, and the hedges, crying: "If any thirst, let him come to the tank and buy water from us, for it doth overflow." For they said among themselves: "Behold, the times are dull and we must advertise!"

But the people answered, saying: "How can we buy unless ye do hire us, for how else shall we have the wherewithal to buy? Hire us, therefore, as before, and we will gladly buy water, for we thirst, and ye will have no need to advertise."

Whereupon the Industrialists said unto the people: "Shall we hire you to bring water when the tank, which is the Market, doth already overflow? Buy ye, therefore, water first, and when the tank is empty through your buying, then will we hire you again."

Yet in that the Industrialists hired them no more to bring water, the people could not buy the water they had brought already, and because the people could not buy the water they had brought already, the Industrialists no more hired them to bring water.

And the saying went abroad: "It is a crisis!"

And the thirst of the people was great, seeing that the Industrialists had taken all the springs, and the wells,

and the water-wheels, and the vessels, and the buckets, so that no man might come by water save from the tank, which was the Market. And the people murmured against the Industrialists and cried: "Behold, the tank runneth over, yet do we die of thirst. Give us therefore of the water lest we perish."

But the Industrialists answered: "Not so, the water is ours. Ye shall not drink of it unless ye do buy it with your pennies." And they confirmed it with an oath, saying after their manner: "Business is business!"

But the Industrialists were disquieted, that the people brought no more water, nor bought it, whereby they no more had any profits. So they spake among themselves, saying: "It seemeth that our profits have stopped our profits, and by reason of the profits we have made, we can make no more profits. How is it that our profits have become unprofitable to us and our gains do really make us poor? Let us therefore send for the Soothsayers that they may interpret this thing unto us." And they sent for them.

Now the Soothsayers were men learned in dark ways and sayings, who joined themselves unto the Industrialists by reason of their water, that they might drink thereof and live, even they and their wives and their children. And they spake for the Industrialists unto the people, and did their embassies for them, seeing that the Industrialists were not a folk quick of understanding, neither ready in swift speech.

And the Industrialists demanded of the Soothsayers that they should interpret this thing unto them, wherefore it was that the people bought no more water of them although the tank was full. And certain of the Soothsayers answered and said: "It is by reason of over-

production," and others said: "It is a glut," but the significance of the two words is the same. And others said, "Now, it is by reason of spots on the sun." And yet others answered saying: "It is neither by reason of glut, nor spots on the sun, that this evil hath come to pass, but by reason of lack of confidence!"

And while the Soothsayers contended thus among themselves, according to their manner, the men of profit did slumber and sleep, and when they awoke they said unto the Soothsayers: "It is enough. Ye have spoken comfortably unto us. Now go forth and speak comfortably likewise unto the people, that they may buy our water and so resume our profits."

But the Soothsayers, even the men of a dismal science, were loath to go forth among the people lest they should be stoned, for the people loved them not, neither saw they any possibility of gaining to the water by their utterings. And they said to the Industrialists:

"Masters, it is a mystery to our craft that if men be full and thirst not, then do they find comfort in our speech even as ye. But if they thirst and be empty, they do find no comfort therein but rather mock us, for it seemeth that unless a man be full, our wishes appeareth unto him as emptiness." But the Industrialists cried: "Go ye forth! Are ye not our men, to do our embassies?"

So the Soothsayers went forth unto the people and expounded unto them the mysteries of over-production, and how it was that they must needs perish of thirst because there was over-much water, and how there could not be enough because there was too much.

And the people reviled them, saying: "Go up, ye bald heads: Will ye mock us? Doth plenty breed famine?"

Doth nothing come out of much?
And they took up stones to stone them.



OW WHEN the Industrialists saw that the people still murmured and would not give ear to the Soothsayers, and because they feared that the people would come unto the tank and take the water by force, they brought forth unto them certain holy men called clergymen and priests, who spake unto the people that they should be quiet and trouble not the Industrialists, but buy the water as the Industrialists had instructed.

And these holy men testified unto the people that unless they did as the Industrialists instructed they should consider that their affliction was sent unto them of God for the healing of their souls, and that if they should bear it with patience, and lust not after the water, neither revile the Industrialists, it would come to pass that after they had given up the ghost they would come into a country where there would be no Industrialists but an abundance of water. Howbeit, there were certain true prophets of God also, and these had compassion upon the people and would not prophesy for the Industrialists but rather spake constantly against them.

Now when the Industrialists saw that the people still murmured and would not be still, neither for the words of the Soothsayers nor for the priests, they came forth themselves unto them and put the cups of their palms in the water that overflowed in the tank, and bathed the heads of the people, seeing that they did suffer of thirst, and they scattered the drops from the tips of their fingers abroad on the people who thronged about the tank.

And the name of the wetting of the heads of the people with bits of water for which the Industrialists suffered not, was Charity, and they were hailed as humanitarians and greatly to be emulated, seeing that they were charitable.

But the people were exceeding bitter and showed small gratitude for the bits of water so wasted on their heads.

¶ When the Industrialists saw yet again that neither for the words of the Soothsayers, nor the holy men, nor for the charity, would the people be stilled, but raged the more and crowded upon the tank as though they would take it by force, then took they counsel together with their senators and with their congressmen, and with those wise in politics, to show them a way to bring back Prosperity, seeing that the people no more did buy the water from their tank. Then the senators and the congressmen did appoint committees, and did call in the Experts and the mighty men of finance, and they did debate and constantly seek advice. And the Experts and the mighty men of finance did make response, seeing the difficulty, "There is but one final and drastic solution to this problem. We must levy a great tax on this people, called a tax at the source. Then as they do pay the tax unto us, we will lend you moneys from this government, and ye may build yet more tanks and have the people fill them with the water. Then will this people have employment once again and no longer will they murmur against you."

Then the Industrialists did perceive that here indeed were men of sense, and they did prepare for a great business "boom" and cause it to be inserted in the public journals that "Prosperity was just around the corner." And the senators and the congressmen passed the great

tax law. And the taxpayers received the embassies of government but they said unto them: "How is it that ye would levy a great tax upon us, seeing that we do lack money already to buy the water and slake our thirst?" But the tax was assessed, and many of the people's sheep and goats and vestments were taken when they had not the pence to pay the tax. These did the money changers alter into pence. And the government made its loans to the Industrialists and they did build new tanks, and presently the people were all at work once more, fetching the water for one penny but for every bucketful which they drew out to slake their thirst they were made to pay two pennies. And presently the new tanks overflowed as before. Then did the people murmur louder than ever, for they had been promised that the employment would last forever, and that the senators and the congressmen had solved the situation.



NOW WHEN the murmuring was mightier than ever because the people had been disillusioned by those who reigned in power over them, again did the Industrialists counsel among themselves, for fear was in their hearts at that which the people might do in their extremity. So did they privily send men forth among the people. And these men sought out those who were mightiest of stature among the people, and all who had skill in war, and took them apart and spake craftily to them, saying: "Come now, why cast ye not your lot in with the Industrialists? If ye be their men and serve them against the people, that they break not in upon the tanks, then

shall ye have an abundance of water that ye perish not, neither ye nor your children."

And the mighty men, and they who were skilled in war, harkened to this speech and suffered themselves to be persuaded, for their thirst constrained them. And they went in unto the Industrialists and became their men, and swords and staves were put in their hands, and they became a defense unto the Industrialists and smote the people down when they came upon the tank.

Now it came to pass in that land that as the people thirsted, there arose certain men of clear vision and true reasonings who perceived the cause of the sufferings of the people. And they stood forth and spake unto those sufferers, saying that they should associate, and investigate the reasons for their sufferings, seeing that the Industrialists were as blind as themselves as to what was the trouble. Then the people would have no need to be servants of the Industrialists and should thirst no more for water. But in the eyes of the Industrialists these were pestilential fellows and demagogues and makers of seditions, and the Industrialists fain would have cast them into prison, or crucified them, in that they did preach the alteration of government unto those afflicted by their thirst. For the words of the true thinkers which they spake unto the people were in this wise:

"Ye foolish people! How long will ye be deceived by a lie and believe to your hurt that which is not so? For behold all these things which have been said unto you by the Industrialists and the Soothsayers and the priests and the senators were but cunningly devised fables. And particularly the holy men who said it is the will of God that ye should always be poor and miserable and athirst. Behold, they do blaspheme God, and are liars

whom He will bitterly judge though He forgive all others. How happeneth it that ye may not come by the water that is in the tanks? Did God not create it for your thirst, that ye shouldst partake of it freely? Is it not because ye do have no pence? And why have ye no pence? Is it not because ye did receive but one penny for every bucket that ye did bring unto the tank but must render two pennies for every bucket that ye do take out, so that the Industrialists might have their profit? See ye not how this means the tank must overflow, being filled by that which ye are made to lack? Is it not made to abound out of your emptiness? See ye not also that the harder ye do toil and the more diligently ye do seek and bring the water, the worse and not the better shall it be for you by reason of the profit, which existeth not except in the minds of those who do deny you?"

¶ After this manner spake the true thinkers for many days, and the people made answer, saying: "Ye do say a right. It is because of the system by which the Industrialists set themselves up as owners of the water, and makers of profits which truly exist not, that we suffer. We do perceive now that our labor is in vain, and that the more we do toil to fill the tank, the sooner doth it overflow and we receive nothing because there is too much. But behold the Industrialists are hard men, and they have set our mightiest against us. Even our senators who do make our laws are their men, and if we do challenge them we imperil Existing Institutions. Tell us if ye do know of any way whereby we may deliver ourselves out of our bondage to them."

And the true thinkers spake unto the people and said: "Behold, are ye not a sovereign people and do ye not elect those who make the laws of this land under whom

the Industrialists reside? Can ye not say truly, 'It is unlawful for any man to restrict God's bounty which he doth seize from Mother Earth? If they obey not such laws then are they unlawful, and lawless, and against the government which protecteth them, and ye have a right to go against them, even to take their tanks and the water therein. Behold was not one of them built with the pence whereof ye were taxed?'

And the people answered: "How shall we go about to do this thing, for it seemeth goodly unto us?"

And the true thinkers answered: "Choose ye discreet and noble men to go in and out before you, and to marshal your bands and order your labor, and these men shall be as the Industrialists; but behold, they shall not be your masters, but your brethren and servants who do your will, and they shall not take any profits but every man his share among the others, and ye shall labor mutually together, and draw such water as all may need, and drink what ye have drawn. And if the Industrialists join you and want whereof ye drink to quench their thirst, let them have it but no more. And if the tank hath need of repairing, let those who are skilled among you fall to and repair it, but always it shall be for you and your children as ye fill it."

And the people said: "So let it be as ye have said, for we do make the laws and we do will it."

And the Industrialists heard the noise of the shouting and what the people said, and the Soothsayers heard it also, and the false priests, and the senators, and the mighty men of war, who were likewise a defense unto the Industrialists. And when they heard, they trembled exceedingly, so that their knees smote together, and they said one to another: "Unless we can bring

down with infamy in our journals, these thinkers who thus advise the people, it is the end of us. In that this populace hath taken that which hath been sovereign to it from the beginning, and knoweth whereof it hath taken it, so institutions totter, which are ourselves!"

But the true thinkers said: "Nay, we do but save you from the condition whereof ye did suffer as much as did the populace, for when the tank was full, all benefit ceased to you even as to the people. That the people order their affairs by true laws, exercising their voice which the Fathers set up, is neither violence nor fraud nor wreckage of institutions, but making the false governments the true government, not the government of your henchmen, Industrialists!"

But the Industrialists moaned and could not see it, for lo their power had been taken from them. But there was no more thirst in that land and all dwelt together in plenty. Lo the tanks were not abolished, nor the springs, nor the wells, nor the buckets. The people filled the tank, which was the Market, according as they had need or against the time of drought, and they drew equally from the tank and were replenished.

And that land prospered because the wise men and the true thinkers had ordered the people from their wisdom, not for powers in profits but for profits in powers.

And the blessing of God rested upon that land and there were none who thirsted.



SO WROTE Edward Bellamy fifty years bygone. ¶ Today America faces a condition where the pennies which the workers have earned since the time he wrote, have become lodged in the hands of men who see neither pleasure nor profit in permitting the multitude to know universal prosperity. Prosperity is something peculiar to themselves, their race, their conditionings in circumstance. They want to go on indefinitely building tank after tank with government moneys—in turn raised by selling out the chattels of the populace when they are lacking pence—and preaching the Return of Prosperity because the laborers are permitted to fill each tank and then draw out half of what they have brought, because their wages will not permit otherwise. A program of systematic and permanent tank building, seems to them to offer the ultimate and adequate solution of the world's economic problems. Somehow the whole system is wrong from the beginning. But how to change it without bloodshed is the problem—and what to substitute in its place that will make the United States a land of perpetual economic sunlight for those fifty million children entering maturity, is the seeming enigma of the moment. Only it is not an enigma! We might almost use the metaphor that the most accurate details of a whole splendid system that provides against the evils of the present, and any further repetition of them in future, have been clairvoyantly captured out of that future for our enlightenment now.

V: *First, The Program Briefly*



UNFORTUNATELY, when the average man hears the words "new system" uttered or written, or when some enthusiastic person begins to prate about a "better economic order," the immediate conclusion is drawn that some sort of violent revolution is being recommended or promoted, or that the sponsor is indulging in philosophical day dreams because he has lost his business or can't find a job. ¶ Furthermore a Wise Teacher has aptly remarked: "Tell men not too great truths with suddenness, lest they turn and rend you, or call you addled in your wits."

The program embodied in the Christian Commonwealth, however, is not political but economic. So it does not particularly require successful installation by physical violence. Also it seems that our political institutions need not be changed in the slightest. It is quite correct for the United States to have its Chief Executive elected every four years by mandate of its citizens, its Senate and House of Representatives, its Supreme Court and Secretaries over governmental departments. Of course, there is no call for the present Moscow-inspired federal bureaucracy, un-American to the core, being expanded and intrenched so that the present political oligarchy can never be cast from power.

But in our ways of doing business, earning money, handling trade and commerce, building and owning homes, providing against unemployment and old-age dependency, some startling discoveries are in store for this nation as a whole—startling, that is, in a sense of the ease and sanity with which our present national headaches can be stopped or lessened.

Let us get it into our minds at once just how, by lawful Constitutional Amendment approved and passed by a majority of our State legislatures, the American people can forever cure the appalling ills of present-day society constructed on the archaic principle of Predatory Hunger, by envisioning the following measures and economic stipulations—

A Christian Commonwealth under which the entire nation is freed of its present load of killing debt—federal, state, and municipal—by turning itself into a gigantic Corporation, its present morass of obligations properly funded by stocks instead of bonds—stocks that can lie forever in the status quo, and represent permanent values, without ever having to be redeemed—with our native-born and naturalized citizens its only Common Stockholders, voting and controlling the Great Corporation by right of such nativity or naturalization. ¶ A Commonwealth in which these Common Stockholders—as one of their inalienable rights as citizens of the United States—each arbitrarily and permanently receive a basic annual dividend from such ownership of Common Stock, payable to them in twelve monthly allotments or “credits” of sufficient size to supply them with the crude necessities of life and forever remove the Hunger Duress from their habits of economic thinking. This Common Stock dividend, accrued from auto-

matic sources hereafter to be described, shall come to them whether they are men or women, married or single, and would probably amount to something like \$1,000 yearly, or \$83 monthly, or \$20 weekly.

A Commonwealth in which, in addition to the above, variable sums of the Great Corporation's dividend-paying Preferred Stock are to be issued to its citizens to reward their disposition toward initiative, ambition, industry, and thrift—such stock to pay dividends in addition to the dividend on the Common Citizenship Stock—which cannot be bought, sold, or exchanged or otherwise manipulated or endangered by predatory individuals or rapacious groups of public exploiters.

A Commonwealth in which annual production is gauged by the general and normal consuming capacities of the whole citizenry, taken by groups of years, and not by the prevalent buying-power of the public, nor yet by unnatural legislative decree whose fundamental purpose is to keep the mirage of profits.

A Commonwealth in which money in the form of specie gradually becomes archaic because it is more or less bothersome and inhibitive to the uncircumscribed exercise of industry and initiative, and where the citizenry does its commercial business wholly by the employment of bank cheques—where, in short, every citizen in the land has a chequing account and uses it universally for all legitimate transactions.

A Commonwealth in which all rights to private property and homestead premises are made so inviolate and inalienable that it shall be as unlawful as it is unthinkable to foreclose on either for debt, and where homestead properties which have even been foreclosed upon and wrested away in the present span of manu-

factured hard times shall by lawful procedure be restored to rightful owners, whose reasonable equities will be credited, as a matter of sound economic policy and public morals.

A Commonwealth in which there are no more taxes of any nature levied on the citizens because the need of taxes to finance the operation of government shall have been forever abolished, taxes becoming as bothersome and useless as old-fashioned specie.

A Commonwealth in which there is no more commercial interest levied or paid in any borrowings, because men shall no longer have occasion to look to the increment from investments for their income, in the character of charges made for the renting of money. Thus interest and usury are dispensed with, and with interest and usury will go three-quarters of the evils attendant on the mischievous issuance of mortgages and bonds—all liens upon men's futures.

A Commonwealth in which there are no rents paid for the occupancy of premises which men occupy as homes, but a system of purchase substituted, no matter how small, no matter how transient, the sum-total of moneys so applied going to pay for the ownership of Realty Stock which may be negotiated for homestead occupancy anywhere within the United States and no loss ever suffered in any such real estate transactions.

¶ A Commonwealth in which all citizens labor of their own free volition and natural choice under a sort of perpetual Civil Service without the slightest suggestion of being regimented, compensations and rewards for labor being premised solely on efficiency and talent, and graduated as to promotion according to the worker's industry and value in his selected vocation.

A Commonwealth in which major legislation cannot be announced as law to be obeyed, until it has been approved by commendatory votes of 51 percent of those citizens expected to obey it.

A Commonwealth in which incompetent or dishonest officials can be quickly and effectively impeached and removed by recall or impeachment votes of 51 percent of the citizenry of the districts affected.

A Commonwealth in which all voting, for or against incumbents of office, or for or against legislation, is done through the public post instead of through the present cumbersome and lecherous polling-place that now has to be operated for the production of the secret ballot because men are economically obligated to other men and any hostile votings might make them the objects of reprisals.

A Commonwealth in which all votes so cast, for or against a man or a measure, are published and then preserved as public property, thus abolishing dishonest tallying of returns.



LHIS, in brief, is the program that can be consummated. Just how these various features can be brought about, the soundness or unsoundness of them, what evils they remedy and what quandaries of the present they swiftly solve, must be left to detailed exposition in the pages that follow.

The point to be impressed here is, that none of the foregoing, strictly speaking, is either Capitalism, Socialism, Fascism, or Communism, but an entirely different principle in human government—details concerning which

are rigorously censored or suppressed by modern educational institutions, supported by endowment from the world's present Water Tank owners who want the attendant Soothsayers to tell the people that there is no other way to avoid the effects of drought than by buying water with pennies they do not possess.

It is no apportioning of property among all classes, no whittling down of rugged individualism to a common mean, no slave-driving workhouse methods in productive or creative industry, but an opportunity for the simple, bloodless, easy rebirth of the American pioneering spirit, a state of Common Wealth indeed, in which a sovereign people take their affairs permanently out of the hands of monopolists in human life.

It is time for clear thinking and unobstructed seeing.

There is a new order in human affairs coming in on the heels of all this distress and upset, and the spoliation and debauchery of Christian institutions. The present radicals, in Washington and elsewhere, many of them sincere men who simply do not recognize the nature or subtlety of the leadership they are following, sense it blindly and respond to it instinctively. Even Franklin D. Roosevelt is lending his office to it—abortively because the “same old predatory gang” is truly behind his Administration and seeking to control the alteration—and a thousand lesser intellects are agreeing with his gropings. Can we get over our timidity and skepticism against anything different from what we have always known, and consider this truly Christian plan for economic government on its merits?

If we cannot, it makes no difference to that incoming Government itself, toward which all trends are now pointing. Our bigotry and cupidity only make us the los-

ers, keep us dallying in the procession of events, and increase our load of confusion and despair.

What follows is the definite program of accomplishment toward truly enlightened and constructive ends of national metamorphosis, that a great band of Christian men and women throughout all America have set their hands and talents to achieve.



VI: Man's Right to Eat



O BEGIN with, no matter how the Water Tank owners, the food profiteers and the exploiters of the gullible or unfortunate, lash a subtly controlled press to howl down or defame those who see the imbecility of expecting permanent prosperity to come out of an economic system that has to go bankrupt every little while in order to re-

adjust itself, the trend of developing human intelligence must finally demand that this happen—

The theocratic State to be evolved by a people who are truly Christian, must be distinguished by an economic structure that rests squarely and securely on the right and liberty of every citizen to live—and exercise such talents as God may have given him—devoid of barbarous duress from physical want.

Do you grasp this for all it means in its stark and renovating significance, as contrasted with present-day practices of “every man for himself, and the devil take the hindmost”?

It is acknowledged by all competent authorities on statecraft that the first duty of a government is to protect inviolate the lives of its citizenry.

For that purpose were governments instituted among men from the beginning. Any government which fails

to offer the citizen full protection to life and limb is no government at all, and can command small respect from those beneath it.

Up to this present period in the world's history, this great first tenet of government has been but one-half exercised. That is to say, "protection" has comprised only a structure of safety against external violence to the citizen's person.

The citizen has demanded, and in some measure received, either from tribal chief, feudal lord, king, or organized Congress, the armor of the collective force of his fellows against the physical attacker, whether the latter be the solitary thug waylaying him in a darkened avenue or the cohorts of the public enemy invading the national domain. *✿ ✿*

Such physical protection has always been the corner stone of government stability. But a truly Christian regime would recognize that this has been but one-half the performance of a state, or rather, the state has protected against sudden death by external means only. The enlightened recognize with fearless eyes and unintimidated reasonings that there is no essential difference between cracking a man's skull with a club in defiance of the policeman on the corner, and putting him in his grave by the slower and less dramatic procedure of denying him food to sustain and carry on the physical processes of his mortal body.

Visionary as it may appear at first reading to generations of men educated under the Hunger System, a social order is on the threshold, in which raw elemental food is to be made quite as free as the air required by the lungs to breathe or the water necessary to facilitate the body's metabolism.

The enlightened recognize that a society constructed on the duress of hunger is a slave society, quite as malevolent in its effects on the slave-directing element as upon the slaves themselves.

All men shall have three items of sustenance assured to them by the very fact of their being endowed with life in the body by God Himself: Air! Water! Bread!

All other rudiments and elements in human society shall be supplementary to these, and apart from them. How many suits of clothes a man possesses, what labor he works at, what priced automobile he drives, whether he also has cake and wine to follow his bread and water—these items are all irrelevant to the great basic tenet that a man being born by the procreational invitation of his parents cannot be subject to a constant death-threat throughout his days by having a privileged set of individuals withhold from his stomach what they would also withhold from his lungs and his throat if they only knew some method of effecting those monopolies.



THIS is not the place to argue yet whether or not this would make drones. This is not the place to argue just now that "it has never been done before in human history" and the experience of nations is against it. This is not the place to argue that such a rebirth of economic life makes the government a paternity, that it means the introduction of Socialism or Communism, which it does not, or the overthrow of existing institutions.

Railing against it, using expletives, decrying the enlightened as dangerous visionaries or State enemies

merely because they report what they discern, are all so much energy childishly wasted.

The true Christian State should say to men: "You get your food from Mother Earth, which is God's storehouse, exactly as the Father likewise provided Air and Water on which your lives were to be sustained. No clever and predatory monopolists, seizing human inventions or human serf-talents to perpetuate such monopoly, have the slightest right to build fences around the door to God's storehouses for the whole human race, and say who shall enter and partake, upon paying those fence-builders a tariff, and who shall be turned aside to starve because they lack the shekel."

The Christian State would say to men: "You shall work to obtain the accoutrements and comforts of life in the exact degree that your effort and talent merit them, yes! But the actual right to live is not involved in these. The right to live, because your parents have invited you into mortality, carries with it the fundamental means to live. If, as the privileged class might argue, men will no longer enter industrial service, without the duress of the need of bread, then the privileged element will have to do without servants. At the most, it will have to make work enticing and attractive instead of being the product of the energy of lashed serfs. We recognize no difference between the lash of the Negro overseer and the lash of the gnawing stomach. Both make for physical agony. Both are expedients that rest on the employments of physical violence. Both belong to an age of barbarism."



IT IS upon this great fundamental tenet that an incoming Christian State would seem to rest. And to make it practical, accomplishable, and devoid of the drones that the sound-headed sociologist fears, an entirely different form of economic machinery must grow from the old. ¶ Our farmers today are crying for "relief" and there is no relief. Nor can there ever be a permanent relief for farmers by trying to patch up and remake the present systems of economic administration.

This means what it means.

Farmers, let it be solemnly asserted, are a class of public servants. They are the true custodians of the Almighty's beneficence. True, they put forth a gruelling manual labor to take from God's storehouse that which gives the rest of the race the sustenance on which to live. But that is because the methods of farming are at fault.

¶ There is not the slightest reason why farm labor should be any more gruelling, unpleasant, or uninteresting than any other human employment. The advent of machinery and methods of crop cultivation that are becoming almost mechanical, mean a constantly increasing rate of production that in course of time will make the farmer little more than a head-worker.

The farmer is the public supporter of the State in that he takes from God's storehouse the wherewithal to keep the State in existence. As such he is going to be recognized as a privileged class that labors for the whole public, exactly as the statesman labors for the whole public, and with quite as much honor and esteem. He will be remunerated by the whole public exactly as executives are at present, and what he produces will

belong to the whole public—or the body politic composing the State. And in belonging to the whole public this product will be distributed among the citizenry as an annual dividend from their stockholdings in the Great Corporation which our government must become.



HERE is no other enduring remedy for the so-called farm problem. The government may try to help the farmer by buying and selling his products, by subsidies, by all the rest of the frantic manipulating that tries to keep alive an archaic system that has already been given its death-thrust by machinery. But in all of it, an antiquated administrative system is trying to stop evolution by issuing legislative decrees. It cannot be done, and our legislators and people must come to see it.

The State's fundamental obligation to preserve and protect life, which it now confines merely to succor against outward physical attack, by giving every man, woman, and child in America the proper amount of food to keep them physically, mentally, and morally healthy as a natural right that goes with citizenship, is going to recast the whole idea of economics and automatically correct a thousand abuses in politics, finance, and commerce which the witless citizen scarcely understands.

This is no more paternity in government than public school education is paternity in government, or the erection of the George Washington Bridge between Morningside and Hackensack in New York is paternity in government.  

As for making drones by providing food by which men may live as a feature of their citizenship, any practical

humanitarian and sociologist knows that putting food in men's stomachs does not make drones of them. It produces exactly the antithesis of dronery. Food energizes! It makes for mentality and temperamental balance. A race of properly fed men is a race of healthy bodied, clear-brained men. The public has other means of treating with dronery besides barbarous starvation. Again, we say, barbarous starvation is a form of the lash. The lash never yet cured a drone or made him go to work at labor that was truly worth much to the whole public. Dronery is a product of either faulty metabolism due to malnutrition or bodily illness that really needs medical attention, or it is a form of reprisal on society for economic inequality—as the vagabond who realizes his hopelessness under our present social administration of ever really bettering himself. African lethargy is quite something else, as I shall bring out later. ✻ ✻

Under the Christian Commonwealth the man who will not work to uphold the sort of administration that protects him both from the thug's gun and the profiteer's avarice—protects forsooth both his head and his stomach—will suffer the same social ostracism and odium that attended on slackerism in the late War. Now, how is all this to be actualized without bringing in Communism?



COMMUNISM, as the Enlightened know it, and are fighting it today, does not make the functioning of government one whit different from those nations that are not Communistic. Communism is not the Government that is coming in under

Christian Economy, but is a mere exchange of the Czarism of the Romanoffs for the Czarism of Stalin and an administration of certain imbecile and brutal Russian Jews.

The Russian people were hoodwinked in their socialistic experiment, expecting to set up a government in which everyone would benefit instead of the privileged few. It was really a revolt of the masses inspired by propaganda and no sooner were these masses supposedly enthroned than the new absolutism became a second tyranny, killing some 1,670,000 White Russians in order to maintain its power and "liquidating" some 30,000,000 more—all of which is of course literal history.

¶ But what the Russians really wanted to do in the first place was to rid themselves of personal tyrants or despots in the persons of certain royal aristocrats. The Colonials wanted to get rid of George III, exactly as the Russians wanted to get rid of Nicholas II. When both kings had been discarded, the immediate alternative was to set up a government which in nowise corrected the fundamental economic evils which in the present hour of civilization are the basis of tyranny.

Furthermore, if the people only realized it, while the tyranny of Sovietism is managed by the brutality of force, Americans are held under the tyranny of the press—a press which may only print that which it is permitted to receive, with a public whose much-vaunted

liberty is merely the liberty to think as they are allowed to think—not to speak of the serfdom and whip-lash of necessity, more appropriately known as the Hunger-Duress. ❀ ❀

For the purpose of our reasoning it makes little difference that the Russians have set up the Czarism of Stalin, and the American patriots strove after a Republic. In either instance, the frenzied desire to get rid of personal tyrants overlooked the fundamental remedy which must be achieved—merely substituting one form of tyranny for another, which is why our present Republic finds itself in the hands of a money-bund with all free institutions threatened, the same as the Russian people find themselves in the hands of Stalin's cheka with all personal liberty curtailed under the travesty of "Liberty, Fraternity, Equality."

The Continental Congress took the place of George III, and the Soviet Politbureau took the place of Nicholas II. Whereat both Congress and Soviets let certain blunders and stupidities of government go along as before.

Because the Americans eliminated George III and set up a government with a Congress in his place, they fancied they had attained to lasting political freedom.

Neither caught the true essence of public sovereignty, that government should be the facile servant of all the people within the commonwealth acting as a unit, and actually "serve" them, not play the autocrat over them and tell them arbitrarily what they should do.

Because the Americans split George III up into two or three hundred little Georges III of their own nomination, and named this chopped-up kingship the Congress, Americans fancied they had attained to lasting political freedom. ❀ ❀

It was no more political freedom, than Russian Communism is the rule of the proletariat. So both are having plenty of trouble and leaving the other nations of the world increasingly skeptical as to whether either or any form of republicanism is workable.

Both are organized on the exploitation basis. That is to say, both apply the hunger lash to make men labor under a system that sets up no real safeguard between the citizenry and the voracious element.

A Christian Commonwealth says: "Let the people actually be supreme and let their government be their servant. The first tenet of government is to protect and preserve life, then to educate, then to beautify the mortal tenure as the people themselves may find expedient. Protection and preservation of life mean economic as well as police protection. The government exists to do all those things which can be better done collectively, or by the whole people acting as a unit through its executives, than by the citizens either as individuals or sectional groups. When sectional groups try to do things, they cannot grasp the perspective of the people as a whole, and one section may harm the other. It is not paternity in government to do things facilely and for the non-injury of the whole. Therefore, society should build its institutions on human ingenuity and aspiration after its people's stomachs have been fed. By this simple expedient you smash at a blow a hundred and one autocratic and predatory powers held over men by the wicked and voracious. By establishing a basic unit of economic qualification, you sell men on the idea of working for you and get their loving cooperation and eager interest—instead of lashing them to work for you, watching them do as little as possible for the

highest wages they can wrench out of you in turn, and hold your interests in contempt the minute they have complied with their enforced bargain. We would not change your present government as a government. We would simply make it truly serve you in the purposes for which you originally set it up. Now, it does only one-half of what you fondly suppose it should do. If you cannot make men work for you by attractive interest in their work, or wholesome cajolery, you certainly have no license to make them work because of the lash you may hold over them."

Communism, like our vaunted Capitalism, still holds the lash over the unwilling worker in the form of hunger-death. Only, the wielder of the lash has been changed in each instance.

A race of Nordic freemen wrested the first form of Co-operative Government from King John at Runnymede. It is because Communism of the Asiatic-Stalin variety is the very antithesis of what it claims to be, that freemen of other nations detest it. They sense it is signing away more personal liberties than ever, and swapping the republican Congress, impotent and incapable as it is, for a form of Jewish autocracy kept in power by a despotic police force or spy system, that makes it anathema to the average free Christian.

Christian Economy, toward which men are striding with seven-league boots in America, is a Government by mutuality where the people themselves are truly sovereign by the Corporate Form.



HERE we come to the crux of the whole structure. For make no mistake, the corporate form of the Christian Commonwealth does not abolish the right of private property as under Marxian Socialism. The Cooperative Government of truly

Christian men is going to hold that qualified citizens have the right to a basic unit of economic equality, in that no one in the State can take life away from another by starvation. But it by no means makes the gigantic error of assuming that all men are truly born free and equal or are entitled to equal privileges and possessions merely because each has a head, two arms, and two feet. Quite the reverse!

Christian Economics dictates that according as men put forth effort and create, so are they to enjoy the fruits of their efforts and be rigorously protected in them by the whole public. But the energy spending and possessing must be reckoned and handled with a different background or sense of values. Meaning this:

Suppose there are twenty prospectors in a certain part of Nevada who all have found and staked out twenty gold claims. Each claim is valuable and means a competency for each man for life. But no one of them has the resources to develop his claim alone. Expensive stamping machinery must be bought and set up, a railroad must be brought in to provide workmen and their families with goods. So those twenty little prospectors form a corporation, their combined resources doing what they could not do as individuals. In this way they secure the necessary equipment and working capital, each taking a one-twentieth part of the whole as his share in the enterprise.

Is anyone so insane as to argue that because those twenty have so pooled their interests and gotten done by cooperation what they could not do singly, they have all turned socialists and relinquished ownership of private property? They have relinquished personal jurisdiction over their particular stakes in each instance for ownership of one-twentieth in the whole. And they get accomplished by this cooperation what they could not get accomplished as a lot of competitors, although the form of their ownership has altered. It is by no means less valuable, nor can they be preempted from their rights in the whole.



IT IS not State Socialism, therefore, to carry this same pattern into the one hundred and thirty million gold claims that represent the whole property of the people of the United States, and work it properly for all the citizens, allowing them to draw their lawful dividends therefrom! ¶ The incoming Christian government, officered by a sovereign people that is truly sovereign—by a process to be described in a moment—will say to all citizens: “Let us make one colossal corporation of the United States in which qualified citizens, by right of citizenship, own minimum amounts of stock. To this colossal corporation belongs actually all the wealth within the public domain. The citizens hold the shares.

“These shares are never transferable or negotiable any more than one’s citizenship at the present time is transferable or negotiable. Every man, woman, and child born in America, of certain racial qualifications, has an inviolate right to receive one of these shares at birth,

which is surrendered to the Corporation at death. It cannot be inherited, but there is no need of inheritance since one's children all derive the same beneficence by the very act of being born. Nor can the annual dividend in twelve monthly instalments be negotiated or jeopardized. This dividend shall be paid in the form of credit issued to the citizens in certain Federal banking districts set up for the purpose. This credit is not negotiable, either. But it is good for chequing against for the purchase of goods precisely as at present. Cheques so drawn must be cancelled and returned to the issuing office for payment, exactly like a bank cheque in the present. At the end of each year, if the government credit has not been exhausted, it is cancelled, but it cannot be overdrawn in any one month, more than a bank account of the present. At the beginning of each new year there is a new \$1,000 credit made available.

"This is to endure whether the citizen works or not, and has nothing to do with any economic lash. This credit, however, is only intended for the necessities of life. If the industrious and ambitious, or the specially talented, want or command more, they are so graded in the nation's books. In other words, they are able to own additional shares in the Government Corporation according as merit or services command them.

"Such goods, so procured from the mine of the general wealth, are inviolate to the one to whom they are issued. They may be bartered or given away, but they cannot be generally bought or sold, since the supply must be gauged in proportion to the citizenry.

"Farmers, miners, and stock-raisers, or those who procure the national wealth in its raw state from the hand of the Almighty, shall be among the highest holders of

the amount of shares, remunerated in proportion to what they bring in and deposit in the General Public's storehouses. There shall be no Soviet standing in line, waiting for a bread ticket to be punched, no workhouse methods, no economic lash. Inspiration, to be large among the public producers, shall be kindled as a matter of patriotic honor and generous compensation. A man shall be graded in the esteem of his fellows according to his talents or the scope of his activities in laboring for the Corporation, exactly as the share-holding, dividend-paying corporations of the present administration, try to treat with their better class of employees and create an esprit de corps.

"If a man wants to be an artist instead of a worker, he is provided for, to do it. But he must work for the love of his art, the product itself, not for the prostitution of selling his product at a big price and being acclaimed for his wealth instead of for his talent.

"If a man wishes to become an inventor, he not only has his living expenses financed while doing so, but he is assured of a high honor and a sure market if his invention is to the enhancement of the whole public. True, he cannot become an extortionate plutocrat from his royalties by becoming the partner of a voracious manufacturer monopolizing that article as at present, but he can be publicly remunerated with greater holdings in the Corporation, entitling him to a higher and finer status of living if he is thus of profit to the whole people.

¶ "Under Christian Economics, individual initiative to labor and achieve is enhanced, whereas under Communism and Socialism individual initiative to labor and achieve was stunted and discouraged."



THE effect of all this would be, of course, to nullify money as we of the present archaic system consider money. But every economist is aware that banking from its very beginning has tended to nullify money. People have gone so far in this direction even today that it is the sudden inability to return to a specie currency system which they have practically discarded that has caused what is today known as a Panic. ¶ Money as currency today for big business is clumsy and impractical, and only insisted upon by voracious money merchants because it gives them—by a form of professional hoarding—the means of controlling and exploiting the citizenry and holding an official lash over the population to make it do the banker's pleasure.

Cash money at the best only represents wealth which is in existence somewhere as goods which sustain or beautify life. If taken of itself, a mass of gold dollars melted up will not make even a good, serviceable knife.

¶ Christian Economics means the simple opening of one account with every citizen in the nations who qualifies. If it be argued that such would be an unwieldy, expensive process, let it be called to the critics' attention that Uncle Sam has all the machinery and all the employees doing the very same thing at the present moment, in order to collect taxes by more extortionate methods—another form of the lash—if they are not contributed. ¶

Such a colossal corporate banking system would be immensely simplified over our present banking system, however, because it would consist of a definite credit issued once a month to all the citizens in each district. As cheques came back, they would be deducted from

the monthly balances. There the business of accounting would begin and end. There would be no discounting of paper, no figuring of interest. There would be no more interest in existence, with all its woes of usury and foreclosure. Each citizen could go to the Issuing Headquarters in each Federal District, prove his citizenship, and have his cheque book issued to him. There would be "money" for all purposes at the great federal department stores; no red tape and no nonsense about it. If he is not entitled to enough under his grading to acquire an automobile, that is just too bad. Let him aspire to become more thrifty or talented. If he over-expends his monthly credit, let him depend on the charity of his relatives to carry him through to the coming month. But it shall be illegal for anyone to sell him goods against his credit. ✻ ✻

If the foreigner wishes to come to the United States and enjoy this Christian Government, let him naturalize himself and take the oath to obey the laws under which such benefits accrue to him. It will do him no good to bring foreign currency with him, for his gold will purchase nothing! ✻ ✻



UNDER this Christian government, the sovereign Corporation itself must, as a great nation, do all foreign trading, make purchases abroad, and carry on all manufacturing, buying, and selling, and working up into goods. This will be the true function of the Department of Commerce of the future, instead of being a glorified and expensive card system or an army of political appointees continually intruding on private concerns and personal affairs.

But the greatest item of all has not yet been considered: how to keep such machinery free from the exploiter, the grafter, and the political spoilsman. America had a costly experience with the railroads during the War and by no means wants another. The careless inefficiency of governmental employees and the red tape and waste of a lavish bureaucracy are too well known to hold enticements for sound-headed men and women.

Let us consider bureaucracy for a moment as we now find it. Why is it inefficient and slovenly? First, because it is ruinously underpaid in comparison with the extraordinary offerings in private business. But with the United States Corporation conducting economic affairs and owning the public wealth after the pattern of the twenty gold miners, there are none of these spoils attractions to begin with. All are on the same footing economically. If the public servant wishes to be slothful, there is only the minimum one-share unit available as to dividends for him at the Bank. He is graded accordingly, whether he works in the Department of Commerce or on a farm in Kansas, or in an office of Public Surgeons in Chicago.

In other words, he has the continual enticement to improve himself, with none of the hateful whippings from the lash of his gnawing stomach to force him to make some sort of a display of labor. He is free to get out and lie on the seashore if he chooses, and not work at all. But he would soon find himself in odium with the keen, energetic, resourceful element in the population who are finding a wholesome satisfaction in cleverly and efficiently performing before their fellows. Human nature is like that. Real people work for the keen zest of doing, creating, visualizing, and materializing. The

drones and vagabonds would be quite the pariahs they are under the present administration and will be considered later. As to the objection to the Federal Corporation's supporting them in idleness, let it be recalled that that is exactly what the energetic among the public are doing today, anyhow. Only it is called alms, organized charity, and the penal system.



THE true check on official slovenliness and inefficiency that are the bane of present public ownership of institutions, would come from the same method that henceforth under Christian Economics is to "snap-up" elected officials and bring renovation in political government.

That is a process very like a public round robin or popular veto, in the case of political officialdom, and it would operate likewise on pernicious, selfish or foolish legislation. ✻ ✻

We are convinced that presently a sovereign people, tired of public venality and lechery in legislative assemblies, are to take their full sovereignty into their hands by something very like a constitutional amendment, making every sort of public legislation of no standing in law until it has had direct public approval.

The vetoing power of a president or a governor is not enough, since the American people have seen from the past two political administrations how even the highest offices may be debauched or controlled by a greedy and conscienceless money power.

It is to be the practice ultimately for a Federal official to be recognized in each State or district to which laws apply, with whom the public can file formal protests at

any time, without the slightest red tape, making null and void any piece of legislation of which a majority of the citizens do not approve.

Let legislation originate with the people's elected representatives. Let irresponsibles introduce all the fool laws or privileged class measures they desire. The public shall have the right of going to the officers so appointed in any given district, and applying for a Legislative Protest Form. The voter need simply write on such form, "I do not approve of such and such legislation," naming the specific act of which he disapproves but not necessarily giving his reasons therefor. Signing his name and official number as registered with the Bank which issues him his monthly Stock Dividend, he shall turn it in to such official. If a majority of the people in any given district (for district legislation) or of the national citizenry as a whole (for federal legislation) register a negative vote, it must be so published in a Federal Register after a simple clerical tabulation, and thereupon such legislation is no legislation whatever and it shall be no misdemeanor on the part of the public to disregard it.

If it be argued that such a system would be ruinously expensive in the size of the personnel entailed, remember that the Government Corporation is providing Common Stock dividends for all those persons anyhow. And no office can be made more honorable or desirable in the whole Body Politic, or carry more enticing remuneration than that of a keeper of the public probity. We must not be constantly comparing the methods of this Christian Commonwealth with the slave-driving, profit-extorting methods of present economic administration. ¶ By the same method it will be possible to dethrone

any public official from office within twenty-four hours for laxity or dishonesty or inefficiency in himself, his workers, or the general department of his offices.



IF legislators and public servants kept in mind at all times that nothing they did in secret cahoots with privileged persons that materialized in the form of legislation, was of the slightest value or could become arbitrary law, in case the public did not fully approve, they would be more careful to propose only such legislation, or do those acts, which would not be thus vetoed.

Under this system of private recall and immediate veto, cliques, factions, fanatics and mischief workers could not unduly influence legislation either for or against their pet projects, because in every case a majority expression of the citizenry would be necessary to ratify such legislation.

Half the lobbying that is done at the present time is in the interests of private profit for private concerns, anyhow. ✿ ✿

There is no reason under heaven why such an official veto power could not be exercised on public servants tomorrow, if the people would only realize their own sovereignty to do it!

Political racketeers, organizations like Tammany, conniving banking houses like Morgan and Kuhn-Loeb, could be emasculated overnight from further influence in the public's affairs, if the people so expressed themselves. Expensive voting systems and balloting machinery need not be set up. Every citizen could keep the proper blanks in his own home. The simple filling out

and mailing, under a costless government frank, is all that would be necessary, the validity of the signature and ballot being supplied by the identification of that citizen on file with the Federal Bank where he draws his monthly dividends. Thugs could not intimidate voters at the polls because there need be no polls. The only chance for chicanery would be in the counting of such votes. That would be obviated by printing in columns of nonpareil type in a "Federal Register" for each district the protester's name and how he voted. Every citizen could be his own tally clerk if he so desired.

National elections will even be conducted in this manner: the mailing in of the proper ballots, the checking with each citizen's number to see that the vote is not fraudulent, and when the names and numbers are verified, publishing the poll list in a government gazette.

The concern at thus having their votes publicized at present is a commentary on a pernicious economic administration where men dare not have their honest opinions made public, fearing reprisals from those to whom they are in some form of economic serfdom. Loss of jobs or trade, or other economic reprisals, now work this form of duress that compels the secret ballot. Under the Christian Commonwealth, men will not be so fearful of announcing publicly their honest opinions in regard to public measures.

Remember that secrecy always cloaks unwholesomeness in some form or other and unwholesomeness means that somewhere there is chicanery.

Some alert reader might ask, "But why can't cliques of individuals issue propoganda to have the citizens protest or vote to effect that which will unrightfully enhance the special privilege of those issuing the propoganda, just as

demagogues exercise their control over the masses at present? Under the Christian Commonwealth would not such cliques gradually gain the very same power which threatens our public institutions today?"

The point is, that in the Christian Commonwealth there would not be any advantage to anyone in such propaganda. Propaganda requires immense funds of private wealth in a form that will become archaic in Christian economics. Neither could they gain any profit from such propaganda, such profit as constituted today merely being the added power to hold their position in exercising economic control over society—an economic control which in the Christian Commonwealth is as absurd as it is impossible. Lastly, even supposing that they did use such propaganda and were able to wield a subversive influence of a sort, they would have no chance to exercise it, among people who do not depend upon them for their livelihood. With no private or selfish interests to defend, our much touted "free press" will become a living reality!

As for gangsters and racketeers, intimidators by profession in the employ of mischievous interests, these will wholly disappear under Christian economics, because there can be no gain accruing to them for so exercising their malevolent talents.

If citizens are trading with the Government for their goods by the aforesaid bank cheque system, the racketeer can exact no extortions, since there is no cash money to reward his lawlessness. If the wealth of the citizen is represented by the credit which he may have with the government bank, and such wealth is not negotiable as credit, there would be no profit in kidnapping or "snatching" men of high talent or earning power.

The crime wave under Christian economics would automatically cease to exist because there could not possibly be any gain in crime. And it could thus be erased without the slightest spilling of blood or taking of violent reprisals. ✠ ✠



UNDERSTAND that what you are reading here is not any description of Utopia, "thought out" in any one man's brain. It is no clever socialistic or communistic system brought forward for consideration of the citizenry. It is a brief summary of what is going to happen, deduced from unmistakable trends and the metamorphosis of an archaic order that has already begun to fall apart.

It is childish to say that "this won't work" or "that won't work," merely because the critic does not see the system in all its daily detail. Again, we say, this is no Utopian theory propounded to suggest the ideal State.

The happiest reaction which anyone can give to that which has been outlined here, is not to sit back and rail at the loss of rights and privileges which do not now exist—except theoretically—but to busy oneself and learn all the facile practicalities of this Government by Mutuality which is being ushered in at the present moment by events occurring all over the nation—if the purblind critic could only know it.

It has been merely to give some hint of the general scheme that this outline is presented here.

True Christianity takes initiative away from no one. It augments and inspires it.

The Christ Himself would not mean for people to work in a slave-state, or for all persons to be trimmed down

to any level of mediocrity. He knows that both self-expression and individuality are the very crux of the earth experience, and would encourage them.

But the Great Galilean would have small use for money, money strategies, or for usury. He expressed Himself against all three during His earthly ministry and He must be equally vociferous against them today. The human race must be gently shown that it can exist without them and get along excellently.

There is no problem or inquiry about the adequacy, fairness, or equality of Christian economics that cannot be answered. It needs no headachy thinking to "dig up answers" to criticisms. It is only necessary to correctly interpret present trends and "see" by mental vision how people will have solved this and that, twenty, fifty, a hundred years from today.



Of course, a rapacious money-bund, largely composed of a megalomaniacal Jewish faction that through all the ages has enriched itself by living off the labors of explorers, husbandmen, and manufacturers, can be expected to turn the full blisterings of a controlled press on the introduction of such relief. It means their great "cooping" predicted in Holy Writ and Pyramid prophecy! If there is naught for them to dominate by the powers of hoarded money, if they cannot acquire the properties of others because such properties are not transferable as basic wealth, Judah is placed on an equal basis with every other nationality in the body politic.

Judah will fight to the death this wrenching away of her despotism, but it will avail her nothing. And under

the new system, Jews born in America or naturalized here, will be as safely secured economically as members of any other race. Then they will be required to win to affluence solely by their powers of competitive talent. Only a preponderance of Hebrews throughout the entire federal domain, could gain for Judah the social advantages which heretofore have been so easily exacted through financial monopoly.

Along with the death-fight of the Jewish money-bund will come the savage and obstructive protests of the possessors of great fortunes. The generations of possessiveness in which their very sinew is steeped, will make them adamant against turning over their so-called private properties to any Great Corporation of the United States. ✿ ✿

It will avail them nothing and in the end mean their salvation, for now they are being beggared in droves by a manipulated stock market, closed or crippled banks, and a voracious tax collector striving to pick the citizenry of its last remaining dollars to make up the deficit in a government budget that is now running behind at the rate of \$6,250 a minute—nine millions a day since March, 1933!



LET us not disparage something that greater Brains than all of us in America taken together, have evidently planned for the Fifth Root Race in the United States. Be humble and learn as many of the details of this new Christian Commonwealth as are available in the short time that remains before the new administration is set up.

Hunger is going to become a thing of the past under this new arrangement; barbarous competition, which has been nothing but man's "right" to exploit his brother, is going to be turned into the wholesome channel of discovering who can perform the most for the common weal and welfare, and be suitably rewarded with stock dividends and public adulation.

Great captains of industry will still be great captains of industry. Abraham Lincolns will still be born of "poor" parents in America's backwoods, and rise to sublime heights in the esteem of their countrymen. America is not to be turned into a workhouse where every person is whittled down to the status of every other person, or where a Stalin can dictate to us at what time to turn out our lamps at night. By the massive power of the easy and facile veto the Stalins will be laughed out of the body politic, and the Al Capones be left without jobs. ❀ ❀

As for methods of administration of Law and Equity under Christian economics, the carrying on of wars when necessary, the financing of new projects, the bearing and raising of children, the new status of Womanhood Ennobled, the question of traffic and transportation, the care of the indigent and criminal element—all these, as we have declared, are anticipated in advance.

¶ It is a splendid picture that unrolls before us, divine in its compassion, rich in its possibilities for cultivating friendships and living life from hour to hour as freemen before God, quasi-divine beings, should live it. The only unpleasantness connected with it lies in the technicality of its installation.

Mammon will not relinquish without a bitter fight, even when those who do such fighting are battling against their own best interests and the interests of their children. ✻ ✻

Let us apply ourselves to a comprehensive study of this truly Christian Government for which the world has been waiting, and keep in mind that the twenty miners on the desert would have been no better off than we are at present if they had not seen in a mutuality of interests, and a common trust in one another, a method of making themselves rich beyond dreams of avarice.

So we today stand on the threshold of a magnificent cooperation, while the Prince of Peace smiles quietly that anyone among us were so foolish as to think that He meant to give us any type of earthly government that could not command the loyal and enthusiastic devotion of the humblest of its citizens!

We have only scratched the surface of real Christian economics, however. Suppose we consider just what evils we are abating or abolishing by actually installing the Christian Commonwealth.

VII: How to End Poverty and Crime



IF the foregoing glance into a splendid future be a true one, it would stand to reason that the problems and ills which are now so troublesome—and seemingly impossible of solution in human affairs—would be completely ironed out under it and no longer of moment. ¶ Certainly if this Christian Commonwealth has a sacred basis of inspiration at all, it should be as well-nigh perfect in its functioning as is possible to have anything in human life, human nature being what it is. If the slightest flaw in the principle can be detected, however, then the Enlightened have either seen that phase of its workings incorrectly or the whole Plan is a hoax. The uncanny fact remains, however, that the Christian Commonwealth plan looms as the sole faultless and practical solution of the nation's economic and social ills, ready for immediate application when the present spoils system shall have crashed; and this without upsetting existing institutions, without violence, without confiscations, and without reprisals against any racial groups. ¶ Let us, therefore, consider the human quandaries of the hour in the light of what their ultimate denouement is to be under the administration of truly Christian people. ✻ ✻

In the first place, the grand scheme of human government proposed, solicits the attention and approval of mankind on the following tenet: that every man is entitled to the protection of the law in preserving his life and carrying on his affairs, devoid of duress or physical force making him to do that which he would not do if the element of slave-lashing were not present.

Let it be set down at once that the Christian Commonwealth cannot, by the very essence of its origin, be a government by any sort of physical or moral duress. It is unthinkable that the Christ would coerce men into being good, or orderly, or law-supporting, or physically or mentally moral. When you serve under the Christian Banner you serve voluntarily, because you see that it is good for you and beneficial for your brethren. It is a cheerful service which you render and your homage is one of enthusiastic co-operation, or the Commonwealth does not want your support at all.

Now the man-made governments of the present world are the direct opposite of this principle. They say to men: Be good and orderly or go to jail. Be talented or industrious, or receive so many stripes from the economic lash. It is a system of hateful reprisals, which is why so many millions of people resent what governments have come to mean to them. It bestirs hatred and retaliation in them. If you do not do as the Law prescribes, you shall suffer therefor some variety of physical or mental agony. You are to be taken out and have your personal integrity and free-will outraged.

And then men wonder why it is that more citizens are not peaceful, orderly, and well-intentioned toward their brethren. They fail to see that the present water tank system itself is the supreme instructor in reprisals, ha-

treds, antagonisms, and "brevets of dishonor," for the all-powerful State sets up standards and refinements of cruelty to get its fiats manufactured as well as obeyed. ¶ All this is anathema to truly enlightened Christians. They say: "Be good because it is more beneficial to you as a citizen than being bad. Be peaceable because the lack of peace, manufactured by the State or by the citizen, deprives you of life, property, or personal freedom. Be circumspect and honest in your dealings among yourselves and with others, because these are great cosmic principles for the ending of confusions. If you will not observe these tenets you will find yourselves back in your conditions of barbarism which you now resent and want to escape. There is but one Law and that is the law of Probity. You do not have to follow it if you do not wish to do so, but those who are following it, observe that they are strangely profited in goods and facile manners that make for the profit of the person and his estate."  



○ THE Christian Commonwealth does not coerce, and cannot be made to coerce, in any form, shape, manner, or description. Remember, we are speaking now of the fundamentals on which the Better Government is founded and upon which the new system of economics is built. We are not speaking of methods of safeguarding life and property against those who will not abide by orderly processes of administration nor recognize the fundamental precepts behind Law and Order. We solemnly maintain that the State has a solemn duty in declaring outlaws, those among its citizenry who will not recognize the true tenets of peace

and voluntary submission on which the State is projected. And while for the moment this may seem paradoxical, a little real thinking will show that it is the finest form of consistent behavior, since it says in effect to the miscreant: we recognize you are a malevolent influence among freemen, in that you are an ignoramus and cannot perceive what is best for your own good in the long run of daily conduct. So we invite you not to be one of us. We are enjoying these principles of Enlightened Administration because we have seen the light. You, too, have had the light shown you but have chosen the wayward path against the enlightenments of your fellows. So we do not lash you, neither do we take reprisals against you. We simply outlaw your stubbornness and wilfulness, setting up a system making it impossible for you to act within our midst in any other manner than with voluntary circumspection and regard for the rest of us.

This is not coercion. It is setting up a set of standards by which men must abide in order to be peaceful and prosperous. Those who will not subscribe to them are merely short-suiting and injuring themselves, since by their conduct they refuse to enjoy the benefits accruing. It is positive lawmaking, not negative projecting of prohibitions with pain-creating penalties for violation.



THE Christian Commonwealth, let it be summarized, is one of enticement and mutuality as against violence and imbecility. It proposes such laws and conditions as make it obligatory in the interest of self-profit to abide by those laws and conditions, the same as at present it is too often in the interest of self-profit to flout and violate present laws and conditions.

If there be those who say that no such organization of social authorizing can perform or create such a structure, they are speaking out of the darkness of their own hide-bound ignorance. Nor is the fact that it has never been done in modern history any criterion that it cannot be done. The modern race never had an administration of the truly Moral Law till Jesus appeared in Galilee. Before His time, millions might have said that human nature being what it is, no official pronouncements could restrain men from practicing "spiritual whoredoms." But Christ came and spake, and changed the spiritual aspects of whole States. So it is with His influence in the practical administration of earth's political, economic and social affairs. To say that men cannot grasp and achieve such a State, and that its details are unworkable because of human nature's basic wickedness, is to say that a holy church cannot be set up in an evil world, and that Christianity cannot work in the individual conscience because there are men who violate its principles.



HE foundation of the theocratic state, as previously set forth, declares that no matter what a man's economic position may be, whether he is temperamentally a worker or a drone, whether he is educated or uneducated, he shall receive bread to

eat as freely as he now receives air to breathe or water for his thirst—again with the racial qualifications yet to be discussed. In other words, the Christian Commonwealth is not based upon the hunger motive. It believes that it is the duty of the whole people to see that citizens are protected from death by starvation, just as surely as from death by the thug's blackjack.

In other words, hunger should be eliminated henceforth as the basis of the economic system. A State which says, "If you will not work, you shall not eat," is a relic of barbarism, so long as the citizen can retort: "Very well, give me work and I will cheerfully labor, for I am hungry. But so long as you do not provide me with work, you are committing me to a system of extermination."

Christian economics does not say that men shall cease laboring, or turn drones under a paternity government. It says that men shall be free to labor and improve their economic condition without restrictions on jobs that provide the bread. But it goes further and says: "A sovereign people shall feed its citizens first, that they might be able to work. Thereby are they better workmen, clearer thinkers, more stable citizens. Having fed them a minimum to sustain life in a reasonable amount of comfort, it shall then hold out prospects of gain to entice them into higher and finer expressions of character and labor."



THE old-fashioned Socialism said: "Let us take all the wealth and divide it equally among the hand laborers only, so that each may rise uniformly regardless of his talents or his merit, simply because he is born and lives." The modern Communist, under a Jewish sponsorship in Russia today, says: "There shall be no private property; all wealth shall belong to the people; all shall be forced to labor whether they will or not, or starve, exactly as under the most voracious capitalism."

A Christian government says: "The integrity of the individual must be preserved from the instant that he draws his first breath until the moment that he draws his last. That means it is the State's business to see that he does not die by hunger, any more than by lack of pure air, or by lack of water for his parched throat, or by the assassin's bullet. Having established an order in which this is possible without begging anyone, that individual shall be enticed into personal achievement by having his willingness to work satisfied to the limit of his resources, health, and ingenuity. He shall be allowed to acquire and retain all the personal property he is capable of earning and utilizing. He shall have full opportunity to show his mental or spiritual superiority over other men without exploiting them in the slightest because of their handicaps. And most important of all, he shall not have any coercive force above him in the form of a dictatorial group that styles itself a government merely because it has the force to preserve itself in power. The solid bloc of citizenry, enabled to express its will without red tape, bureaucracy or self-seeking officialdom, shall be the government—a true republic

really drawing its power from the consent of the governed, not a nominal republic so called because once every two or four years the citizenry says who shall be the dictators to issue the arbitrary fiats."

No, this type of government has never been tried, but for that matter, neither has Christianity ever been tried. Now comes God Almighty, letting the un-Christ-like system reach a deadlock and stalemate, to show men how imbecile and unworkable their barbarous water tank ideas of economics are. There is no alternative that will work but the Commonwealth idea. And humankind must find it out by grasping that there is no alternative to the deadlock and stalemate but the embracing of the new Christian State.

Mankind is to learn that States may be set up and cultures established on some other principle than the hunger duress. No one in modern times has thought it possible, because no matter what form the rulership took, the economic principle was one of food or land monopoly by groups on the water tank principle.

Because this has made a race of vengeful people, who immediately soldiered when their basic hungers were satisfied, it has always been assumed that the masses will act as the Roman masses acted when the Caesars gave them bread outright, or as certain classes in England and America now act when given the Dole.

It was not, and is not, the free bread or the dole that made or makes for dronery, but because along with the satisfaction of mass hunger there has been no enticement to grasp higher and obtain more, socially or ethically or artistically, than the food for the belly.

If mass humankind did not have higher urges than merely the full belly, all human achievement would long

since have stopped, the moment each belly was filled. Observation shows that this is not the case. The receiver of the Dole knows that he is receiving a form of government charity and takes it because there is no alternative. If the government assured him of work the year around at a higher gain than his miserable dole, the receiver of it would forgo it within the hour. As for the Roman masses, the Caesars merely fed them and then gave them no further incentive to better themselves than a bloody and barbaric circus. They could not have done more without setting up the theocratic State ahead of time.

This is not the place to defend the theocratic State, for it needs no defense. Whether or not one likes the idea of what is ahead, makes not the slightest difference to Cosmos. What IS to be, IS to be. A time is only too obviously ahead, when men can construct and conduct their governmental, economic and social institutions on the voluntary basis, or the free volition of its citizens, after their stomachs have been fed and the spectre of death by hunger removed. The same incentive for self-improvement, social adulation, economic enhancement—in other words, the same integrity of the individual—shall prevail under the Commonwealth as at present, but devoid of the risk of exploitation of groups by groups, and each with a far different measure of personal liability and freedom.

Let us see exactly what this means.



NDER the Comonwealth that is coming in over the debris of an utterly bankrupt and unworkable water tank system, the nation called the United States shall be more than a voluntary federation of forty-eight petty little political commonwealths, each with

its separate kingly bureaucracy. This move for centralization has been going steadily forward ever since the Civil War. It is now about to climax in a complete federation on the corporate pattern. The political machinery is to remain exactly the same as at present, for localized jurisdiction, but to serve a higher and better purpose. † †

We are told that the sovereign people are to set themselves up a corporate instead of a political State, organized on the present share basis of corporations. But with this difference: Its shares are not negotiable. They cannot be bought and sold. They remain the inviolate personal property of the native-born citizen from the cradle to the grave, and become as inviolate to the naturalized citizen. † †

All the privately-owned wealth now existent in the United States is to be transferred to the Corporation, precisely as twenty prospectors who have staked out twenty gold claims in the desert, club together and form a million-dollar corporation to work their claims, each taking a one-twentieth interest in the consolidated concern or common stock securities to the extent of \$50,000 that is his own inviolate private property thereafter.

The Great Corporation of the United States is not to be capitalized at any definite figure. That is to say, its stocks are to have no par value. But they will be divided into two classes: Common and Preferred.

There will be one share of Common Stock, carrying voting power, issued to each native-born citizen of proper racial qualifications at birth as the heritage of his citizenship. He can no more trade it, refuse it, or transfer it or its dividends to another than he can trade, refuse, or transfer his citizenship.

This Common Stock shall carry a minimum dividend sufficiently large to permit an adult person of normal habits to keep himself in the ordinary requisites of life from year's end to year's end. Let us say for hypothetical purposes that this figure is set by the nation's economists at \$1,000, or \$83.00 per month.

This share, like his citizenship, becomes his property at birth and is cancelled at his death.

As to dividends, remember that the stock, at his majority, pays this sum. During the first seven years of life, it is one-fourth of this sum, or \$250.00 annually, or \$20.00 monthly. During the second seven years, between seven and fourteen, it is \$500.00 annually, or \$40.00 monthly—omitting the odd cents in this calculation for purposes of brevity. During the third seven years, or in the college period of life, it is \$750.00 annually, or \$60.00 monthly. This money, of course, is paid to the child's parents, on the condition that the child is kept in school during the payment of such benefits. If the child is not kept in school, the benefits are suspended.

Understand, that women as well as men, married or unmarried, are likewise to hold one of the Common Shares each, thus assuring a minimum of economic independence for wives, over which the husband has no control, although both are held liable under the criminal law for the trusteeship of the child or children. No

matter how many children any family may comprise, the apportionment is inviolate to each individual.

These basic income benefits also accrue to naturalized citizens. ✿ ✿

Keep in mind that this share of stock is also as inviolate to the citizen as his citizenship, and has nothing to do with his racial extraction—except as hereinafter provided—his creed, or his occupation. Grades of occupations and self-advancement under the Commonwealth are to be provided for under the Preferred Stock arrangement, to be described presently.

The unit of corporate management for what is subsequently to be revealed, apparently is to be the Congressional district as at present constituted. In this Congressional district is to be located the Corporation's administration offices, which in appearance, construction, and functioning, will not be unlike our modern banking institutions. ✿ ✿

In the office of such Sectional Administration the citizen's share of Common Stock is to be kept. No citizen can take his certificate out, carry it about, lose it, or otherwise jeopardize it, but it may be transferred as the citizen elects to move about the nation and settle where he pleases. The functioning of this procedure is to be precisely like similar re-allocations made at the federal offices of the Internal Revenue Collector for the payment of the present Water Tank income tax.



UNDER the new arrangement, the citizen's birth certificate is to be his most cherished possession, since it validates his claim to share in the new Christian Government. Illegitimate children will remain under the same onus as at present, but their illegitimacy will in nowise affect their corporate rights under their citizenship.

The proper proving of the identity at the Federal Building, will result in a credit's being placed upon the Commonwealth's books for the minimum Life Dividend of \$83.00 monthly. Revolutionary as it may appear to warped or biased citizens under the old water tank regime, once every year, without any other labor being advanced than the mere fact of being born, the qualified citizen has a government credit for the proper amount according to his years, placed on the nation's books.

This means that the sovereign people keep just one account with every accredited citizen in the United States—a straight, open-and-shut, credit and debit account. The machinery for this is already in existence, as Uncle Sam does the same thing for the collection of taxes. Also at the present time there are literally thousands of such national bureaus all doing the same, in State, County, and Municipal administrations—besides expensive staffs to figure interest, negotiate all kinds of credit paper, and otherwise conduct the present water tank system. *It It*

Instead of this Account-with-Every-Citizen staff being cumbersome and expensive, it would be pared down to one-twentieth of what it is at present as we shall see in later treatment.



OW bear in mind that all manufacturing in the United States goes on exactly as at present, except that all workers are employed by voluntary service under a veto system of the citizen concerned for incompetence. As for graft, that is to be made automatically impossible, as will be shown in a moment. Another and more important exception is, however, that instead of expensive sales forces and tremendous advertising budgets to force surplus products on a citizenry that has no money to buy or that is gullible, weak-willed, or affluent, all manufactured products, the same as the products of all farms, mines, and stock lands, will go automatically to the government's great centers of distribution.

The Great Corporation will automatically receive all produced goods made in the United States and put them out through its beautiful mammoth department stores, where everything can be procured on the selection system from counter displays exactly as at present. Only there will be far fewer of these than at present under the water tank system, because so many tiny shops, or even big emporiums, will not be necessary, and the land and buildings, to say nothing of congested shopping sections, can be turned into public concourses of beauty and convenience. It means the end of the bombastic and disfiguring advertising sign, since there will no longer be frantic shrieking appeals to catch the public penny. High-pressure advertising is doomed by its very economic falsity.



IN these huge public emporiums, the citizen will trade and be able to buy everything from a safety pin to a steam roller—if his estate requires a steam roller and he is of the ennobled qualification to receive one. ¶ But here is the crux of the whole theocratic State: money as currency is to gradually disappear as the system becomes refined.

Once each year, when the government credit is allotted, the citizen receives his cheque book with his photograph on the cover for true identification purposes, together with his signature for comparison with the name he writes on each cheque when purchasing goods of his selection. The booklet of blank cheques is thus not transferable or negotiable. No public clerk is permitted to sell goods to or receive a cheque in payment from any person but the one whose picture is on the cover of his cheque book.

The public emporiums sort all of the cheques at the end of the business day, exactly as banks do today, and dispatch them through a Federal Clearing House for debiting at the Branch Bank where the citizen has his Stock Shares on file. There the sum of the cheque is written off against his credit and the cheque cancelled and thereafter is worthless.

It would do no citizen any good to try to counterfeit cheques, granted he could fabricate the necessary plates. The moment he overdrew a given bank balance, the cheques would go back to the store accepting them and the citizen would find himself in exactly the same hot water that attends on such swindling today.

At the head of the citizen's credit account at the Federal Bank is the amount issued to him for the year accord-

ing to his Stock Dividend qualifications. He could not impoverish himself by spending all his cheques in one month, because only \$83.00 is good for that month on the common stock, and the cheques are so dated. If he should spend all his monthly cheques in one lump, he is simply out of luck and must live on the charity of relatives until his next month's cheques become good.

Thus millions of dollars' worth of buying would go on without a single negotiable dollar's being seen or touched. Personal theft would absolutely disappear, since none of the cheques are good for anyone but the person by whom they are rightfully indorsed.

There could be no incentive for hoarding by pernicious groups because the government credit is inexhaustible so long as people continue to turn the wheels of industry and Mother Earth continues to yield her increase. Predatory bankers would cease to exist. There would be little private buying or selling, for it would all be unnecessary. So there would be no occasion for loans, interest, discounts or catch-penny schemes to lure the idle dollar. The nation's swindlers will have to go out of business automatically and beget themselves into gainful occupations, of which there will be many more than at present according to allocations of labor yet to be described.

Crimes against the person could not flourish because the citizen would not have anything on his person to snatch of greater value than his jewelry. He would discard his wallet in favor of his cheque book with his picture on the cover—which would avail the thief absolutely nothing. Kidnapping and other forms of extortion and racketeering would perish overnight, because the citizen would possess no hoard of wealth to tap for his ransom.

The private tradesman could not be intimidated by the racketeer because the private tradesman is a part of the Commonwealth personnel and the government itself would have no means of giving the racketeer his cut. The liquor question could be solved in all its hateful ramifications by limiting the amounts of liquors and wines which the individual citizen can acquire from the grocery department of the public department stores for any given district.

The method by which the Sovereign People finance all this, and how citizens of higher social standing and merit have more than the basic hunger unit of \$83.00 to spend in any given month, must be left to subsequent chapters. But it is fully provided for, and much more economically sound than our present wasteful competitive system which we fancy is the only method of encouraging initiative, thrift and industry.

We are concerned here with the remedial effects on the ethics and prosperity of the citizens themselves.



CONSIDER the vast social machinery that can be scrapped under such a Christian administration. First and foremost, all poorhouses, workhouses and almshouses would vanish, because all occupants of such would have their basic Common Stock Dividends and could graduate out of the pauper class. Only the insane, the confirmed criminal element, the aliens and the racially lethargic would then be charges on society without citizens' privileges, since convicted criminals under the new system will lose their citizenship exactly as felonies against the federal government carry such penalties today.

With farmers, miners, stockbreeders and fishermen—those who take the products from Mother Earth or the hand of the Almighty—being among the highest remunerated classes, instead of the poorest as at present, the new order means an exodus of large numbers back to the soil in order to avail themselves of such higher compensations. This means the sudden easing of congestion in our cities and the more even distribution of the population over the land. It also means that great public department stores would arise in the rural districts to service such populations, with the resultant gains in the health and morale of the citizenry.

With Christian economics inaugurated, it means the abolition of the War Veterans' problem, since war veterans would be automatically benefited by their Common Stock dividends like all other individuals. Furthermore, it is a strict provision of the Christian Commonwealth that in the event of certain young-men citizens' being called to war, their regular occupational credits would continue to be paid to their dependents whilst they were absent in the service. Thus there would be no disruption of the economic structure by the payment of soldiers' wages. In a manner of speaking, they would be paid their wages anyhow, whether fighting for their country on the battlefield, or working for it at home. They would come back from such wars without loss of income and resume their regular vocations. What could be fairer? We would no longer see such disgraceful spectacles as bonus marches on Washington that an impoverished soldiery might get financial recognition from an ungrateful citizenry.

With the Commonwealth in effect, it means that both maternity pensions and old-age pensions would become

archaic, since mothers could take time off from their labors to undergo motherhood with no financial worries, knowing their dividends were at all times available whether they were sick or well. Furthermore, the mother would rest assured that her child at birth was to automatically begin enjoying its own little government dividend.

The incalculable benefits, and the altered relationships, to and in families where indigent old people are now financial incumbrances, cannot be envisioned, they will be so far-reaching. Under the Christian Commonwealth there will be no necessity for elderly people's remaining a burden upon their children, and the onus of being forced to go to a charitable institution will be forever removed. They can rest, travel and enjoy life upon their own resources—for the \$83 monthly, the least which any of them will receive, will keep them in all of life's essentials as long as they shall live. In most cases the amount received will be more than this, as every individual continues to get until death the same yearly credits that he was receiving at the time he reached the retirement age. How much more just is this, than allotting every elderly person an arbitrary \$200 a month, to be laid as a tax on the middle-aged, even if the latter proposition were economically possible.

Rights of inheritance will gradually come to an end, for there will be no need of inheritances under the theocratic State. Parents can pass into the higher life with the knowledge that their children will be provided for and can automatically become affluent according to public merit, as they reach maturity. Swollen fortunes, pyramiding generation after generation, will become relics of an archaic age, together with all the evils of idleness

and extravagance attending on them. Man for the first time in his modern historic life will be lifted from the crushing burden of a competitive, water tank problem. Artists can paint, poets can write, inventors can invent, and musicians can take up music as a career. All classes of such finely-sensitized brain-workers can feel that they have a sure basis of substance-support while they are climbing into fame. Their progress upward into higher credit ratings will depend upon their abilities and their appeal to public sentiment.



ET do not think for a moment that there will not be personal competition, or that all citizens will be hewn down to a common economic level. That is where this Christian government rises superior to man-made Utopian schemes. That is where the Theocratic State is superior to the Fascist or Communist State, still organized on the work-or-starve principle. † †

The severest critics of the Commonwealth idea have to admit that the populace does much the same supporting today under an odious charity system, but in a hit or miss manner that is full of chicanery, spoils and injustice. † †

As for graft in public office under this system, it means the absolute obliteration of such nefarious organizations as Tammany in New York City or even the New Deal bureaucracy, since there can be no financial loot to make such a malevolent clique of voracious politicians and scalawags possible.

Automatically these vast evils are uncannily obliterated under the incoming Theocratic Government without the

shedding of a single drop of blood—except as those now in power, who want the present nefarious and barbarous Water Tank system to continue, summon all the resources of their villainous power to keep it from becoming actualized.

But cries of "Socialism!" "Communism!" "the death of trade and rugged individualism," "the end of free institutions!" will avail them nothing. The barbarous water tank system lies wrecked at this present moment by the avarice of rapacious bankers and greedy industrialists, and a nation full of slow-witted economists and hucksters in human life are trying to bring the corpse of a collapsed State back to life by performing their silly diagnoses over it in Congress and conference and wild-eyed committee.

The Theocratic State is absolutely sound economically. It does not depend on human willingness to work, in order to succeed or fail, any more than at present. All it does is to set up a system where brother cannot exploit brother to the detriment of the State and excuse it by declaring that "Business is Business!"

Let us therefore take up now, the other phase of the Great Corporation's advantage: the issuance of its Preferred Stock, and the use that is made thereof to encourage human initiative to the highest peak of individual performance and to get men to work because of what accrues to them instead of by the lash or threat of the workhouse. . . .

VIII: How the Plan is Installed



VER hundreds of generations mankind has been taught to accept that hunger is the only urge that successfully drives men to perform work or improve their condition up out of barbarism. ¶ Millions of "hard-headed" persons believe this. They believe it for two reasons, and possibly three.

The first is truly idiotic and yet carries the most weight with those who let other men do their thinking for them: no State has ever been set up on any other principle, that they know about, and in all human history there is no record of any other economic system's having worked.

Now this is a flat falsehood, based on a manufactured and deliberately encouraged ignorance. What millions of persons really should be saying is: "We have never heard of any other economic system's being successfully set up or conducted on any other principle but that of Hunger." ¶ ¶

Such a declaration is the saddest part of truth. Indeed they never have heard of any other system. But that does not prove it has never existed.

These millions have never heard of any other system because they are not allowed to know of any other system. Educational institutions are not supported, in the final analysis, by the public. Educational institutions are

truly supported by endowments of men, or groups of men, who think they have most to gain from this present system. So they see to it that each rising generation is allowed to be tutored in the belief that any other system than the predatory one of the present will not "work" and that the sum and substance of human history attests that it will not "work." If you doubt that this is so, go to any economics professor and ask him to lecture on the Christian Commonwealth. He will tell you, "I can't! They would fire me from my job."

Modern education confines itself strictly to the civilizations of Egypt, Greece, Rome and England. These are offered for the enlightenment of the student progressively, and it is adroitly conveyed to him that there have been no civilizations or governmental and economic systems anywhere in the world of any real importance outside of these four.

This is partially because the records of these four show that they flourished and came to power on a basis of slave labor—merely an ugly name to apply to any sort of labor under duress and whether the laborer wanted to perform it or not.

Those who desire to perpetuate a system of slave labor because it enriches them as a caste at the expense of millions of their fellows, naturally do not want oncoming generations tutored in the knowledge that slave labor is not only morally wrong but ultimately unworkable.

The "fall" of these civilizations, and the succession of one by the other in the order named, are presented as evidence of quite another character than the truth. All sorts of explanations are resorted to—kingly rapacities, racial urges, climatic conditions, moral disintegrations—to hide the clear and brutal facts that would swiftly come

to light if the orthodox educational censorship could be lifted.  

Each one of these civilizations really "fell" for exactly the same reasons that our so-called American republicanism has finally reached a stalemate, although people cannot grasp it as yet. The water tank slave system, whether the slave is driven by the lash or the duress of hunger, ultimately results in a glut of goods in the hands of a very small element of the population which has not the physical capabilities for consuming them. The populace that has made these goods cannot obtain possession of them, and the element that has acquired them cannot consume them. So the former rise up and overthrow or exterminate the latter. Whereupon, with such a State brought down to ruin by the obliteration of the possessive caste, another State comes to prominence.  

Civilizations do not "succeed" one another, nor necessarily grow out of one another. Nor is each one an improvement on the old. Greece was not an improvement on Egypt in her prime under the Atlantean kings. Rome was not necessarily an improvement on the country or culture that gave Socrates or Pericles or Plato to human history. England never went Rome one better in anything but sea power and volume of international trade. The cultures of these "successive" races were sometimes retrogressive, if the truth could be recognized.

There is an adamant cosmic process that works out in the growth and decline of all States based on the duress system. They are founded by people who in some form or other desire to improve their condition over that tyranny of a "ruling" or possessing class from which they have lately suffered until national suicide has re-

sulted. But each one is engaged or interested chiefly in escaping the literal despotism of a given line of kingly persons or the dictatorship of a possessing class. That escape is effected. In the Egyptian-Grecian-Roman-English progression, there has been no case of the people's bethinking themselves to alter the principle of political economics and setting up a system whereby there could be no slave-driving caste. They changed personnel of rulership, but let all the abuses go on as before. Because they did not alter the underlying principle of political economics, each came to wreckage on approximately the same rocks. Therefore, by confining the attention of the student to the fact that each State ultimately underwent wreckage, it is argued that wreckage is a certainty in human affairs and that there is no system possible by which it can be avoided. Each generation is taught to believe that it must expect ultimate disaster and that its State will pass away if given time enough. Which, under the duress system, is quite the truth. ✻ ✻

But the world has had plenty of illustrations and attestments that there is an alternative and that it will work quite merrily. The reason that these golden age States "fell" in turn, however, or at least are not in existence today, is quite different from the causes which wrought the disaster to the others with which the student is allowed to become more familiar.



THE golden age States fell because they effected such degree of mass wealth and culture uniformly among all classes, that barbarous people organized on the hunger-duress basis cast glances of envy at the universal prosperity and high cultural attainments of those people, and went in wilful and malicious foray to destroy them.

In other words, instead of altering themselves and obtaining the same benefits by following correct principles, these barbarous systems organized on the slave principle tried to improve themselves by a piece of gigantic looting. Because their cultures had rendered human butchery an offense to them, and relegated the military to a place of third or fourth importance, the golden age States found themselves defenseless, both actually and temperamentally. They went down before the onslaughts of alien slaves driven by envious looters. So the possessive and predatory classes today cry to the student: "You see! Their system was unworkable because it made them supine and impotent to defend themselves against their enemies. Therefore, holding this fatal defect, they are unworthy of our notice and study." ❀ ❀

No attempt is made to show that if the duress-slave States had adopted the same principles, all would have survived and the same high culture could have been preserved and diffused among all races. The predatory and acquisitive element relies on looting to keep itself in power. It is a looting oligarchy on principle. It cannot afford to let any non-looting culture come to complete fruition, since that would mean the extermination of themselves.

So, because our present predatory-possessive classes must preserve the looting policy to save themselves alive, they have to endow and thus control educational institutions that tutor the new generation in the "fact" that duress and looting are legitimate human activities and nothing else will "work." Anything else is radicalism or "impractical theory."

Thus do we have the despairing millions today who cry: "Organize a State without the No-Work-No-Bread fundamental? Absurd! History—meaning the slave cultures of Egypt, Greece, Rome, England—has shown that it has never happened and therefore cannot happen." ❀ ❀

All of it is an imbecile blasphemy, based on a suppression of the true facts—so condition reflexes have been worn in humanity's brain that any other policy than that of human hunger-driven labor is "unsound."

The true historian, not muddled or subverted by false teachings for a wicked purpose, knows that there have been tremendous spans of real civilization when the opposite policy has worked. In those sequences the race has known its legendary golden ages. In those cultures, humanity has not reacted as the "sound-headed" sociologist claims it will act when the hunger duress is removed. Not at all!

The attestments of true and universal history, uncensored, show exactly the contrary of the "findings" of the sociologists who are in the pay of the acquisitive caste and responsible to them for findings that perpetuate them in power, instead of to the truth and to the masses of mankind.



THE second reason why millions of "hard-headed" persons believe that a type of economic and political system wherein the masses are not under the hunger-compulsion system, will not work, is because they have before them the records of a mass of

socialistic experiments wherein men have immediately become lethargic and turned to pursuits of idle pleasure when they have tried to organize on the common wealth principle. *✿ ✿*

Time and time again certain groups have been known to break away from the hunger-duress Systems and set up colonies wherein each was expected to perform his share of the common labor. But in actual practice it was discovered that a few enterprising persons quickly came to the fore, the drones proved an insupportable burden, and the Utopian scheme went to pieces because all men were not alike in their willingness to labor, or to recognize their social responsibilities toward the community as a whole.

All of this is quite true.

No one is making any attempt to ignore these socialistic experiments or the enlightenments which they produced in regard to human nature.

But this sort of thing is not the true Christian system at all! *✿ ✿*

Furthermore, it is only fair to recognize the basic faults in the principles at work behind such experiments, and see that it was not the full belly that wrought their failures but something of quite another character.

It was the fact that all such experiments have been conducted on the assumption that humanity is willing to share and share alike in such communal life. And hu-

manity is far from being willing to share and share alike. ¶ Such experiments have been conducted on the policy of all goods and possessions' being owned and dispensed in common, with no stipulations for ownership of private property, nor for the differences in human temperaments. ✿ ✿

Right there they went to pieces. Filling the belly had nothing to do with it whatever. Removing the necessity of labor in order to ward off death by starvation was not remotely concerned in their falling apart.

If men actually ceased to labor when they had their bellies filled, we should have no civilization or advancement of any kind even today under the competitive method, or the economic duress system—since the workman, immediately on satisfying the needs of his stomach, would lose all further interest in social affairs.

The truth of the matter is, that men continue to labor because they want to enjoy all the increments of labor which the common run of humanity is enjoying. Or they want the personal power that comes with direction over great amounts of goods, to compel the services of the improvident or unfortunate who do not possess them. ✿ ✿

An actual illustration of what may happen socially to those who will not work when their bellies have been filled, is found in the South Sea Islands. There once a year is the breadfruit gathering time. Nature in her lavishness gives the islander all the food he requires, merely for the effort of gathering it and storing it. So the tribes gather and organize to perform the human share of this beneficence, regardless of the fact that their bellies are already full while it is in process.

All are expected to "duff in" and help with the bread-

fruit gathering. There is no law that declares to the drones, "If you do not help us gather, you shall not eat!" Quite the contrary. The islander says to the drone: "Turn to and help the community gather, or the community outlaws you socially, and if you do not bear your part of the common labor over a series of seasons, you will be killed as a defecting influence against community morale."

And the drone is knocked on the skull. It is a social fiat. If the community meant it as a duress reprisal, it would only have to deny the non-worker his share of the common store and he would perish over a period of time by starvation. But no, he is taken out and eliminated because he is a pernicious influence making for community improvidence. ❀ ❀



OW the Theocratic State says: "We execute no reprisals against you whatever except that we set up a system where it is even more selfishly enticing for you to do your part than it was under the antiquated hunger-duress system. If you will help us to maintain the system, you may attain to ownership of anything which you see the mightiest among us enjoying—really attain to it through your own personal efforts, instead of leaving it to economic chance, the death of someone above you, or your repacious efforts or luck to win out over a million competitors. That sort of thing breeds caste hatred and voracious practices. We encourage you to achieve because it is well worth your selfish interests to achieve, not because you may starve to death, if you do not."

Christian economics says: "You have inviolate right to

personal possessions, and we protect you in them, as many as you can acquire. They cannot even be foreclosed away from you by taxes—for we levy no taxes of any sort. But we see that you and all other citizens acquire such possessions by services and the quality of them rendered; in other words, by real personal merit instead of nominal personal merit as at present; not by chicanery, political graft, the power of swollen inheritance, or legal thievery. We go still further and set up a system of safeguards by which you shall be actually protected in them, in that they cannot be wrested away from you by taking advantage of your possibility of hunger.” ❀ ❀

It is a far cry from the truly Christian system, to the various Communistic and Socialistic experiments that have wanted to whittle all men down to one common mean of mediocrity, penalize initiative, and encourage physical indulgence.

The trouble with those systems has been that the hunger duress has really been present in all of them, but cleverly concealed behind “dictates of conscience.”

Men must always have an incentive to work and get ahead of their fellows. The integrity of the individual demands it. But it is equally desirable, in fact necessary, that each group be protected in its possessions and attainments, from pernicious exploitation and debauchment by other groups. The safety of the State and the integrity of the individual demand that also.



THE third reason why millions of people declare that feeding the populace as the first step in setting up the Theocratic State is impracticable, is because up to this time no concrete and workable plan has been advanced whereby such a State can continue

self-supporting and not encounter bankruptcy.

In plain language, because their attention has been held down by orthodox educational institutions solely to the histories of slave cultures, men and women do not know how such a State can operate, much less encourage its citizens to labor and reward initiative.

Tell them that the Christ's precepts may hold such a pattern for a State, and they will scoff at its practicality quite as thoughtlessly as they scoffed at His spiritual delineations during His residence in Galilee.

Tell them that at a stroke of the pen a State can be set up which automatically heals every type of dereliction in the present body politic, and they will shriek: "Utopia! It isn't possible until human nature has evolved to that point where it is fit to enter Heaven. And then such a State won't be at all necessary."

They are taught to shriek Utopia and believe that nothing can be done in the practical founding and functioning of such a State, because if they had the pattern of the Commonwealth State before them, the crass selfishness of the masses themselves would make them embrace it. And that would mean the end of the slave drivers. ✿ ✿

Well, the Bible has predicted in no uncertain terms the end of the slave drivers. But first, mankind had to see by actual demonstration in human affairs, that the slave system carried within it the tools for its own suicide.

Until it had such demonstration, the Plan itself had to be repressed.

Therefore, we are engaged in learning how such a State perpetuates itself economically and rewards individual initiative, so that people are as eager to labor to benefit themselves under it as economists fancy they are eager to labor as slaves. It concerns the operation of the Great Corporation of the United States as a manufacturing and distributing concern.



It is not for nothing that during the past three generations there has grown up throughout all nations of the earth the custom of performing commercial activities by means of the instrument known as the corporation.

The Almighty seems to have been tutoring man in the coming possibilities in the Christian system of government by first introducing to him the same system in his modern business affairs.

The corporate form, and corporate practices would seem to be nothing but the common wealth system introduced into business before it was, or is, introduced into federal economics and politics.

In every one of the delineations to follow, if you come to a knotty point which you cannot seem to "think through," or which seems to be unworkable for the moment, merely ask yourself, "How would such a piece of business or human activity work out in a present-day corporation?" and your solution will be quickly forthcoming.

Now, bearing in mind the case of the twenty prospectors with their individual gold claims in the desert, let us

consider that by one stroke of legislative enactment the American people, all and sundry, agree to transfer their individual holdings of every description—except their own personal and domestic chattels—to a Great Corporation of the United States. They do this, not to relinquish their rights to private property, but to receive corporate benefits by a combined functioning of their assets under corporate control. Just as the twenty prospectors each received a twentieth part of their new corporation and yet, by combining their holdings, were able to finance improvements and operations which no one of them could do singly, so the American people transfer all titles to the Great Corporation and receive therefor evidences of ownership in the Corporation, from which they are going to derive better benefits—in other words, government dividends.

We have seen in a previous chapter, how the Common Stock, each share carrying one vote—the citizen's vote at the polls—provides first of all for a common basic unit of economic support. On the other hand, it would be Marxian Socialism, or worse than Stalin's Communism, to say that the corner blacksmith who merely owned his shop, his forge, his anvil, and his tools, ought to be paid at the same rate as a man like Henry Ford. In other words, how are we going to grade human ingenuity and industrial merit, as well as deal justly with millions of American home-owners who want to retain possession of properties about which there are bonds of sentiment or temperamental attachment?

That brings us into the workings of the Great Corporation "behind the scenes." For the present, we say that the Corporation of the United States also issues two other kinds of stock—or rather, two classes of Preferred

Stock, in addition to the aforescribed Common Stock. ¶ This Preferred Stock is apparently going to be issued in two classes. In the Books of the Future, we seem to see these designated as "R" and "M" stock. The "R" stands for Realty, and the "M" stands for Merit. In other words, there may be an "R" stock which is to be issued in return for Real Property, or Real Estate now privately owned either entirely or in equity, and an "M" stock, to be issued for Merit, or social service to the populace at large.

The difference between the two is this: The Realty Stock is issued for real estate title purposes only and carries no dividends. The Merit Stock is issued for purposes of grading the personal qualifications of the citizenry and enabling each man to enjoy all the benefits of the social machinery and the material comforts to which he may be entitled by his energies or talents.

This qualifying of men and women according to the talents, or industry of each, is to be the substance of a forthcoming chapter, for it needs minute detailing in order to show its overwhelming fairness and equity to all classes of citizens, without there being the slightest flavor of confiscation in this whole incorporation of the people's property. We leave confiscation to the Socialists and the Communists. We are business men of the new order, engaged in putting through a commercial transaction that will be absolutely just and equitable to all the parties concerned therein. Just now we want to see how the Corporation gets under way in its practical functioning.  



LET us suppose that such a Great Corporation has been created by the sovereign people themselves—through Constitutional Amendment—and such Common and Preferred Stock of all classes is available.

Let us assume that the same officers and mode of government operate then as now, only the Corporation's officers are subject to instant recall for shiftlessness or incompetence, and the stockholders shall vote on all laws binding them personally to social performances. *✿ ✿*

The Great Corporation sets up in each Congressional District a temporary registration board. This board sends out a blank form to every citizen—exactly as the Federal Government now sends out to every citizen an income tax blank—which must be filled out by the citizen entitled to receive the Great Corporation's benefits.

¶ This blank form shall ask certain questions, the answers to which supply all the data necessary for the quick functioning of the new theocratic system. These forms must be filled out and sworn to on or before a certain day, precisely like a tax return. When they are returned, the Commonwealth will have all the data in hand to determine the amount of industry which must operate in the United States in order to fill the physical requirements of the whole citizenry.

At the same time a similar blank form containing a different set of inquiries, goes out to all agriculturists, mining corporations, stock raisers, manufacturers, jobbers, wholesalers, retailers and transportation companies.

The first blank form to the citizenry, all and sundry, asks the place of nativity, the age, the marital status, and the past earning capacity of each prospective stock-

holder. All who cannot give a place of nativity within America that can be checked with the mortality statistics and records of such place, are to be automatically classed as wards—unless naturalized—and denied the bank benefits to accrue under the corporate plan. This automatically terminates the chicanery and dishonesty now prevalent in our Department of Immigration where thousands of the foreign-born are allegedly admitted to lodge permanently in America to serve subversive purposes. ✻ ✻

Under the forthcoming benefits of citizenship, only the native-born or naturalized will be able to receive support. The rest will either have to be supported on the ward basis in the individual instance or depart for their own countries still operating under an antiquated water tank system.

The age, marriage status, and previous places of employment—with the wages received in each—can also be checked with past employers, and are of value in qualifying the citizen for additional dividends over his Common or basic hunger Dividend.

The rest of the questions on this form, however, are equally important as a survey of how much stuffs of all sorts must be manufactured in the nation for any given year, in order to properly allocate industry and the productive power of industry to supply such commodities. The average amount spent weekly for food, and for which foods, and the amount spent annually for clothing, rent, amusements and other incidentals of life making up the family or personal budget, should be reported, all to tally with the current wages received under the final phase of the expiring system.

While some citizens may think that such information is

none of the government's business, it is to be shown that all of it is not an attempt to pry into one's personal affairs but to gauge each voting citizen's qualifications to receive better economic consideration from the Commonwealth.  

When this information is gathered and tabulated in Federal Districts, the poll will disclose almost the exact amounts of goods necessary to make life secure against the spectre of privation. At the same time the Commonwealth will have at its fingertips a fairly accurate survey of the industrial powers of the nation as at present constituted.



ALL this vital information is not one whit more difficult to procure accurately than the government's present tax information. But this difference maintains: instead of preparing to take something away from the populace, the Commonwealth is going to give it something.

With these reports all in by a given date, the Department of Commerce, under Christian economics, oils up its adding machines and begins to get totals for its goods budgets for the year. All persons whose personal expenditures or wages have hitherto been below \$1,000 a year, personal living standard, are arbitrarily allotted \$1,000 a year. By knowing the expenditures of each family or person, it then becomes simple arithmetic to determine with a fair degree of accuracy how much goods, and what goods, must be produced within the public domain in one year to care for the wants of the whole citizenry for such period. With these figures and

items in hand, the Commonwealth turns to the producers. ✿ ✿

Please remember that the Commonwealth Form of Government is exchanging its corporation stock of an inviolate and standard value, since it cannot be depressed, for all the property within the public domain and fairly reimbursing its previous owners. Therefore, it is now free to act in the reallocation of industry, not in order to compete with private firms, for there are no longer any strictly private firms, but to serve the populace with maximum facility and effectiveness.

The first gesture is to say to farmers, miners, stockbreeders, and all manufacturers of staple, meritorious and worthwhile products: "Go ahead and produce exactly as you were formerly producing. We want no mass confusion, no upsetting of systems of production. For the first year, continue to produce as you have always done; only you are to consider your goods as already purchased by the Commonwealth. Make and ship to normal capacity to certain depots which the Government will designate. Long before the year is up, competent accountants will have ascertained whether you are over-producing or under-producing, whether your plant—which is now the Corporation's plant—is in need of enlargement or of conversion into a plant to make another kind of goods."

There need be no more confusion in all this than maintained when America went on a war basis in 1917. Only the Department of Commerce would have direction of industries, instead of the War Industries Board. And it is not confiscation. The sovereign people are merely incorporating to do the public's business by twentieth century methods.



WHILE this great industrial census is being taken and compiled, as hitherto described, the Federal Clearing House System will be in the setting-up. The same records that provide for an allocation of localized industry to provide for the needs of the populace, will furnish all the needed data for the printing and issuing of citizens' cheque books.

In order to prevent industrial defections, manufacturing breakdowns and other confusions, it is needful that all citizens have their Preferred Stock credits allotted to them only as they remain on their previous jobs for at least a six-month period. It is to their advantage to do this, because it is in that six-month period that the great new machinery of modern public service is to be set up—a public service that does not assure jobs forever regardless of the grade or quality of services, as at present, but a public service that sifts the competent from the incompetent, that fits the man to the job according to his likes and dislikes—for no one under the Commonwealth is ever coerced—and generally puts men and women in occupations which meet with their enthusiastic cooperation. *to to*

The machinery and objectives of this metamorphosed Civil Service will also be taken up in detail in another chapter. What people will want most in this six-month period of readjustment will be goods, and these must be made available at once.

This will be done by taking a canvass of the present great mercantile emporiums in each center of population, urban and suburban. Those adaptable for the purpose according to the kind of goods to be cleared, will be designated as Federal Emporiums, into which the

products of farm, and mine, and loom, and factory, will come for sales display.



LN order to reward the industrious and ambitious element in the populace with the proper remuneration for its cooperation, the mass of personal data on the Qualification Reports of individuals, whether married or single, whether under or past majority, shall be gone over again.

It shall be noted what wages each of such persons was drawing under water tank industry in his last known job.

¶ For the first federal year, every person shall have paid to him in the form of a bank credit called his Merit Stock Credit, or plain Merit Credit, an amount equal to the difference between his Common Stock Credit and the highest sum he last received under the previous competitive system.

This means in practical application that if a man chooses not to work, he can only draw his Living Credit of \$83.00 per month and benefit in what it will purchase.

¶ But if he drew \$50.00 or \$100.00 or \$500.00 a week under the old system he will immediately have such remuneration restored to him—provided he continues in his job and gives his employer, now the Commonwealth, the same efficiency of service that he formerly rendered his private employer to hold his job.

This also applies only to those who are in productive occupations when the United States incorporates its privately-held assets. By productive occupations is meant all farmers, miners, stock-breeders, food and clothing producers, and all creators of stuffs that contribute to

our current degree of creature comforts. It applies to public utilities and transportation.

For the time being, until the new Commonwealth Employment Service is perfected, all who previously were advertising men, salesmen, public entertainers, journalists, artists, or members of the great army of non-producers, as the word is known in economics, shall be cared for by special provisions to be delineated later in these Articles.

Make no mistake about it, no one is to be ignored or overlooked in the benefits of this new Christian economic system. But special qualifications require special consideration and treatments, in justice to the parties concerned.  

The first stipulation is to get the wheels of industry turning again on a basis whereby every man, woman and child in the United States shall have either the work they formerly had, or a minimum credit on which to fall back for the decent continuance of human life.

IX: *Where the Dividends Come From*



THE HARDEST thing in the world to do, in expounding a work of this kind, is to wean men away from their subconscious reflexes and get their currents of thought flowing in entirely different channels.

The first edition of this work contained 180 pages of explicit explanation of the Christian Commonwealth idea. It showed

how all the warring commercial interests of the United States, that had worn themselves down to poverty and national bankruptcy under the water tank system of economics, were being asked to do what thousands of business men do every day when they change the character of their enterprises from the personal to the incorporated form. It went into express details as to the performing of this act, and described, even as this edition of *No More Hunger* describes, just how each class of wealth earners would be compensated both for properties so surrendered and for their labors later contributed. The first edition went forth and was read by half a hundred thousand people. Its potentialities were more dynamic than any other factor in moving the Water Tank owners of the present antiquated economics to attempt to crack down on and suppress the author before people actually indorsed his recommendations and clamored for the changes that he advocated.

Here, however, was the amusing reaction: even after reading the book carefully, and discussing it in both part and entirety, hundreds of otherwise sane, rational and intelligent people would ultimately inquire—

"It certainly sounds like the most sensible and feasible plan that I've heard about to date, to settle most of our troubles at a penstroke. But one thing I confess I can't quite fathom. Just how is the nation as a whole to ever get enough money together every year to pay at least \$83 a month to over seventy-two million adults regardless of whether or not they work?" And inevitably they would follow this inquiry with an exposition of the difficulties we're already having in raising enough money by bonds for Relief.

This inability to escape out of the old reflexes and channels of thinking, expressed by the lamentation "where would we get the money," establishes that such persons have missed the whole crux and essence of this new system of Commonwealth incorporation from the beginning. Let me insert a chapter here in this edition, and say quite positively—

The nation isn't going to "get the money" from anywhere! ✂ ✂

To begin with, there is no money in any way involved.

¶ We use the term "dollars," yes, but that is merely to express qualities of values. Money, instead of being currency or specie, becomes a standard of financial measurement, or evaluation, of both goods and service.

¶ The dividends in the Christian Commonwealth are not paid in money. They are paid in purchasing power that for want of a better standard of description of quantities, is expressed in dollars. That purchasing power requisitions goods that the whole Common-

wealth has produced as a mammoth corporation, according to the compensation which the individual has earned by performing his integral part in the production of such goods. This requisitioning of goods is the ordinary process of going into a store and buying whatever is desired, precisely as at present, and paying for the same by writing a cheque.

We speak of a "quart of milk." We mean by a "quart" a specified standardized quantity. No one ever saw a "quart" standing off by itself on a table as an abstract thing. There must always be a quart of something.

So in the metamorphosis of society that we are proposing for the happiness and security of our fifty million children, the time will come when men will say: "There is no such thing as a 'dollar' by itself in the abstract. You must always have a dollar's worth of something."

¶ Today we think of a dollar as a coin of either silver or gold, or a strip of beautifully lithographed green paper of exceptional wearing qualities. Really, however, even at the present time, these are only tokens for a dollar—a little plaque of silver or gold, or a strip of tough silk-paper, as the case may be.

Similarly when we speak of "dividends" as accruing from our stock-holdings in the new Commonwealth, we are thinking in the old reflexes of dividends' being profits from operations in finance or commerce that are paid to us from a surplus, the wages of business itself in the corporate form. When we speak of "dividends" in the theocratic State, however, we mean those allotments of purchasing power that represent our personal compensation for what we have performed or contributed to the social wealth.

To express it bluntly, the "dividends" paid to 80 million

adults, and 50 million children, will not be money-sums procured from somewhere and parceled out to each individual according to his holdings. They will be the actual sum-total of the produced goods of the whole nation, applied for, and paid for, and used, by the same persons who in their several capacities have produced them!  



IT IS quite as simple as that. Furthermore, it is only carrying forward into its perfectly developed form, exactly what goes on today in commerce—only the water tank scheme of economics withholds a portion of the wages of the laborers; considered in the grand accumulate, retains them for the Industrialists of the Water Tank Fable, and labels them “profits.” They are not profits, of course, except as some individual or caste of individuals terms them such because he or they came by them without personally doing the work which they symbolize. Somebody did that work, however, sometime, somewhere. It may have been done by one man, a hundred, a thousand, or a million. No matter. Somewhere along the line the laborer had to stand for a petty chiseling on what he had produced, and in the accumulate these chiselings became “profits” in the private form, or “dividends” in the corporate form. It makes no difference whether that laborer worked for two dollars a day or fifty thousand a year. Someone has marked-up the value of his duly rendered services, and charged society that marked-up sum for the salable whole. The difference has been labeled a profit. If society pays that marked-up sum,

either one of two things has happened: either the laborer, no matter what his rank or numbers, has been defrauded—by not getting all that society was willing to give him for what he produced—or society has been defrauded by having to pay more than it should, so long as the laborer was willing to work and produce for a lesser amount.

This is not saying that those supposedly public servants who, in the present archaic system are termed wholesalers, middlemen, merchandisers, and distributors, are not entitled to an appropriate wage for performing their services. It merely says that all services shall be paid out of the Great Corporation's exchequer—such exchequer not being great piles of useless gold or bank notes hid in steel vaults and absurdly guarded, but representing the total trade balance or value of all the nation's goods themselves—wherein there is no excuse for profit. The next generation will look with amazement on present methods of squeezing up prices to the enhancement of conniving racial and financial cliques, or on the ten-penny chiseling of the corner huckster in his attempt to cheat you into paying more than the item is worth. ❀ ❀

Equally, will be protected the unfortunate business man who at present is forced to mark his goods below what they have cost him in the unfair competition with great combines who have, by the merciless law of their growth, determined to control everything so that at the top a few millionaires may gain to utter domination of life in general.

We will buy merchandise at stipulated prices just as we do today, only those prices will not represent the inane concoctions of a profit system, falsely labeled the law

of "supply and demand" by equally false economists who thereby shield the system of "skinning your neighbor" or of creating false values that false profits may be obtained.

Forever will be ended such matters as "cornering of markets" and all which is the product of cut-throat, greedy competition, which, in the straining after "something for nothing" and ever greater and greater power, has beggared the people and left at the top that anomaly of civilization, the international banker who accepts without any qualm of conscience, in that he is part of a merciless system, that it is the divine right of the survival of the fittest to sell humanity's "pound of flesh." Like great beasts they would continue in their course of barbarous cannibalism by springing at each other's throats to see who will dominate the world, in that if they don't the next one will.

However, returning to the exposition of Christian economics, in this matter of profits, right here enters another item which few take into account—

In a country like the United States, where only 10 percent of its trade goods are sold to foreign countries—whether the latter are richer or poorer per capita than America—where 90 percent of the bulk of its goods are home consumed, we are confronted with the peculiar circumstance that the average man who produced the goods as a laborer is the same average man who must acquire and use those same goods, as the buyer. If someone, somewhere up the line, tacks on a marked-up price therefor in order to make a profit for himself, and then turns about and sells the same goods to the man who produced them, will some magical intellect from another planet please be charitable enough to inform

all of us where the actual money comes from to pay for the mark-up?

Here is the principle expounded in the Water Tank Fable, presented at its best—and worst.

Of course in such a discussion we are considering the American workman as a mass, not as a single individual at any given moment.

The American people as a laboring whole, up to the present time, have worked at their several occupations and produced a given quantity of goods. True, their varieties run into thousands and their revenues into millions—and even billions—83 billions of dollars in 1929, to be exact. Every Saturday night for 52 weeks in a given year, they have been paid a grand lump-total of wages. Those wages must of necessity be less than the finished value of all those goods, since depreciation charges on the equipment that produced them, and the mythical item of profits, have also entered into or been added into the final sales prices assessed on those goods. But no genii with bags full of gold from another planet are going to come along and buy those goods, to lug them back to that other planet or consume them, separate and apart from the people who got their wages for producing them. Nothing of the sort.

Those marked-up goods are expected to be sold to the very persons who have drawn less money, in the grand sum-total of their wages, than the finished goods must cost them!

They can do it in the matter of individual items, of course, up to a certain point—the point where they have exhausted those lesser amounts of money received as wages. In the matter of individual items so disposed of during that process, the individual dealer declares he

has made a profit—because after the specific trade has been made the item has been lugged away in return for the money paid for it.

That is all very well, until the wage earner has spent the total amount of his wages. But the wage earner rarely does that. He "wastes," in the economic sense, a lot of his wages on such things as extravagant entertainment—movies for instance. He gives money to charity. He helps to support relatives. He pays taxes. He chisels some out of his living expenses and puts it by for a rainy day as savings. This means less sum-total cash actually spent to acquire the goods he has made.

What happens? As we have seen in the Parable of the Water Tank, there is bound to be surpluses of goods left over that he is unable to buy. They either have to be given away, or production has to halt until by some magical process the laborer obtains the money to buy them. Right there, loss comes in. In other words, the mythical profits begin to disintegrate. They begin to melt and vanish because they never existed except as a hypothetical item.

As production slows down, people are laid off. They begin to live on their rainy day savings, or on bounties from relatives or the government. They are thereby adjusting the economic balance and seeking the ultimate of their buying power, insofar as their wages, expenditure of which was formerly curtailed, will permit them. But still in the grand accumulate there must have been exactly the amount of goods left over in a "glut," that was represented by the arbitrary mark-up figures which men have fondly and zealously believed to constitute profits because for a little time they had sold certain articles for more than their cost.

If you have followed my line of reasoning thus far, you should discern therefore, that the greater the period of seeming prosperity because business has been good and profits have been heavy, the more terrific must be the readjustment and the more distressing the period of depression as those "profits" are washed out. The glut is going to be heavier and therefore it is going to take longer to get humanity back to a state where the glutted goods have been consumed and the production of new must begin.

Consider what happens! Those people must meanwhile live. Someone must feed and clothe them. They are not allowed free access to the whole of the goods they have produced and that should serve them now as adequate compensation for what they have done; for that would be confiscation of the profits of the affluent classes. So they apply to their government for "relief." The government has no money of itself except what it wrests from its citizens in taxes—another depreciation from normal earnings. It has to go out and borrow money to feed and clothe these people because they were short-suited in getting the full value of what they had manufactured and yet allowed someone to mark up hypothetically above what they had received. The government cannot borrow money from these stricken people themselves. It must go to the affluent classes who have believed themselves rich in acquiring and possessing the glut of goods that the makers thereof cannot buy. It either over-taxes those affluent people, or it borrows their "profits" from them by asking them to invest in bonds. Then it takes these revenues and doles them out to the laborers, short-suited from the beginning. The laborers use these relief funds to live for a

period in practical idleness. What truly is happening? That which rightfully belonged to the laborer from the beginning is being returned to him in another guise. The false and mythical item known as profits is being washed out as though it had never existed. The rich are being "soaked," we say. They are really having wrested from them, in a form of polite confiscation, what they never truly possessed because it never truly existed.

That would not be so bad if the arrangement stopped there. But there are all sorts of items that enter in, making the dilemma worse from the economic standpoint. Each time the government comes to the affluent and borrows back from them what they think they have been clever in taking as profits, it promises to pay them a bonus for the loan of the money. This bonus is called Interest. It means that from somewhere additional funds must be derived to pay these victims of polite confiscation for the inconvenience of such confiscation. As it is not produced value, that is, increment taken by labor from Mother Earth, it must be chiseled from someone. Instead, however, the government chisels it by the tax requisition on the citizens—already short-suited in their wages—or it simply piles up the sums thus owed, in a book deficit carried along in ever-mounting sums from generation to generation as the Public Debt. This seems to work for a time, even throughout a whole generation or series of generations, because no one ever expects the Public Debt to be paid. So men think the system is sound. But sooner or later there is such a debt strain on the citizens that they revolt at the demands on their already short-suited compensations, and a revolution or overthrow of the government results. There is a time of currency inflation or stark

repudiation. Merely a washing out of mythical surpluses of profits again, this time represented by Interest! The nation makes a fresh start with practically everybody beggared. Everybody goes to work and starts obtaining wealth anew from Mother Nature. But the fiend of the profit obsession soon starts to thumb its nose at men. And the merry imbecility starts all over again.



INEED not speak of other items, some of them tremendous in size, that play other roles in gypping the mass-laborer of his rightful compensation. A man discovers an oil well or a coal mine on his property. Drillers and miners draw, say \$5 a day, for extracting such wealth from the breast of Mother Nature. The oil or the coal goes through a dozen processes of refining. Carrying charges are added. Many men draw wages which contribute to the national buying power. By the time the product reaches the consumer, it has jumped to three times the sum that has actually been expended to put it in his possession. Not one but many profits have been added, for the various operations along the line. But all of these profits taken together have not totaled the sum which the original owner has assessed upon it as its value at the source. The man who discovered oil or coal on his property gets a certain price per barrel, or ton, for being lucky enough to have paid \$6 an acre for the farm on which it was discovered. He may get \$6 a barrel for his oil, or \$6 a ton for his coal—as much per barrel or ton as his whole acre cost him to start with. It is the ownership charge

and someone must cover it—in addition to all the labor and hauling costs. Where is this coverage to come from? If the laborers who each received \$5 a day are those who buy it—and in the last analysis they are the only ones in existence to buy it—it means that they can only buy \$5 worth for a given day. The man who discovered it swings in a hammock and thinks he is watching his wealth rolling in. A lucky accident merely put it in his possession. But what really happens is, that as he is paid his ownership price per barrel or ton, it has to be filched out of the lower-paid services of quite another class of wage earners. And of course it usually is, else we would never have any oil or coal barons. But in the day of mass reckoning, in the time of final economic accounting—there not being enough wages to go around in the accumulate to purchase all that has been produced—someone is stuck with exactly the amount of product that represents what the owners have received without working for it. So the oil wells are shut down for a long period of time, and the coal piles up unsold at the mines, and the only way for this glut to be carried is to finance it by issuing millions of dollars' worth of stocks and bonds that sooner or later must be repudiated to make the balance true.

I will only mention the 40 billion dollar war that comes along now and then in this modern universe and blows or burns the glut all to bits without anybody's even having the personal use of it, but whose value remains to be paid and adjusted by still uglier losses in the accumulate which a future generation must accept. Verily, at times it seems that we live in a universe of fools! . . .



NOW the Christian Commonwealth, and Christian economics, do not say that we should all draw the same wages, or that business as Business should not be paid its lawful wages for services performed. But unless the laborer who labors, be he gardener or railroad president, or the railroad as a corporation itself, receives the full compensation for that which he produces, and the sum-total equals the sales(?) value of what is produced, sooner or later someone must get stuck with a glut of product on his hands on which he must take a loss.

Bradstreet reports that 90 percent of all businesses fail, and we have commonly supposed that they became improperly managed. Maybe 90 percent of businesses have simply swung these periodic cycles of mythical-profit washout and had to disgorge what they only thought they possessed—or possessed only hypothetically. Think it over.

Christian economics claims that the water tank system is idiotic. It declares that the only wealth that truly exists is the sum-total of the work that is done in productive occupations. And the only way to provide against the glut that ultimately is bound to force the proper readjustment, is to apportion that wealth over the entire population, those in service groups as well as those directly occupied with production, thereby making it possible over an indefinite period of time for the entire populace to receive as compensation the same amounts as the goods are valued at.

"But," cries someone, "how then would anyone ever make any money?"

The answer may seem equally imbecile to those think-

ing along the water tank economic philosophy, but it faces the equation audaciously. "No one has ever "made" any money since the dawn of civilization. There never has been a cent of profit ever taken for any given operation that was truly a profit. One man's gain has been somebody else's loss. Ultimately those who have hoarded such gains from the losses of others have in turn had to disgorge—in alms, loans to the government, confiscatory taxes, or repudiation of the public debt. The mills of the gods grind slowly and the individual does not see what is being ground. But still, they grind. In such imbecile business, the Jew is the only one who is smart. He keeps his wealth liquid. In taking his profits, he puts them into tokens, called money or currency, easily portable, so that he can skip out when the inevitable crash comes, or transfer his wealth to countries abroad that are not affected by the readjustment. But always and forever he is a Merchant in Losses. Sometimes he goes in, in a big way, for mortgage paper, personal or national. That means that in the liquidation, he can secure for a fraction of its potential value, properties that give him the right to charge exorbitant sums for original natural wealth. The former owners are beggared and ejected. Again I say, the Merchant in Losses!

The Christian Commonwealth goes at the business of compensation in this wise: Nothing counts but computations of human effort, whether measured in dollars and cents, or in materials and standards. Therefore the only true value of all the goods produced must be the sum-total of all the wages paid, assuming that such wages represent all the human effort that has gone into making them available for public consumption. If the

wages are equal to the cost and amount of the goods themselves, then the purchasing power exists in the body-politic to acquire them. There can never be a shortage, there can never be a glut. The balance at all times stays true and even. The laborer, whether he be railroad president with a steam yacht, or humble miner with only his pick and shovel, in the sum-total of function all over the nation, is thereby able to acquire all that has been produced.

How utterly absurd it is, to reckon the currency representing these compensatory values, as something that has a value unto itself and that can "ball up the whole works" every little while by interjecting itself as a factor to be reckoned with. Money can only have value as it directly represents the value of goods produced. It should not be traded in, or marked up and down, for the value of the gross metal in which it is cast. That is supplying it with a double value that is basically unsound as such basic standards are applied. So instead of using gold and silver coins, or bank notes based on debts, the Christian Commonwealth says—

Let your medium of exchange be the bank cheque, and the money it is drawn against be the sum-total of the wages, in the form of a yearly loan that never has to be repaid when it is spent. Or it amounts to that, to get the idea across.

In other words, suppose we place to the mass credit of the citizens, in the Federal Treasury and its district branches, the full value of the manufactured or produced goods, as compensation for having produced them, and let the laborers cheque against the mass-sum as they have requirements for those goods. Let everything be sold at cost of production; and let the high-

priced magnate draw his wages—and spend them—along with the poorest artisan, but call them wages, not mark-up “profits” that somehow, sometime, have to be washed out. Then there can be no glut, no filled water tank, no cycle of depression, because the sum-total of the buying power is equal to the sum-total of that which exists to be bought. And in the grand accumulate, too intricate for the individual brain to follow but none the less mathematically accurate as to denouement, the balance will stay true. Or sum it up by another illustration—



SUPPOSE we consider the United States, as I have so often suggested from the platform, as an absolute island. Instead of Canada on the north, suppose there was only ocean, and the same with Mexico on the south. Further, suppose that there was no other land area above water on the surface of the globe, that America was one island, one country, one nation.

Now on that single continent-island are marooned 130,000,000 persons. There are 80 million adults, and 50 million children. Of that 80 million adults, 40 million are women, keeping their homes, bearing their youngsters, and caring for their menfolk. Of that 40 million men, some are carpenters, some are miners, some are farmers, some are manufacturers, some are great industrialists, but each has his chore to perform for all the rest of the islanders, no matter how grandiose his compensation.

Very good! Now suppose they all “duff” in and do their work. But there is not a single gold or silver

dollar in all the island, nor has one ever been conceived or manufactured. Some way must be found to divide up all the goods so that each gets his fair share of the total production, according to his industry and talent. ¶ What better way could there be, I ask you, than for the management of the island to keep a book account of what each man has done, what its value is in relation to the whole production, and how much goods should be allotted to him in consequence? Only, instead of actually dividing up the literal goods and making compensations "in kind" as payment in goods is expressed, suppose that all the workers have placed to their common credit in a bank the total value of that composite production for a given year. They can buy, or not buy, any kind of goods as they choose, but buy and consume all ultimately they must, in the very nature of things—or cease making the kinds of goods which nobody consumes. ✻ ✻

Now then, break down that sum-total bank representation of the produced wealth into 130,000,000 bank accounts, each varying according to the individual contributor's labor value, and turn each of the 130,000,000 bank patrons loose to write cheques for those goods as they might require or seek them. So long as they write no "rubber" cheques for more than they have in the bank, they may use up the exact bank credit that represents those produced goods.

It is quite as simple as that.

There is where the dividends "come from" to pay the 80 million adults and the 50 million children! And nowhere else!

I have happened to call them "dividends" because they are allocated according to ownerships of stock in the in-

dividual case. Perhaps that has confused some of my readers. I might better have stated it, that the 130,000,000 producers and dependents in the United States have bank accounts automatically replenished every year to the exact value of all the produced goods in the United States within that span of time and as they qualify by their stock ownership. Is that clearer?

What does anybody care whether the actual gold or silver dollar is in the bank to represent the dollar for which we write the cheque? A thousand business men go into banks every day in the year, borrow money, have credits placed to their accounts with the interest deducted in advance, or return to their offices and order their cashiers to begin chequing it out, and from the moment the loan is made to the moment that the final dollar is used, never set eyes on a "cartwheel" or a greenback. Is anyone so adolescent that he cannot grasp how 80 million adults might do the same under the Christian Commonwealth, and the effect be no less real or practical? For a hundred years the Jewish banker has trained us to accept the bank cheque as being quite as good as cash. We have bought and sold with it, so long as the credit at the bank was real and the cheque would be honored. Well, why not go one step further and say that the credit is there annually when backed up by the whole produced wealth of the United States, and that we really do not require that the actual gold or silver dollar be in existence in the bank vaults at all? It was the Jew who taught us to use bank cheques, or "orders to pay," and to make them negotiable cash instruments. He did this because he wanted to horde our specie in his personal possession, so that every little while he could use his hoardings to embarrass

our political princes with a headache as to where their kingdom's currency had disappeared to—and get his own way in measures of State. Now the joke is on the Jew. We really don't need his specie at all. We can go straight ahead with the substitute he has shown us, and operate independently of him.

Yes, why not?

It is coming to that, and the Jew has the jitters.

X: Encouraging Rugged Individualism



MAN to whom this more sensible form of government was outlined, exclaimed: "It won't work because it's against human nature. The great principle of Americanism is, that a man shall have unrestricted opportunity to acquire all the money and power he is capable of commanding. Take that

away, and you strike at the very roots of individual initiative and talent that have made America great." ¶ Even to a lawless and wasteful exploitation of one's neighbors?" the author asked. ¶ "Absolutely! If they don't want to be exploited, let them watch out for themselves. That sort of struggle develops human character."

"But how about its victims? May it not also debauch human character? And suppose such competitive and lawless effort puts all the power into the hands of one little clique?"

"That couldn't really happen because the great mass of people wouldn't stand for it."

"Indeed? And how could they help themselves?"

"Driven far enough, they would pull off a revolution."

¶ "How could they possibly do that, if the exploiting group had set up an absolute despotism? A despotism is always a despotism, remember. It relies for its power in being in absolute control of all the instruments of

publicity that make a revolution possible."

"Oh, they'd find a way to do it," the first declared vaguely. ✱ ✱

"Yes? Have they 'found a way' to do it under Fascism in Italy, or under Bolshevism in Russia?"

"But Italy and Russia are not America. We have too big an educated class in the United States."

"Has their education been advanced enough to save them from the manipulations of the money-bund to date?" ¶ "—No—"

"And what if the water tank system simply won't work, because the more successful it is, the more galvanic are the elements of ruin within it—more so for the exploiters than the exploited?"

"I don't know what you mean."

"Suppose the despots discover that, having exploited the populace, they have gathered all power into their own hands. Suppose they are in complete possession of all instruments of production and all the wealth in the nation. Who is going to do their common work?"

"The citizens, of course."

"And how are they to be compensated?"

"Oh, they'd have to be paid enough to live on."

"And where would it come from?"

"From the place it's always come from: the employer!"

"Then you admit that the employers—or exploiters—would have to surrender in a minor degree some of their holdings in order to keep the citizenry alive that the common work might be done?"

"Certainly!" ✱ ✱

"Then that would mean giving back to the populace a portion of what had been wrenched from them?"

"Put it that way if you like."

"But only enough to keep them alive!"

"Well, they ought to get a little more than enough to keep them alive of course."

"How much more? Where are you going to set the figure?" ❀ ❀

"That would have to be left more or less to the generosity of the employers."

"And when in human history have employers ever been thus generous? Isn't it true that in such a situation, left to the generosity of exploiters and profiteers, the populace becomes nothing but slaves and serfs? Isn't it true that the class war from the beginning of time has been the fight to use the same force to wrest ill-gotten gains away from the profiteers that the profiteers have used to acquire those gains?"

"Perhaps." ❀ ❀

"Then the system that is not against human nature, according to your philosophy, is one in which this struggle is made more bitter as time goes on, and has a tendency to demarcate the classes further, instead of working for social unity?"

"Who cares about social unity? That's the dream of Utopian socialists. This is a world in which Nature has decreed a policy of 'Every man for himself and the devil take the hindmost'."

"All right. Let's see where it leads. Wouldn't it be only human nature, for the exploiters or the profiteer-possessing group to rid themselves of the troublesome masses who continually demand an increasing share of wealth, by substituting uncomplaining machines for such critical human labor? The very nature of their possessiveness would demand that they give up only what they can be made to give up. Isn't that so?"

¶ "Certainly!" ❀ ❀
"All right. Now suppose inventiveness continues to a point where all the work formerly done by human labor is performed by machinery. The possessing group would hail such a state, wouldn't it, in sheer realization of its own philosophy? In other words, such a mechanized State would be the ideal State for the predatory group since it meant returning to the populace nothing whatsoever?" ❀ ❀

"I suppose so."

"All right. Then, in that event—and human ingenuity is attaining to it in seven-league strides—what becomes of the populace? What supports it?"

"Oh, you couldn't have a completely mechanized State, since someone would have to control the machines."

"But a comparatively small percentage would be required for that. Isn't that reasonable?"

"Yes." ❀ ❀

"And what becomes of the balance of the population? What supports them?"

"The State, maybe."

"And where does the State get the money to do it?"

"Where does the State ever get money for anything? By taxation, of course. By issuing bonds. By tariffs—"

¶ "But the citizens have already been beggared to the point where they have no money to pay taxes, to buy bonds, to meet imposts!"

My interlocutor was growing thoughtful—and angry. I continued—

"And who or what is the State, in such an ultimate situation, but the predatory group that has made itself paramount under such a system?"

"Granted; but what of it?"

"Then if the predatory-profiteering-possessive group has to support the populace that's left when all the machines have been manned, how are they any better off than before, by having and operating the machines?"

"At least the masses are under their control."

"All right. To what purpose?"

"At least they can say who shall work and who shall not." ✿ ✿

"To what purpose, I ask again? What good is such despotic power if it results in no difference in the work? If the machines do it all, and anyone can tend them, what difference does it make whether the tender's name is John Brown or William Smith, or whether his skin is white or black. Outside of these machine tenders is a vast populace that must be supported for doing nothing at all—and is at mischief as well, through having nothing to occupy its attention. Can you not see, therefore, that the very philosophy of the predatory, exploiting class defeats itself? It carries within its principles the germ of its own suicide."

"All the same, it's against human nature to expect that you can build a social structure on anything but Greed!"

☪ "Aren't you really confusing predatory greed with mortal ambition to better itself? No one wants to deny human nature the privilege of bettering itself, nor wants to cut all persons down to the same common mean."

"But there's no other system but the competitive greed system for exercising that ambitious streak in human nature!" ✿ ✿

"No? How do you know there isn't?"

"But if there were, we should long ago have heard about it."

"Would you have said twenty years ago that there was

no such thing as the radio because up to that time in the ages, humanity had never heard about it? The fact of the matter is, it has to be part of the preservation of the predatory philosophy that the populace be educated to think there is no other system. Any attempts to expound it have been squelched and disparaged. Therefore, the populace never has heard of it. Or any exposition of its principles has been execrated as Socialism, Communism, or Radicalism that tends to tip over existing institutions. One would think the only alternative to the exploitation system was a return to barbarism, so blistering is the comment when attempts are made to get information about the Commonwealth out to the exploited people. Whereas the exploitation system is not only barbarism but operates to keep humanity in barbarism."

¶ "All I know is, humanity is so constituted that it will fight to the death any attempt to take away its right to seize what it can on the competitive basis. Competition is not only the life of trade; it is the improvement-urge in action, lifting humanity up from savagery."

"What you are saying then is, that Might makes Right!"

"Put it that way if you wish."

"And are you perfectly willing to live under such a system?"

"Yes, if I have the right to climb into power as I improve my opportunities."

"Regardless of the fact that the perfect achievement of your power means the loss of it?"

"I don't admit that it does."

"In that when you have perfected your machine age to the ultimate, you have eliminated everyone over whom you can possibly exercise that power."

"It couldn't come to that!"

"But, my dear fellow, it nearly has come to that. Which is why the economic system throughout the world is breaking down. Machines have made so many goods available and placed them in the hands of a small property-favored group at such a low return in wages, that they cannot be bought or consumed, and there is a grand stalemate in which no one seems to know what to do. Those goods cannot be consumed because they cannot be bought. They cannot be bought because en masse they must be bought by the very people who made them—the great wage-earning populace. But machines draw no wages and consume none of their own product. The machine-tending class is constantly growing smaller. Therefore, the populace has no wage-money with which to turn around and buy the goods, at any price. As matters stand at present, there are only two solutions, from the water tank standpoint, by which the old system could go on and operate. Either the profiteering-possessors must turn about and lend the populace cash to buy back its glut of product, or the profiteering-possessors must distribute them free, so that the storehouses may again be filled on the competitive basis. And the employing-owning group will do neither, because both defeat their own philosophy."

"But the competitive system has always worked up until the past few years. Why should it suddenly break down now?" ~~to~~ ~~to~~

"Because this is the first time in the history of modern society that the world has had an era of machinery wherein one machine can do the work of fifteen workmen at no other expense than the running overhead. Since the World War, mass production has speeded up until wages have become only a fraction of the value of

goods that the machines have produced. Without the wages, humanity has no money to buy the goods. So they are piling up to surfeit while millions are starving." ¶ "But humanity has always pulled out of previous depressions. Why should it not pull out of this one?" "Because up to this time there has always been new country to open up and exploit. In America there has always been a safety-valve of virgin territory in the West. People could go there, draw richly from Nature by the true wealth-producing methods of employing their two hands, and thus produce new wealth to exchange for the glut of manufactured machine products back where they came from. As these new territories created new resources, these resources were bartered in the glutted markets and the stocks reduced so that men could go back to work and glut the market all over again. This is the unfortunate circumstance that has fooled so many economists. Then, too, a false standard of wealth called commercial paper has been encouraged, by which millions could be supported for a time in non-productive jobs. But ultimately the falsity of both as features of true and permanent prosperity had to be exposed. Since the war, almost unnoted in the press, inventions have curtailed the labor market. The bankers have been letting these people feel that borrowing from them, or their financial or goods storehouses, and thus living on the previous glut, was a stable condition that would always last. But 1929 proved otherwise. In a manner of speaking, these loans fell due. Not actual loans, so much as false arrangements under the stern economic law. So now the world confronts a situation never before known since Egypt in which there are no more virgin lands to exploit, and no alternative means of livelihood for the

populace that has thus had its buying power brought to a standstill. What you call previous depressions, out of which we have always worked, were nothing but minor crises warning humanity of the major crisis that would ultimately come when all virgin lands were exhausted and machines that required no wages had come totally into their own. What has happened throughout the world, aided, too, by the withdrawal of gold by the predatory bankers of the world, is a stark demonstration that the water tank, profit-grasping system is unworkable. Palliatives may be adopted from month to month, all sorts of silly tax systems may be tried out, the predatory groups that have cornered the ownership of this glut of true wealth—that is, goods—may lend back a portion to the populace through governmental channels or otherwise, so that the reprisals of the economic law may be delayed. But all those are but postponing the evil day of reckoning. In the end the shift to the correct System must come.”

“What correct system have we but Socialism or Communism?” *Yes Yes*

“We have the Commonwealth System of Government over society and economics—a State that feeds human ambition exactly like the Water Tank State, but does not abolish the right to private property nor whittle all men down to a common mean as in Russia’s imbecile experiment. It is a State wherein the sovereign people first take census of the needs of the whole population, and then a census of the productive sources of the nation as a whole. One is divided into the other and production carried on, along the basis of what our populace needs, or can consume, instead of the amount of money available for buying such products from a predatory

monopolistic owner group according as the latter has graciously made those funds available through either wages or bloated loans at pyramiding interest."

"You intrigue me," said the defender of the exploitation system, when the conversation had gotten thus far. "But how are you going to reimburse all classes for such labor as each individualistic person may be able to perform, without providing for all equally, as under Socialism?"

¶ "We are going to incorporate the United States as a nation, for the carrying on of a sovereign people's business affairs. We are going to have this colossal Corporation put out three classes of Stock. In the first place, there shall be some 130,000,000 shares of Common Stock, one share to each qualified citizen, with the franchise at maturity as at present. The one vote is the citizen's voice in the government corporation. These Common Stock shares shall pay each voting citizen a minimum annual return in the form of a Government Credit, of \$1,000 per year. That shall guarantee the crude living expenses of all the citizenry, and forever remove from the nation the duress of the hunger bugbear.

¶ "Then the incorporated Commonwealth issues two classes of Preferred Stock. The first is Real Estate Stock—or Realty—paying no returns in any sort of credits, being merely exchanged for certain classes of private real estate properties to which individuals may have inalienable rights—such as homestead rights, or rights in properties that assure them roofs of their own selection or inheritance over their heads, or about which there may be sentimental bonds of attachment.

"The second class of Preferred Stock is Merit Stock. That is, it is used to reward individuals for services to industry or the common good."



LET US see how this Merit Stock is equitably distributed. First, as previously described, all persons exchange their properties for government securities. The Commonwealth thereafter has a free hand to re-allocate and redistribute industry according to the peculiarities or needs of certain centers of population. *✿ ✿*

Under the cut-throat water tank system, different individuals, because of different capabilities, draw different sums in wages. That system is not only perpetuated but enthusiastically encouraged, under the Commonwealth. But it works out in this manner, as distinct from the old:

A full report of the Government made with the incoming of the Commonwealth, shows what sums each and every person in the public domain was drawing or not drawing as remuneration for labor on May 29, 1928. In all productive occupations, these are maintained for the first year, or until the Commonwealth has the opportunity to institute its new Merit Public Service System.

But, according to those reports, men are classified according to qualifications. The basic unit for all remuneration let us say, is arbitrarily set at \$1,000 annually per person over 21 years of age, or \$83 a month.

A person whose capabilities are such that he had never commanded more than \$1,000 annually, whether man or woman, married or single, is listed as a "1-Q" person, or One Qualification person. We next jump to the \$2,500 a year person. If under the old Water Tank System the person drew between \$1,000 and \$2,500, he is automatically qualified for the first Transition Year as a "2-Q" person. He, therefore, receives a Preferred

Stock credit with the Commonwealth of \$1,500 additional to his basic Common Share Dividend rating—which last accrues to him anyhow, as a matter of his citizenship. Practically, therefore, so long as he is satisfactory to his superiors, willing to work and hold his job, he can command goods and pleasures, as at present, up to \$2,500.

We next jump on the same basis of figuring to \$5,000. A person that the old competitive system pronounced worth \$5,000 a year, is known as a "3-Q" person. With his Citizenship Common Stock Dividend deducted, which he receives anyhow, but which will only buy him the bare necessities of life, he has an additional Preferred Merit Stock credit with the Corporation of \$4,000.

Our next qualifying jump let us say, is to the \$10,000 man. If under the old system he shows by his income tax reports that he received more than \$5,000 but not over \$10,000, he becomes a "4-Q" man, and has a Preferred Merit Stock credit of \$9,000 in addition to his Common Citizenship Credit.

Our next jump is to the \$15,000 man. He is a "5-Q" man, and qualifies in Class Five. He gets an additional Merit Stock credit of \$14,000.

The rest of the Qualifications on the same system are:

\$15,000 to \$20,000, "6-Q."

\$20,000 to \$25,000, "7-Q."

\$25,000 to \$50,000, "8-Q."

\$50,000 to \$75,000, "9-Q."

\$75,000 to \$100,000, "10-Q."

The President of the United States would thus be a "10-Q" man, and under the practical administration of the Commonwealth Government it shall be considered preposterous for any individual in the State to be more

highly compensated. To be raised to the Tenth Qualification shall be one of the highest honors within the gift of a sovereign people, and shall be more or less elective with them.

Under the Commonwealth, when Lindbergh returned from his epochal flight to Paris, he would have been automatically eligible for the "10-Q" rating and would not have had to become subservient to the Guggenheim Foundation and its racial interests.

Men of "10-Q" ratings shall be considered the most honored citizens in the State and shall be in the class with those who now receive congressional medals for exceptional services to the whole people. And what is stated for men in this delineation, of course, goes for women, on an absolutely equal footing.



UT," cries the critic of the Commonwealth, "that means that no matter how hard a man strives, he cannot earn more than \$100,000 per year. That sets a limit on human initiative!"

This is true insofar as material possessions are concerned, or the right to enjoy material increment. It should be remembered, however, that under the Water Tank system, as at present functioning, sums beyond \$100,000 to the single person are sought because of predatory economic power which they carry for further exploitation of the populace.

No man is alive today who cannot enjoy every facility and convenience of civilization, the most comfortable home, table, clothing, transportation, and all other personal conveniences making life worth while, on an income of \$100,000 annually. Anything above this figure

represents boorish or profligate extravagance and makes for the breakdown of morale rather than the improvement of society.

An executive in his senses, who is not warped with a power complex for exercising a personal despotism to which he has no moral right, should not aspire to a greater remuneration than that with which the nation honors its chief executive, considering it the acme of individual award financially for even the needs of so distinguished a citizen. ✨ ✨

There are three higher qualifications, as shall later be designated—the “11-Q” men, the “12-Q” men, and the “13-Q” men. Those above the “10-Q” financial remuneration are reserved for the men who in any given year perform—

(1) The greatest service to mankind in an inventive way; ✨ ✨

(2) The greatest service to mankind in an artistic way;

(3) The greatest service to mankind in the field of national and international statecraft.

Abraham Lincoln under the Commonwealth would have been honored as a “13-Q” man.

Harriet Beecher Stowe for writing Uncle Tom’s Cabin, General Lew Wallace for writing Ben-Hur, and John Sargent for painting the murals in the Boston Public Library, would have been honored as “12-Q” citizens.

☐ Thomas A. Edison, and Henry Ford, would have been honored as “11-Q” persons.

We were discussing, however, the practical working out of the Merit Stock System. Let us go back a moment and see where such tremendous remuneration comes from in actual goods or services furnished these various classes of people—



UNCLE SAM now grades all citizens quickly and accurately into classifications of income in order to levy the income or federal surtax. Similarly, a few days or weeks of compiling the data on the blank forms described in a previous chapter, will show the federal officers of the Commonwealth about how many units of Preferred Merit Stock requiring dividends paid in classifications and qualities—not to mention amounts—of goods, it is necessary for the productive industries of the nation to bring into actuality.

Make no mistake, the dollar system is still to be employed to represent units of values, but the dollar is a purely nominal designation. When the full statistics of the needs of 130,000,000 people are thus compiled, the next step is a survey of the reports of productive industry, to see where and how such products are to be brought into actualization.

The first endeavor shall be to make each center of population as self-supporting as possible, and as representative of American industry as a whole, as can be realized in the face of different allocations of raw materials and grades of specialized labor.

This is to the end and aim that people of a given community shall be set at classes of work which they enjoy performing. *✿ ✿*

It is found that humanity in general, regardless of its location, contains about the same numbers of persons of representative inclinations toward different kinds of work. Those who are bound to particular localities by family ties, or by sentimental attachments for homesteads or particular communities, should be honored and protected in such inclinations, not ruthlessly torn from

them and arbitrarily ordered into regimented industry as under Stalin's Communism.

The Theocratic State, therefore, ordains and systematizes such particular jobs to particular people through a Regional Department of Labor.

This, in reality, is an idealized equivalent of the present Civil Service; the class of work is elective, provided one can pass certain examinations qualifying the applicant for the job. If the job is not open in one locality, it may be in another. The Department of Labor that diverts all the Regional Committees of work allocation, within a specified federal district, keeps information of desired employment available throughout the whole district and throughout the whole nation.

If a person in a given locality has qualified for a certain job, and wants to work at that sort of labor, he must wait to enjoy the merit qualifications of that position when it falls open. Meantime, he works at his present lower qualification, or, if there be no job open to him, he is cared for by his Common Stock Dividend of \$83 monthly until it is. At least there is no workless element existing on the verge of economic starvation. At the same time, all people are inspired to seek higher ratings by the increments that go with higher ratings.



WHEN the data on the amounts of goods necessary to be produced to satisfy the needs of all citizens of all classes within the Commonwealth have been provided, the survey completed of the productive resources of the nation, mainly of agriculture, mining, stock raising, and manufacturing, it is then a matter of simple arithmetic to determine how many hours per week each class of persons needs to work to produce such total product.

Under this system, the more machines and inventions that can be introduced, and the shorter and finer the methods for turning out a given quantity of goods, the more leisure and recreation are available for the workers in that Qualification or that industry, without the slightest risk of loss in revenue personally.

This means that invention may take a sudden upward curve wholesomely, for there will be no more suppression of inventions that destroy the labor market or undermine existing corporate investments.

Under our system of Competition, some people imagine that modern individualism has been responsible for the growth and development of invention. The facts seem to be, that only those inventions have been allowed to be developed which have gone to cut manufacturing costs—primarily labor costs—and they have been husbanded and developed, to the increased impoverishment and misery of the general populace, while a thousand inventions of which society knows nothing, have been bought up and suppressed where they threatened to jeopardize private investment or overturn existing monopolies.

The antiquated competitive system really works to discourage real invention, since it now suppresses these

inventions of machines or processes that lift the status of the general populace, and enhances the increment of a small tight group that already is provided for to a swollen and inhuman degree.

The troubles of modern labor unions, under the Commonwealth arrangement automatically cease to exist, since there is no longer any need of driving hard bargains with predatory employing groups. Workmen will work strictly according to the demand for goods based on a gauged consumption. Their hours will be determined by the trained workers and machine facilities at hand to realize such production to meet that consumption, with, of course, reasonable surpluses or reserves in many lines to provide against drought or pestilences or acts of God. A workman can learn from published charts of production needs exactly what is expected of him in any particular job. When he has done that much, with the additional creation of proper reserves, there is no need for him to labor one hour longer. He and his family can then proceed to enjoy the benefits accruing to him educationally or recreationally under the Commonwealth without the slightest jeopardy to his income.



ANICS, market gluts, and over-production that has to be sold at a loss, given away or destroyed, would be unknown, or at least properly prepared for, without disastrous consequences to the individual laborer. If overproduction for a time were dictated by reasons of public policy, these great stocks of goods might safely be stored in central depots without affecting the labor market in the slightest or putting a damper on the ensuing season's crop of commodities. In that event, the individual producer would simply be excused from further laboring until it was expedient to resume production after consumption had made it necessary. He could take a vacation on full pay. But if he allowed such vacation to undermine his working morale and decided that he was having too good a time to go back to his job, the Regional Labor Board would at once qualify another worker for his place and this would automatically reduce him back to his Common Stock remuneration. Thereafter he would have to await his opportunities and work up through the ranks all over again in order to enjoy the emoluments he was receiving from his rank at the time his lassitude struck him. ¶ This is not the place to elaborate on the qualifying of all grades of abilities, temperaments, and inclinations to work, that must be encountered in practical application of these suggestions. What to do with the constitutionally lazy Negro, for instance, requires treatment at some length further on. The antagonistic alien, the inherently lawless element, the naturally predatory people, must be handled in a hard-headed and practical manner. The first consideration of the Commonwealth is to make the wealth of the nation available to the in-

dustrious element of the populace on a basis that does not repudiate present obligations, that does not confiscate present holdings and possessions without making adequate and permanent compensation for them, that discourages dronery, that rewards individual initiative and rugged individualism even higher and more positively than at present, but that drastically circumscribes the predatory person or rapacious group that wants a mighty fortune in order to work out unhallowed ends or wield an unwholesome despotism over human life and morals. ✻ ✻

Incidentally, the improvement in public morals under the Christian Commonwealth cannot now be estimated. The Oldest Trade in the World for women would automatically receive a body blow for the first time in modern history. No woman would have to sell her body to avoid death by starvation, since if she were native-born she would be receiving her "I-Q" rating simply because of her citizenship. She could not sell herself if she were not native-born, first, because her alien status would quickly become apparent and she would be made to naturalize herself or betake herself out of the country; second, because the man to whom she might sell herself would have difficulty paying her in anything other than goods, since money as such would have to be paid by cheque with the chances of embarrassing publicity.

Under the Commonwealth, public credits will profit the individual only in direct goods or services rendered him by the whole sovereign people. The goods, of course, will be transferable by gift or barter. But money for nefarious purposes or moral debauchery would encounter a restraint. A man may keep a woman, in

effect, if she is foreign born, or if she is not content to live on her "I-Q" rating. But that is merely tantamount to unlegalized marriage, and is not a problem in public prostitution.

By the same token, the dope traffic would fall away, since illicit sellers of drugs could receive goods for them only after those goods had been purchased by the individual on his bank credit. True, such goods like diamonds, or goods of compact value that could be exchanged in foreign countries for money, could be commanded only by people of high "Q" ratings; but it is not among these high caste persons that the drug habit has its most nefarious influence. The present rich, when addicted to drugs, offer no real menace to the health of the race. It is among the general populace that drugs sold in quantities work most havoc, due to incitement to predatory crime.

As for the improved status of married women under the Theocratic State, it means the true liberation for which women have been striving for centuries, since no woman with her "I-Q" rating established would be wholly dependent on the whims of one man to preserve her from starvation. Brutal, arrogant, licentious or selfish husbands could no longer wield an economic club over their wives in a state that at best is legalized prostitution. Human matings would be for love only—not necessarily free love, but the love that attracts and holds because of mutual interests and good behavior.

If it be argued that such a system might disintegrate the family, let it be contradicted that such a system would do more than all else to strengthen it. This by the circumstance previously described, whereby children from birth to seven years had \$250 a year put aside for their

sustenance, children from seven to fourteen had \$500 a year reserved for them, and adolescents between fourteen and twenty-one had \$750 a year available, strictly on the proviso that they were kept in school!

The effect of these credits for minors, when allowed to be dispensed by the parents as a trust, would be to draw the family interests closer, from the selfish economic benefits accruing. A pair of parents with five or six children would in the aggregate be receiving a high rate of compensation from the Commonwealth Corporation. They would automatically lose all this if they broke up the family.

Only the brutal or the incurably selfish could possibly resent the introduction of the Commonwealth. And these, in any state of culture, are a menace to the morale of the State to begin with, and should be properly disciplined by denying them increments in the interests of the public probity. When women are free of the degrading effects of the economic lash, they will assume a position in the State that will improve the race physically, mentally, and spiritually.

The poor, benighted soldiers of Russia were bemused into rising against the Czar to set up a cooperative form of government, but have found themselves the victims of the hunger-lash principle under a closed group of megalomaniacal, apostate Jews.

It has been the vague groping toward the incoming Commonwealth that has motivated the Utopians of all the generations from Plato onward, and prompted a thousand abortive gestures that are labeled Socialistic. ✻ ✻

All these experiments, from Plato to Stalin, have failed to take into account the urge-to-power instinct in

humankind that so many try to describe as "human nature opposed to any curb on its predatory rights." They have either ignored it, or sought to stifle it under schemes to make people in communities share and share alike. ✿ ✿

People will not share and share alike, and there is no reason why they should. But they will work together for the common good if their selfishness is controlled and directed into constructive channels where it commercializes to the profit of the whole body politic instead of the possessive group.

The encouragement and development of true rugged individualism is what the Christian Commonwealth would achieve, while at the same time making certain that rugged individualism is "individuality in bona fide expression" and not a form of economic sadism inflicted on the impoverished by materialistic cynics.

Now let us take up the most vital recommendations of the Commonwealth for protecting and preserving our people in the possession of their homes. . . .

XI: Real Estate



ONE of the terrors arising before the average thrifty citizen when any change in the present order of economics is discussed, is the possibility that he may stand to lose the home or the property for which he has worked hard and paid in full. ¶ He certainly will, under Communism or Socialism, because the very keystone of those unsound and unwholesome schemes is a confiscation of private property. Under Communism all property is State owned; under Socialism it is equally divided. † †

The Commonwealth government will have none of either. Christian economics says: "There is a way to obtain all the benefits of cooperative civic endeavor and yet protect to the final degree the integrity of the individual and his rights in property for which he has worked and for which he has paid. We confiscate no one's lawful property. In fact we go so far as to declare that a man cannot be foreclosed out of his property even by court judgments or defaulted taxes."

It is to learn just how the imminent Commonwealth is to handle the perplexing problem of personal property, particularly as to real estate, and homes, that we are asked to consider the forthcoming information.

Under Marxian Socialism, or under Communism, the

ownership of private property is looked upon as some sort of social crime. These pernicious doctrines declare in substance that all men shall forfeit their rights of ownership and that every form of ownership shall be vested in all the people.

They advocate such extreme and unfair measures because it is the essence of their social faith that all men should be pared down to one common standard, that there ought to be no caste or class distinctions of any nature, and that all humanity should be reduced to one basic economic level where no man is allowed to enjoy anything that all other men cannot enjoy, regardless of their mental or spiritual development.

In other words, the endeavor of both Socialism and Communism is to capitalize mediocrity and make it an offense of an order for anyone to show individuality or try to lift himself above the lesser attainments of his more indolent fellows unless the whole mass can go along also.

The Commonwealth government declares that it is evil to so penalize initiative, ambition, and personal thrift, or to say that no man or woman shall travel faster than the general citizenry. The essence of earthly life is the free opportunity for each man and woman to travel ahead as swiftly, and perfect themselves as expertly, as they are capable, always as individuals. In fact, the Commonwealth would provide for a faster rate of personal progress than anything man enjoys under any governmental system of the world at present.

The Commonwealth government sanely takes into account that all men are not born equal in social, financial, or mental attainments. In projecting any form of economics that is to endure, this fact must be faced.

People are not alike; they represent all grades of consciousness and spiritual evolution—which is why most Utopian schemes based on an absolute equality finally fall apart.

Nevertheless, by the mere fact that he has been invited into earthly life by the procreational invitation of his parents, and given a body that must have air, water and bread to keep it alive, man does have certain inalienable rights that the State must protect if it in turn proposes to endure.

The citizen has the right to demand of his government that it shall protect him from all forms of physical violence tending to destroy his life. But that is only one half. The State should likewise protect him against predatory groups that, unchecked, would consign him to the torture of slow starvation. Again, we say, there is no difference between meeting death from an assassin's bullet in the head or from lack of food in the stomach. Of the two forms of death, the former is to be more desired since it is experienced quicker and means the lesser suffering.

This stipulates that the State shall not only provide a man with a job and protect him in its permanence, if he sincerely wants to work and improve himself, but it should go further and give him one hundred percent protection in ownership of that which his labor brings him. ✿ ✿

In other words, the incoming Commonwealth makes the absolute and inviolate Integrity of the Individual the corner stone of its existence. We shall see how this works out in a moment.



OLITICAL states today do exactly the opposite, regardless of the lauding they receive as "free" institutions. The government today affects to preserve the integrity of the individual. But it is a half-executed and nominal protection. ¶

Today the government only protects the average citizen against the gun of the assassin, and that not very effectively as in great crime centers like Chicago and Los Angeles. It labels as "paternity" the protection of the citizen against slow starvation. It does nothing about securing him a job or seeing that his work holds out around the year, that the economic structure may be healthily maintained. It offers him protection only in his property rights when burglary or arson is attempted.

¶ In fact, today, under these antiquated, water tank forms of social administration from which we are suffering frightfully at present in spirit and purse, the government in many instances actually joins hands with public enemies. ¶

If a great criminal like Al Capone was, extorts millions of dollars from honest people by murder and intimidation, the State demands that he divide up a portion of his loot. If Capone pays his income tax, he may keep the rest! Or let us suppose that a man finds it impossible to meet his taxes on his home through illness, lost work or other rigors of the times. Then the present rapacious water tank system steps in and actually is a party to selling him out, turning him adrift on the sea of society to make what shift he can. This is called Foreclosure for Non-payment of Taxes.

With such malpractices operating full blast year after year, the present State has the audacity to call itself

"civilized," and even jails people for declaring there is a far better way of conducting the public business.

Modern governments based on hatred, force and economic greed, wonder why a weak-minded element refuses to obey their dictates making for the public morality. Predatory groups that imagine they profit in purse under the present system, hire journalistic and collegiate mercenaries to battle to the death any suggestions for a more equitable order of things, declaring that such improvements are nothing short of "tipping over existing institutions."

The Christian Commonwealth first provides absolute safety of life, limb and stomach for its citizens. Next it sets up a method of administering the public business that scientifically distributes jobs to all those citizens who want to work and improve themselves, and protects the workers in those jobs, forever ending layoffs, strikes, lockouts and depressions. Next it says: "It is the duty of the State to encourage and promote the growth of the family and the home. We do this first by making men and women economically independent of one another and of society at all times, so that they can marry without the economic item's being a factor. Then we encourage them to stay together and raise children, by making them trustees of credits which each growing child is allotted from the State." So long as a man and a woman are living together in lawful matrimony, the State sees to it that each of them is allowed \$83.33 a month on which to exist, assuming they qualify to receive it, and various graded sums are allowed for each of their youngsters until they become of age. A child from birth to seven years of age has a \$250 annual credit; a child between seven and fourteen years has

a \$500 annual credit; a child between fourteen and twenty-one has a \$750 annual credit. And at twenty-one years of age, the children succeed to the same \$1,000 annual credits as their parents. So an incentive is supplied for a man and a woman to remain together, and they are rewarded instead of penalized for having offspring. Last but not least, and that is what we are now to investigate, the State says: "We must make it attractive for every family to own its own home in such a manner that it can never be ejected for any reason whatsoever from that property." To accomplish the last, the whole system of private ownership is put on an entirely different basis from the present. No one stands to lose a penny in confiscation of homestead rights. The only classes that are asked to render a different kind of contribution to society are the great vested landlords of property that is rented, who now trade on a basis of economic greed and put people homeless into the streets if they cannot find means to pay their rent. ✿ ✿

These must become freak relics of the past. The process of eliminating them is already at work, by a system that now subjects them to beggary by confiscatory taxes levied by irresponsible legislatures, voracious city grafters or lack of demand for their properties as rentals. So the new set-up that is coming in really works them no harm that they are not suffering at present, while it does take care of them as individuals in an amazing way.

Not to be maudlin, it is the sweet reasonableness of the whole new idea of the Commonwealth, that constitutes its appeal to every caste and class, provided all grades of citizens truly understand it.



IN foregoing chapters we showed wherein and how the citizens of these United States solve most economic woes of the present by incorporating their national Government. Precisely as twenty prospectors each owning \$50,000 in gold claims they have found in the desert, join together and incorporate a company of one million dollars, each accepting one-twentieth of its common stock without considering that they have abandoned their personal ownerships to private property, so the sovereign people of America incorporate the United States into a Commonwealth with as many Common Shares as there are qualified citizens.

Bear in mind, however, that the first care of a wholesome and healthy civic state is to preserve the integrity of the family. This can only be done by encouraging home-making to the highest degree. And this encouragement is supplied by the operations of this Realty Preferred Stock, or "R" Stock as it may be colloquially known.  

The Merit Stock, or "M" Stock, is used to give people an incentive to work and earn more than their subsistence allotments of \$1,000 a year under their Common Stock ownings. Men and women in all classes and grades of talents and abilities, may have this Stock issued to them in amounts commensurate with the worth they present to the body politic, up to \$99,000 annually. But the "R" Stock is non-dividend-paying and is provided purely as a means of giving citizens homestead titles and protecting those citizens in those titles and properties which they cover.

Following the procedure in vogue among all applicants

for the formation of a business corporation, in view of the later stock benefits to be derived by each subscriber to the stock, who in this case is the native-born or naturalized citizen, the citizen transfers his present individual holdings to the Corporation.

The Commonwealth has a very effective method of keeping political administration pure and efficient, as has been shown in previous chapters. So there should be no more hesitancy in making such surrender than there would be in selling one's property outright to the Government at present and receiving therefor a first-class Government Bond. This Commonwealth stock which the citizen is to receive may be a lot more precious than the government bonds of the present.

This means that for a brief and technical instant, every square inch of land and the property on it, in every part of the United States, will be nominally owned by the Commonwealth.

Forthwith the government divides all this "real" property, as it is called to distinguish it from personal chattels which are at all times inviolate to the citizen, into two classes: Productive and Homestead.

The productive property remains permanently in custody of the Commonwealth, and consists of all agricultural lands, all mines, all stock-grazing lands, all manufacturing properties of every description except publishing plants and one or two other exceptions which will be treated in detail further on in this series.

This is not confiscation, as the owners of these who are also operators are compensated and retained to run them precisely as they do now, or as they were compensated and retained to run them during the late world conflict under the War Industries Board.

The creation of the Commonwealth Corporation automatically dissolves all lesser corporations as they exist at present, and abolishes stock ownership in them by private individuals. But as present stockholders in corporations are cared for under other provisions of the Commonwealth, and as the present trend of stock deflation is steadily toward the ruin of those individuals at present, this is a temporary concession which stockholders make in the interest of the whole people. We will return later to this surrender of privately held stock in business corporations. Let it lie for a moment. When you grasp the exquisitely simple and harmonious arrangements ultimately to be effected, you will lose any umbrage at this technical maneuver, if you are at present a heavy owner of various types of industrial and utilities securities. We are most interested now in homestead property rights.

Homestead property rights cover real estate that is at present owned and operated for private living purposes.



LET IT be set down here and now, that under the Christian Commonwealth the economic phenomenon known as Rent is to become forever a thing of the past. No one after the inception of the Theocratic State is to pay any rent or any taxes.

Both are superfluous. Instead, all moneys advanced for the privilege of living in properties are to be applied toward ownership rights in those properties, which may be disposed of without a penny's loss, in case a citizen wishes to give up his holdings and move to another locality. ✿ ✿

Let us explain it by describing what happens to the young man and the young woman who marry and wish to set up housekeeping. First remember that there is no economic drawback to keep them from wedding, since both, being 21 years of age, already have their Common Stock and resources of \$83.33 a month each, to keep them alive on a "1-Q" standard of living.

After the honeymoon they return to the place where one or both may be employed in the new Commonwealth administration, and where they have their Federal Bank credits on deposit. They want a house to live in. ✿ ✿

Let it be stated that the introduction of the Commonwealth rings the death-knell to the modern apartment house and the congested city tenement. These monstrosities that crowd human beings together like animals are barbarous and water tankish. People may live in proximity to one another in urban life, exactly as they do at present, or if they do dwell in apartment homes they buy a property interest in the structure until such time as the nation returns to its more normal and whole-

some form of cottage life. The trend of the Commonwealth Republic, abetted by faster and better means of suburban travel, is toward individual homes with a plot of land about them in each instance.

Remember that present city congestion is the logical product of an economic business system that makes it necessary for people to live near their work, where long hours are the custom in order to keep pace with competitive firms.

When the mythical-profit system is discarded, men and women will be found working only three or four hours per day at given occupations instead of the soul-stunting eight or ten hours of the present. We are on the threshold of an age when it will seem as inhuman for a workman to spend nearly all the hours of sunshine confined indoors at his tasks as we now think it barbarous that our grandparents went to work before sun-up and labored until seven or eight o'clock in the evening.

¶ Hours of work under Christian Economics will be determined by how long it takes, over the year, for a given set of workers in a given line of production to make approximately the amount of goods the American people are going to consume of their product. When that consumption figure has been met and goods supplied, workmen are free to indulge themselves as they desire without the slightest effect on their wages. Wages are determined not only by the nature of the work performed but also by the amount of the product manufactured. The point to be arrived at first is, what is the worth of a man to society in a given occupation. Very well. Determine that by dividing his production into the quantities of goods desired by the whole populace; not by how much society is willing to pay or can pay

merely to acquire the goods. At once the latter will set up a false and mischievous standard of compensation. ¶ So let us say that the young man has a "2-Q" rating in a job that gives him a bank account of \$2,500 a year. His wife also draws her Common Citizenship Dividend of \$1,000 a year. So between them they have resources of \$3,500 a year on which to start matrimony.

Very good! Just as we figure today, the quota of the family income for rent should be about one-fourth of the total income. So this young couple would be justified in hunting a house that under the old system of the rapacious present would bring \$875 a year as rent, or \$73 a month.

Let us say they walk the streets of their city and see an ideal house standing vacant. They know it is within the resources of their purse because instead of an ugly and disfiguring rental sign, the curtainless windows of that house show simply a number. In this case, the young couple would discern the placard 73 in the window. That would inform them that the Commonwealth will sell them this house for no payment down and a monthly payment of \$73. There is no "See John Smith, or Your Own Broker" sign in evidence, for all realtors have quit business, or rather, are serving as highly remunerated members of the Regional Realty Boards. This young couple know that having selected their house, it costs them a monthly payment of \$73 to begin owning it, and they must see this Regional Realty Board about their "R" Stock title.

They present themselves at the Realty Board Office and make application for a Stock Title Deed to that cottage. There is no red tape. Twenty minutes should be all the time required to start the machinery rolling in their

behalf. And what is this machinery?

The young man acquaints the clerk in charge of homestead properties in that particular district, with his Federal Bank rating and Citizenship Number. A mere phone call to the Federal Bank establishes the correctness of the young man's attestments. If he is a working citizen in good standing, receiving his annual bank apportionments, he is presented with an application for the purchase from the Commonwealth of as many Realty Preferred Shares as the house represents in dollars. Bear in mind that it is the house which he buys through buying his Realty Shares, not the land. He has the use of the land as long as he occupies it, and it is his, inviolate. But the house represents the sum-total of a given number and quantity of materials which workmen have had to produce, plus the working hours for which the Commonwealth has paid to construct it. So the purchase is always of the structure. Under Christian Economics, all land technically belongs to the Creator and no one can own it, although the Commonwealth has full jurisdiction over it.

Let us assume that the cottage chosen is worth \$8,750. The young man subscribes for eighty-seven and one-half shares of "R" Stock from Uncle Sam at a par value of \$100 per share. He agrees to pay for those over a period of ten years, at \$875 per year, \$73 a month. The Federal Government, in pursuance of this purchase contract, hands him back a Certificate of Ownership which is to all intents and purposes a warranty deed. He acknowledges this and writes his cheque for the first payment of \$73. He tears out the cheque and gives it to the clerk. On the completion of this swift and simple transaction, he is handed the keys to the premises and

in the eyes of Uncle Sam he is thereafter the owner of that property in fee simple. It is then up to him to live in it, keep it up, and forever consider it as his own.

The clerk takes the "R" stock subscription and his \$73 cheque and sees that both are sent to the Federal Bank. The young man need not worry about making his payments. He need not concern himself about any future monthly arrangements at all. The Government is his servant, not his landlord. The whole sovereign people is his real landlord. It simply means that when he goes to the Treasury Bank the next time for his monthly or yearly apportionment, he will discover that the Bank has given him \$73 less per month for him to draw against. His "R" stock instalment has already been deducted for the month. He simply gets a lesser sum or purchasing power for other articles, during the ten years that he and his wife are paying for their Realty shares. ✨ ✨

Take notice here, by the way, that in the case of married couples this transaction is always recorded in the name of the husband or the wife, never the two of them as a team, regardless of their marriage. This is to simplify the bookkeeping at the Federal Treasury.

In other words, the sum is deducted from the account of the one who is technically recognized as "the head of the family."

Single persons may of course acquire homestead properties by exactly the same procedures if they are drawing bank credits large enough to enable them to "swing" the payments, exactly as at present.

It is the woman whom the State aims to protect most in the homestead rights, however, no matter if the purchase contract was made in the name of the husband.

The wife has her innings in the transaction, in the surrender of the property, if the pair come to such a decision. For the protection of the family by the Commonwealth we discern a cross-transfer of equity in the wife's behalf, taking place. We can best illustrate it by observing what happens in the event that this young couple have lived in the cottage four years and then wish to move into another Federal District in another State.  
What do they do?



THEIR account at the Treasury Bank discloses that the government has been withholding \$73 out of the monthly credits for 48 months, or a total of \$3,504. In other words this couple have "bought" and paid for 35 "R" shares and have them to their credit with the Commonwealth government. No one can ever take them away so long as they live.

Having decided, let us say, to move from the town where they started housekeeping, to Minnesota, they go to the Treasury Bank and make arrangements for the transfer of their monthly credits from the home district to the new district in Minnesota where they expect to reside. In a five-minute operation the Commonwealth gives them a receipt for the 35 "R" shares which they own, and which are good for the purchase price on any available piece of homestead property of any nature or price anywhere in the United States.

With this receipt they go back to the Regional Realty Board and surrender the key and certificate of occupancy of the house they are quitting. The receipt is not technically good for the credit elsewhere in the United

States until countersigned by the Regional Realty Board official, attesting that key and certificate have been duly turned in. Then they may be upon their way.

There is no distressing running about to find a buyer for the property, to dicker and bargain and take what they can get. Uncle Sam is always a ready buyer at exactly the amount of money they have paid him for their Realty Stock. Granted that the property has shown wear in the four years, and that it may be priced to the next would-be owner in consequence at \$45 a month. What matters it? The property does not exist to be rented or sold on a false profit-taking basis. It is nobody's loss. Loss has been eradicated. When it reaches a certain degree of delapidation, Uncle Sam will either pull it down and rebuild it, or he will use the money which the young husband has had deducted from his bank credit, to put it back in shape. Is that any reason, however, why the young man should be penalized for thrift? He has suffered cuts in his bank balance month by month. If they do not show up against one piece of real estate, let them show up against another. Uncle Sam is the national landlord, but not in the real estate business to take profits. He is in the business of seeing that his young folks are comfortably housed and rigorously protected in the fruits of their thrift.

The young couple arrive in Minnesota and see a house that is ticketed at \$146 monthly. The husband has become, instead of being a "2-Q" man, four years later, a "4-Q" man. Very good. Having made his local Treasury Bank a visit and discovered that his government has accordingly transferred all his documents, stock certificates in the Commonwealth Corporation, and Realty credits, to his new district, he visits the

Minnesota Regional Realty Board and makes application to buy the house "worth" \$17,500. He goes through the same brief, easy process of "buying" 175 shares of Realty Stock from Uncle Sam. Only, his previous Realty purchases of \$3,504 are credited to him at once. In other words, he has already bought 35 Realty shares and need only pay thenceforth for 140 shares. These in turn are amortized over a 10 year period, making his annual Realty Stock payments \$1,400 a year or \$116.66 monthly, at the end of which time he has 175 shares of Realty Stock representing actual property that he can keep tax free and foreclosure free till the end of his days, and never be burdened with a cent of interest!

Let us say that he stays in Minnesota for three years and suddenly becomes enamoured of another woman. His wife files suit for divorce and the divorce is granted.

With the sundering of the marriage tie, the homestead property Stock goes, without redress, to the party to whom the divorce is granted! For back in the first city, the sale back to Uncle Sam could not be made unless the wife was a party to the transaction. And by the same token, she is compensated for her husband's unfaithfulness now by having the Commonwealth Bank automatically allot to her the "R" shares to remain her personal property until her death. A second marriage will not invalidate her equity in those "R" shares. Her husband cannot rush to the bank and get the certificates he fancies belong to him, because he never is allowed possession of those certificates at any time. They are always held by the Federal Bank.

Let us say, however, that there are children. If the married pair die without issue, the "R" shares are

cancelled and cease to exist. They cannot be given away or bequeathed to any but one's children. By the same arrangement with the Commonwealth Government that now occurs in will-making, however, a given piece of property can be passed along in one family over several generations. That is, there can be a passing along of the "R" shares, which represent such property. But to prevent the building up of large landed estates, such property is required to be lived in by the person so enjoying the "R" stock credit, for at least 8 months in the year. If the line runs out, the shares are cancelled and the property reverts to Uncle Sam.

No property of realty nature can be sold, swapped, bartered, or otherwise disposed of at any time but to the Commonwealth. Two homestead parcels cannot be directly traded. If two people have homesteads which they wish to exchange, they go to the Regional Board of the district and transfer their properties in a fifteen-minute operation back to the Government, and without leaving the Federal Office they turn about and acquire each other's properties. If one property is of greater value than the other—and here is a tremendously important point!—and a balance remains over, the citizen may have his "R" credit repaid to him over exactly the same allotments as to time that were required to build it up.

Meaning just this: Let us say that Smith has been ten years paying for an \$8,750 property and Jones has been ten years paying for a \$17,500 property. They want to exchange places. Smith wants to acquire Jones's house and live in it at a higher cost and Jones wants to live in Smith's house at a lower cost.

In that event, Smith subscribes to an additional \$8,750

block of "R" stock with Uncle Sam. Jones "Surrenders" \$8,750 of his shares to Uncle Sam and gets the difference in a higher credit in his bank account. The Commonwealth will thereupon commence with the coming month to pay back to Jones \$73 a month for ten years, in addition to his regular full Common and Merit credits, and he may use that "money" for anything else he chooses to acquire. He cannot have it all in one lump, however, and if he dies before the Commonwealth has finished paying it back to him, the balance remaining unpaid is cancelled.

Under Christian Economics, when a citizen dies, he and everything connected with him, are as dead as if he had never existed, except homestead rights which are willed to his children.

The reason for this exception lies solely in the sentiment accruing about an old family residence, which is one of the finest assets for public morale in the eyes of the State. Anything that is fine and spiritual in earthly life receives first consideration and strongest protection under the Christian Commonwealth. A man may will his "R" stock increment representing a given piece of property, to any child whom he chooses, and bind that child, or those children, with any stipulations he chooses! But that is all he can will. And if the children do not occupy that property themselves, or according to the terms of the will, in process of time it reverts to Uncle Sam.



WE HAVE followed through here the case of a hypothetical young couple. But what has been written here applicable to them is doubly applicable to persons owning rights in homestead property at present.

¶ As the Commonwealth takes technical title to their property, it automatically gives them "R" credit rating on its books for whatever equity they may have paid for up to the present. If they still have sums due to be paid, they merely apply for a sum of "R" shares equivalent to what they may be owing, and the bank does the rest in issuing them monthly credits with instalments deducted each month.

If a man and his wife have their home completely paid for at the time of the transition from one system to the other, the Commonwealth issues them a full block of "R" shares without further ado and protects them throughout their lives, in the possession of such property. They cannot be dispossessed for debt, for there is no way in which they can get into debt. Even damage suits for personal injuries are adjusted on quite another basis than the present money-confiscation reprisal. They cannot be dispossessed for taxes, because taxes have ceased to exist. The Commonwealth Government, technically owning all the national wealth, does not need money paid in by the citizens in order to operate. So taxes are superfluous. The citizen is given absolute security in his homestead rights, so long as he lives on the property—a security that truly is security. Only a foreign invasion and overthrow of the Government could negate his rights or eject him from that home for which he has worked and which he has bought and paid for. ✠ ✠



THE amazing thing about the whole scheme of Christian Economics is its gentle wholesomeness and fairness to all worthy people and good citizens. There is no coercion. There is no confiscation.

In other words, there are no injustices!

If a man or a woman works and saves money and puts it into a home there can be no chance of loss, not even the item of depreciation to be taken into account. A dollar saved toward property for living purposes is a dollar saved forever so long as that person is alive, and he may go from Boston to Pasadena and find that his Commonwealth homestead credit is equally as good.

There is no limit, either, to the area of the land a man may acquire to live upon, provided his purchases do not intrude on what is presently to be called the Productive Domain, and provided he is a sufficiently high "Q" man to make such acquisitions reasonable and certain of fulfillment as to payment.

This brings us to two other phases of the Christian Commonwealth's functioning: first in regard to agricultural lands—to-wit, farmers, and manufacturing or productive properties. . . .

XII: No More Farm Problem



THE ECONOMICS of the incoming Christian Commonwealth has the only perfect solution of the so-called farm problem that has thus far been devised. If the truth could only be known, that solution goes back over hundreds of thousands of years. It does not partake of Socialism. It has nothing to do with Communism. But it follows a system and method under which many very ancient civilizations came to flower. The moment that any given populace departed from that system, defection of the State set in and that particular culture began to disintegrate. Let us see what Biblical Prophecy, Great Pyramid interpretation and even the Master Teacher of Galilee Himself, have to suggest to us in the way of settlement of those great social complications arising from the improper treatment of those classes who till the soil.

To consider in clear-eyed and cool-brained logic how to cure certain basic faults in our economic structure, and give a "relief" to the farmer that nothing can disrupt or subvert, let us go back to certain fundamentals of economics. ✿ ✿

Let us start with a brief and simple discussion of what wealth is, and where it comes from.

There is no need for us to think of economics as some

monstrous abstraction told in uninteresting columns of statistics. Economics really is as simple and dramatic as earning the weekly pay envelope and consulting with the wife as to how it shall be spent. When we come to consider economics as applied to the farmer and his problem, we are introducing ourselves to an equation in ordinary manufacturing.

Do you get that, and what it implies?

The farmer is really a manufacturer, but with this difference over other manufacturers who produce their goods in factories under roofs: he has his raw materials furnished him absolutely free. He has to maintain no buying department. He has an inexhaustible storehouse to draw from. He simply goes to that storehouse and takes out what he needs.

That storehouse, of course, is Nature herself—or to put it in spiritual terms, the bounty of God Almighty.

Because the city manufacturer is not thus favored, but has to acquire his raw materials through his purchasing department and pay out a heavy quota of his capital to provide himself with them, there is a subconscious resentment always within his mind against his brother-manufacturer who is not thus handicapped.

True, the farmer has to buy seed and fertilizer if he would manufacture a crop worth harvesting. But in hundreds of items manufactured out of the soil on the farm, the cost of seed and fertilizer is so small in proportion to the sales return that it is no more as an item than electric power is to the city manufacturer. Many times the seed does not cost as much as the fertilizer used to make it germinate, and in a manner of speaking, if the farmer-manufacturer is canny, the seed costs him nothing but the conservation of a certain portion of his crop

from the previous season's harvest.

This means, translated in terms of the automobile industry for instance, that Henry Ford could hold back three or four cars a day from the product sent out to sales agencies, and have enough raw material to make fifteen-hundred new cars in his ensuing spasm of production. ✂ ✂

If the farmer-manufacturer, on the other hand, had to buy 1500 bushels of corn in the open market, plant them as raw stock, and then add the cost of his fertilizer in order to harvest 3,000 bushels of new corn, and depend for his compensation on the cost of the old as against his selling-price of the new crop, he and his city brethren might long since have clubbed their interests and considered one another's problems as mutual.

The city manufacturer, therefore, who does business on an entirely different economic principle, considers the farmer a mope and a dullard because—even having raw material supplied to him practically free—he still cannot “get by” commercially.

The city manufacturer does not stop to realize on the other hand, that while the farmer-manufacturer is not pinched and circumscribed at the raw material end of his business he is squeezed at the sales end. Under present Water Tank practices, the farmer-manufacturer has free access to raw materials and if he could be as unhandicapped in selling his product as Ford is unhandicapped in selling automobiles, he could indeed become a magnate in a mere decade. But he meets his economic handicap when he tries to get rid of his product. And he in turn grows to hate his city brethren for advantages they enjoy which he feels are denied him.

The city manufacturer hates the farm manufacturer be-

cause the latter has free raw materials; the farm manufacturer hates the city manufacturer because he has un-circumscribed markets. And of the pair of them, the city manufacturer is quite the better off, since it really makes no difference to him what he has to pay for raw materials if he is not hampered in getting a commensurate selling price for them. Having a store of free raw materials means nothing to the farm manufacturer if someone can autocratically dictate his sales prices and put them down to a figure where the free raw material is of no real advantage to him.

Let us not forget this basic difference between the two men. It really is an animosity that is as old as civilization—at least in those countries where the Commonwealth government has never been adopted.



OW there is also another important point to take into consideration in starting from fundamentals with the farm problem. It is the fact too often overlooked or ignored, especially by our feather-brained financial "experts," that everything we use or consume

hour by hour making for the experience we call human living, originally comes from Nature's storehouse, the planet itself.

We may be sitting at a dinner table in a quarter-million dollar residence, the board resplendent with cut-glass and silver, heaped with rich viands to be eaten in dinner dress made of the costliest fabrics. No matter! The bricks of the house came out of a claybank, the wood for its timbers came from trees that grew from the forest sod, the linen came from the flax plant, the silver came up from a mine, and the cut-glass was once pure

white sand before being melted in a furnace. As for the entrees and the roast, they are merely the dead bodies of animals that ate herbage in order to be fattened for slaughter, and the silks and satins of our clothes were spun by the lowly silkworm that subsisted on the mulberry leaf. Not a single item or article exists in all civilization today, that has not been derived directly from one of four industrial classifications:—

Agriculturists, which of course includes lumbermen, since a tree is nothing but an enormously developed plant.

Miners, which of course includes chemists, or people who dig up metals and minerals from under the soil.

Shepherds, which of course includes stockraisers of all types of animals that furnish food and clothing.

Fishermen, which of course includes all water dredgers who seek their increment beneath the surface of the waters.

In earlier and cruder states of civilization a fifth class called Hunters might be added, but today these are negligible because such a small portion of the population depends on them for food or pelts, except for purposes of adornment. They are no longer essential to civilization and have blended their former vocations with the calling of Shepherds.

All basic wealth in the social universe, then, comes from these four classes. If they do not function human life either reverts to barbarism—which simply means that every citizen becomes one of the four, or all four, for himself—or it snuffs out utterly.

Manufacturing, as we have come to know it, means the taking of the goods received from these four—who get them more or less free from the bountiful hand of

Nature—and refining them, or combining them, into a million forms and products that variate life on Park Avenue, Manhattan, from life in the Australian bush. ¶ We take a train journey from New York to Baltimore, or from New York to Pittsburgh, and we find ourselves being flashed through a vast arena of so-called industry. We think our country is great because it has a smoky bedlam of these places where all the foregoing products are refined, or worked over in different forms. We imagine that if all America, every square foot of it, could be filled with these smoking furnaces of industry all going full-blast, that we should be economically unconquerable. ✻ ✻

Only a handful of scholars who have cultivated the trait of not losing sight of the fundamentals of a problem, in exaltation at a dramatic effect from that problem, see clearly that if a nation develops a surfeit of factories for the refinement of goods, it moves the closer to economic disaster.

There is no socialistic rancor in this against the advent of machinery as machinery. But those scholars realize that all these smoking workhouses called hives of industry are only adding to human wealth as the sum-total of their operations is considered a part of the process of taking from Mother Earth and putting a utilizable article in the hands of the consumer. It may be argued that this is what is being done at present, and practically it seems so. But economically considered, two separate units are now at work, both conducted along different lines. The production of raw material, or the taking of raw wealth from Mother Earth, is one unit, with its own set of standards. The refining of that raw material into various manufactured articles is

another unit—or score of units—with its own set of standards and methods of cost accounting. Operating always separately, they are constantly out of balance. There is no limit put upon refineries, so to speak, except the availability of the necessary raw materials. A million factories might be erected and yet only one ton of ore be taken from Mother Earth to supply them with materials. A million tons of ore may be taken from Mother Earth and only one factory be available for refining it into such shape that the populace can use it. This means that the two units are forever at war with each other. Thus they determine the value of the raw material, not by the wages paid and thus made available for mass purchasing power, but by the competition that exists among the refiners only. Here is brought into use a foreign and false standard that, like the tacit value of gold and silver currency, at once upsets the economic structure.  

To illustrate in simple fashion, take a tree grown in a certain man's forest. He plants the acorn and tends the sprout. In due time his tree, which he has so carefully nurtured, reaches a size where it is usable for commercial purposes, and he sells it for a certain sum of money. Let us say for purposes of our fable that he gets ten pieces of silver which he puts into a tin cup in the family clock. Then the tree is cut down and the fellers are paid five pieces of silver. The tree is transported to the factory by drayers who get five more pieces of silver. Whereupon the factory workers cut it and shape it and paint it, and for these operations they get another ten pieces of silver. Total, for making finished products from that tree, thirty pieces of silver. Keep your eye on that total. It represents all the wealth which that

tree in turn represents to civilized society, by existing for human sustenance purposes at all. . . .

First the major portion goes into a furniture factory. It is made up into chairs, tables and bedsteads. But other portions go to other industries, to a toy factory, a clothespin concern, a wood alcohol distillery. We might count up fifty industries that take that tree and work it up into finer and more complicated forms of manufacturing. One piece of it scarcely longer than a man's thumb is expertly turned, bored and polished, and becomes a tobacco pipe in a little forty-foot "factory" a thousand miles from where the tree was grown.



NOW it stands to reason that if that one tree were the only tree in creation, and it were not cut down when Nature had finished evolving it, not a factory wheel among those fifty industries would turn, not a man would have work, not a single manufactured product would be made. ¶ This thing happens, however: as men in those factories take the pieces of wood and work them up into finer and finer forms, and paint some of them white, some of them blue, some of them red—while others polish and varnish, or wax and lacquer—they declare that they are "increasing the value" of the wood in that tree by exactly the cost of the human labor required to bring those finer forms of products into realization. But this is only true as they take cognizance of the human effort that has gone to create the finished product. Bear in mind that I always say "finished."

Suppose a croquet stake is finally turned out from some of the wood in that tree. It comes to one man and he

sharpens it. It comes to another and he paints a red cap about its top. It goes to another man and he paints an orange band just a trifle lower. When the sixth or the tenth man has finished adding colors and an eleventh has varnished it, it is still a stake of wood and can be used only to be hammered into the sod and have a round wooden ball driven against it. The same purpose could be served if a willow bough had been lopped off, peeled of bark, and driven into the soil with a stone. Those men say, "No, the croquet stake is more 'valuable' in that we have daubed it with the eight colors and sharpened its point."

But no matter how much they claim they have increased the manufactured value of the stake from a mere stick of wood, this thing now happens: the croquet set must be sold. Not only the croquet set must be sold, but the chairs, tables and bedsteads, the toys, the clothespins, the wood alcohol, even the tobacco pipe, must also be sold. In other words, someone must come along and acquire these articles for money, and actually consume them. Who is this "someone" to be? Of course it must be those men in the nation who have been paid money for creating the article that has resulted. The original owner of the tree is one, the man who cut it down is another, the man who hauled it to the sawmill or the croquet factory is a third, the men who turned it into balls, mallets and stakes, are fourth, fifth and sixth. Above and beyond this point, all those who have anything to do with getting that croquet set into the hands of persons desiring to play croquet, must simply share in those wages paid to creators, and be given a dole which comes directly or indirectly from the pay envelopes of those "workers." More of this later. . . .

So the manufacturers go to these and say: "See all these pretty articles we have made from your tree! We have spent much time, overhead and paint, to get them into these attractive forms. The sum-total of all these operations runs into sixty pieces of silver. If you will therefore be so kind as to take sixty pieces of silver out of all the tin cups in your family clocks, we will let you have the tree back in its 'improved' form."

"But," cry the workers and growers of the tree, "we received only thirty pieces of silver from you for the item of the tree and the wages paid us by you to turn the tree into utilizable articles. The tree has been cut into ten thousand little pieces and the paint upon them looks very pretty. Undoubtedly you manufacturers should be rewarded with your living expenses, factory overhead, and profits, while you went to all that trouble. Nevertheless, thirty pieces of silver is all that we possess that we can turn back to you. You declare that it represents only half the tree. So that's all that we can acquire." ❀ ❀

"But what shall we do with the other half?" cry the manufacturers. "We have it all cut and sawed up into croquet sets and we must get our money out of them somehow." ❀ ❀

"Why not go and find a group of workers who have acquired a cow and cut it up into short-ribs and sweet-breads, all beautifully packed in glass jars? They have thirty pieces of silver received for wages in doing it. Sell them croquet sets and thus 'unload' your surplus on them." ❀ ❀

The makers of croquet sets believe this to be a good idea and hasten to those groups who have received thirty pieces of silver for cutting up a cow that in its sum-

total of manufactured costs is held to be worth sixty pieces of silver. The cow refiners behold the beautifully painted balls, mallets and stakes, and become croquet-minded. They take the excess croquet sets off the hands of the lumber refiners, who at once shriek exultantly, "See, we have made a profit and business is an exceedingly profitable thing. We first bought a tree and paid wages to work it up into croquet sets that totaled thirty pieces of silver. Out of our operations we have got now sixty pieces. So we are thirty pieces to the good."

¶ And insofar as they themselves are concerned, they are quite right. But the cow refiners are soon clamoring to unload their food products so beautifully wrought in glass jars. They go to their men, to whom they have paid thirty pieces of silver in wages, and advertise. They declare they have a whole cow in which there is a purchase and wage investment of thirty pieces of silver, but which must now bring them a selling price of sixty pieces. ❀ ❀

"But," cry the workers who refined the cow, "we cannot even buy one-half the cow with the money you made available to us, because we have already given it to the manufacturers of croquet sets."

"But that was a perfectly silly thing to do," cry the cow refiners. "You let the tree refiners realize a nice 100 percent profit while we are left without any profit whatsoever. We do not even stand to get back the portion of the cow's value which we paid you for wages!"

The cow workers shrug their shoulders and say, "Go find someone who has taken a ton of ore out of the ground and made it up into wedding rings or steel rails. Around him must be workers who still have thirty pieces of silver not yet spent which they received in wages.

They may buy your thirty-silver-piece cow for sixty silver pieces."

So the cow refiners send out their salesmen to the ore refiners and manage to impoverish them from buying wedding rings or steel rails by filching away their thirty silver pieces. The cow refiners are exultant in their turn. Business is good with them and profits are real because they possess the extra thirty silver pieces to count with their hands or deposit in a strong-box. So tree refiners and cow refiners are strong for "existing institutions." ❀ ❀

But don't overlook the fact that all of it is only the old water tank filling to overflowing as usual, because sooner or later this compounding of fictitious values has got to be met and liquidated. The ore refiners may find fishermen who will take their excess thirty-silver-piece metal goods, and so on, till the gamut of all created products has been reached. The tree refiners then have to relinquish their "profit" to support the cow refiners who have no food and cannot eat croquet sets. The cow refiners have no use for tons of beautiful railroad rails and no market can be found for that 100 percent surplus. The steel mills close down and there are not even thirty pieces of silver with which to recompense the catchers of fish.

"It is a Depression!" cry the newspapers. "But let us not worry. Prosperity is just around the corner. What the business world needs most is 'confidence.'"

I submit to you that what the business world needs is not confidence but sense. It must realize that there is truly no buying-power in existence but the sum-total of moneys given in wages to workers of all classes, and that the workers are the consumers of that which is

produced. Of course it is argued that the excess thirty silver pieces turned over to the tree refiners, the cow refiners, the ore refiners and the fish refiners, which seems to make business good with them while the transactions are in progress, are not retained by any of them but at once passed along for a thousand products, the making or supplying of which keeps people in work. John D. Rockefeller or J. P. Morgan cannot use more than one croquet set at a time, however, or eat more than one pound of spare-ribs at a meal, or utilize more than a fraction of a ton of iron ore refined into steel articles. Always bear in mind that these magnates must turn about and find a market for the surplus which they have acquired. And get their own profit as "dealers." Whom do they go to, to find such market, but the original wage earners? And where has any new money or wealth come from to recompense them?

Don't you see, it is all a process at present of "robbing Peter to pay Paul"?

"But what's the solution?" cry the befuddled ones. "You wouldn't have manufacturing stop, would you? You wouldn't go back to the hand methods of the middle ages?"  

"No, the solution is, to make one unit of all those workers, instead of pitting them against each other on a buying and selling basis.

"Say to yourselves: 'We are 130,000,000 people marooned here on this island-continent of North America, entirely cut off by two oceans. We must work and earn ourselves a living, as well as supply ourselves with comforts and luxuries. We must first take a tally of what all of these marooned people will require for their sustenance from one year to another. Then we must take

a tally of our island's resources. Having divided one into the other, we know exactly what we must take.' Then we say, 'We need so many acres of the island planted to trees or wheat, so many acres given to raising cows; and we must mine so much ore and catch so many fish. Next we must have so many croquet-stakes, and so many glass jars of jerked beef.' Very good! We apportion by an enticing system of Commonwealth rewards, so many hands to tend the proper number of trees, so many hands to raise beef and sheep, so many hands to bring up ores, so many hands to draw up nets. But these are only one-half of production. Those who saw and chop and paint are taken into consideration along with the rest. Not until the manufactured product is finished is any notion of values entertained. Then those goods are distributed back among those workers according to compensations they have earned in contributing to production."

"But that is Socialism, or even Communism! Besides, how does it apply to the farm problem? What's the difference between giving the farmer a free bank account, and giving him cash subsidies according to laws of supply and demand?"

"It is not Socialism, because the division of wealth is not equal, but each according to his talent and industry as now. It is not Communism, because no rights to private property are abrogated, and a man has as much title to what he earns individually, as he has now. But what you have done is to abolish and discard the vicious circle of pitting the refiner against the wealth-taker from Mother Nature—or rather, you have taken the refiner, or manufacturer, off the wealth-taker's, or farmer's back. You have made all of them unit pro-

ducers before the economic law. Furthermore, you have gauged the farmer's market by what total consumption awaits it, and he and his family are all taken into consideration for compensation in all types of goods, instead of merely those goods which he can buy with the arbitrary thirty pieces of silver you have first given him. You have lumped all creators of articles into the same manufacturing basket, and termed all of them manufacturers, given them scheduled orders to fill in an assured, calculated, and stable market."

"But suppose some farmers are smarter than others, or work longer and harder?"

"They they have a bigger bank account usable for all types and kinds of goods, at the Federal Bank."

"You mean the farmer doesn't have to give up his farm, surrender it and go to work for the Government for credit wages?"

"Certainly not! Why should he? His farm is his own. He may have paid good money down on it. What moral right has the Government to step in and take it away from him, as though he were living in Soviet Russia? Perhaps, too, he entertains sentimentalities about the old home place that make him a better citizen spiritually. The incoming Christian Commonwealth flies fiercely to the defense of any factors in earthly life that enhance and increase spirituality. Christian economics would work out no system that entails hardship or heartbreak for anyone. That is the procedure of governments organized and functioning under life's Dark Forces. All the Commonwealth government says to the farmer is: 'In the interests of your own well-being, let us visit you and make a careful and scientific survey of your farm's peculiar potentialities. When that survey is made, we

will tell you what crops we can take off your hands at an absolutely assured market, whether it be trees or cows for manufacturing refiners to cut up into articles of comfort or luxury, or whether it be raw milk for the nation's babies to consume each 24 hours. You will be suitably rewarded with bank credits procuring you clothing, automobiles, radios and what not, as you are industrious and bring in your products to the great District Depots, for distribution all over the nation where they may be needed. You own your farm so absolutely that the Commonwealth will even protect you against any form of foreclosure from any cause whatsoever so long as you produce. You are not required to pay a cent of taxes, since the government is run by men who are drawing their credits against the sum-total of production exactly as you are—but according to ability and efficiency. If your farm is a small one, naturally it has a limit in the matter of the bank account it can earn for you—but so has it under the water tank system of the present. There can be no overproduction or depression, but always a free flow of goods, because if you raise too much of one kind you will be shown how it is productive of a bigger bank account to raise some other kind, of which there is a shortage—and you will be amply rewarded with increased credits for helping to play the game for the enhancement of the whole people. No selfish buyers' associations can come in and dictate reasonable prices to you, because the public takes all produce without the slightest worry on your part about a market. If you want to be slothful, it is just too bad, but of course you can't get the fatter credits, or the increments that are coming to your thrifty and hustling brother farmers. In other words, you are made an in-

tegral part of the vast social machinery, not one whit better or worse than the city manufacturer who takes your farm products and fashions them into a multiple variety of items without the slightest antagonism between you. He is on precisely the same economic level as yourself, welded in and made a part of the whole producing organization, as it were, although he may work and reside a hundred miles up the railroad. He is taken off your back economically, or abolished as a separate, competitive unit telling you how much you shall be given in order to enable you to buy back your own goods in the refined status."



SO SAY the Enlightened Ones. And on no other basis can the farm problem be solved. If the critic may ask where the difference comes in, between buying the farmer's product for cash under the present system, and buying his industry with

Commonwealth bank accounts which he can check against for finished manufactured goods, the answer is found in the circumstance, which should not be so consistently ignored, that when the public takes over the whole product of our natural wealth, arbitrary and false buying standards are removed as an item in the farmer's sales system. When farmers, miners, herdsmen and fishermen are all considered as Step One in providing the marooned islanders with a required amount of goods, whether refined or not, the farmer's production is geared to the demands of the whole "factory" without affecting his remuneration in the slightest. If there is an overproduction of wheat, for instance, in any one year, it means that the next year the Commonwealth will ask

the farmers to switch to a product of which there may be a dearth. If so be it the nature of his farm will not permit it, then the Commonwealth says to that farmer: "Lay off and don't work this season. But don't get hot under the collar about it. You're not going to suffer economically because you're being asked to suspend. Just let your ground lie fallow and go right on drawing your same classification credits as last year, since there is an oversupply which you are merely consuming. When it is consumed, go ahead and resume operation as we shall suggest."

In other words, farming, mining, lumbering, stockraising, and fishing, are merely the supply departments of the great national factory producing all the goods which the employees require in the whole body politic. No sane factory management would let the purchasing department load up with a plethora of raw stock which the machine rooms could not consume nor the sales force dispose of. The incoming raw material in the properly superintended factory flows steadily and smoothly up to the machines. So it would be if all economic antagonisms and intimidations, growing out of a lust for fallacious profits by different commercial castes, were ended. At the present time, it is as though the manufacturing and sales forces were an armed camp pitted against the purchasing department which is running wild without any responsibility or knowledge of what is going on in the machine rooms or sales departments. There is an imbecile avalanche of raw goods one week, and a tragic dearth the next. The employees running the machines are disparaging and fighting the purchasing and stock departments and then wondering why the whole concern rocks and wobbles periodically. First the purchas-

ing and supply departments are on a starvation basis, then it is the workers upstairs. And little feather-brained critics arise and howl, when an orderly system for the whole works is proposed:

"That is regimentation! You mustn't take away the incentive to labor! It is under this rule-of-thumb, every man-for-himself system that America has grown great!"

¶ Stuff and nonsense! If the national industries were a factory, and running with an orderly flow of goods through supply departments, up to machines, out into a sales department that had a definite and assured market for its product all known and contracted for in advance, there would be thrice the incentive to labor. As for the growth of great America under the crazy-house, devil-take-the-hindmost system of the past fifty years, we have no way of measuring how much greater America would have been if she had discarded it and installed orderly methods based on Christian common sense!

Because a lot of hair-brained idiots who lack the concentration to "think through" their theories, have from time to time advocated controlled production and the abolition of a profit-making and profit-taking structure that only exists theoretically on the books of those who fondly imagine they have profited by it, all men of sense are castigated as Jewish Socialists or Red Communists who declare that America must come to this correct underlying principle.

All this jingoism about the greatness of America under "free competition" is but camouflaging lunacy, when we face the facts that up to 1935 our nation had lost 669 billions of dollars in fraudulent stock sales and had known a period when every bank in the 48 States was shut tight, and now, in 1939 has one-third of her popula-

tion workless or dependent on Relief for bare sustenance, with unemployment steadily increasing, and is utterly at a loss as to how to raise the revenues to meet the sixty-five billion dollar Federal, State and Municipal debt. ✿ ✿

America—grand old nominal and theoretical republic that she is—is going bankrupt but doesn't know it. Her "free capitalism" has been taken over by a clique of fifty wealthy Hebrews, most of them from Hamburg and Berlin. Her factories are running part time. Her looms are idle. Her farmers are wandering the streets of five thousand small towns trying to swap loads of corn for overalls and gasoline. The great Ponzi Game that America's industrialists have been playing with themselves since 1870 has suddenly had its hand called by the Higher Law. That Higher Law has suddenly demanded, "Just where are your profits coming from to meet these extraordinary dividends you thought you could pay indefinitely?"

"But the depression is world-wide!" declare its apologists. ✿ ✿

Very good! Let us take a look then at the freakish and suicidal practice known as manufacturing.

Let us see whether any of the other nations of the world have been able to play the Great Ponzi Racket more successfully than ourselves. . . .

XIII: Taming Our Machines



HOW ARE we going to carry on manufacturing, with its million-and-one complicated and specialized processes throughout the entire nation, if there is no actual currency in existence to compensate present owners of factories, their stockholders and bondholders, when the Commonwealth acquires them, and no weekly payroll system to pay employees for that which they do? ¶ How can the Commonwealth possibly acquire all the nation's industries without its amounting to confiscation, and what possible incentive or enticements can be held out to workmen to labor in them when all people everywhere draw a minimum living-dividend on their Common Stock in the Commonwealth anyhow?

These are questions that loom large in the minds of people who are not necessarily defenders of our current Water Tank methods but who honestly hesitate to endorse any proposals that lead toward regimentation, or toward an increase of political bureaucracy, or toward a paternity in government that provides a guaranteed dole for drones.

The libraries of the world contain miles of shelves filled with books that endeavor to advance man-made theories for the settlement of such problems.

Truth, however, is always simple. Taken backwards or

forwards, or up and down, it reads the same way. There is only one correct way for earthly men to govern themselves and their institutions. When it is arrived at, it can be expounded in a handful of paragraphs of two-syllable words.

The libraries of the world contain miles of books on theology, or man-made concepts of what God is, what He does, and what He thinks. The Great Galilean came along and took about twenty minutes of one afternoon to preach the Sermon on the Mount. It contained everything of importance which needed to be said about God, or what He is, or what He does or thinks. And it was all so amazingly simple that humankind has been 1900 years trying to get over the shock of it.

There are men now living here in America who have reason to know that the same Great Brain that boiled down all the libraries on theology into the Sermon on the Mount, has also boiled down all the complicated and involved processes of man-made governments into a simple system that the merest child can understand, provided all previous notions of how the public business has been conducted are discarded and the government is regarded as being the whole people acting for the mutual good of the whole.

This last provision sounds dangerously like Socialism or Communism, of course, because it has been employed abortively and subversively until people are cynical about its meaning anything else. Never having had a truly Christian system of government proposed to them, they cannot grasp how the whole people can act mutually for the good of the whole without destroying the integrity of the individual and his personal possessions. But the methods of Christian economics no more destroy

the integrity of the individual than the Sermon on the Mount destroys the religious integrity of the individual. "Do unto your neighbor as you would have him do unto you," does not destroy the integrity of the individual. Rather, it enhances it.

Let us see, therefore, how the Commonwealth would cut straight through to the heart of these industrial quandaries and bring up concise, workable answers without the slightest wrong being inflicted on any person of any social caste which now exists. To make this new principle quite clear, let us go back to our oft-used parable of the twenty gold prospectors in the desert who have found and staked out twenty separate gold claims.

¶ No one of these prospectors has the resources to develop his claim alone. So they meet together and incorporate for one million dollars. Each of the twenty relinquishes his personal holdings, or actual possession of private property, for \$50,000 worth of stock in the one concern. This \$50,000 worth of stock represents a one-twentieth interest in the whole, and the stock, instead of actual possession of the property, is held by the individual prospector. No one in his senses, in the twentieth century, considers such a transaction as any form of confiscation, Socialism, Communism or regimentation. Very good!

Now let us carry our gold mine analogy one step further in order to explain to puzzled people the social operation called manufacturing.

Let us say for purposes of our illustration that these twenty gold prospectors have formed their million-dollar mining corporation—since \$50,000 multiplied twenty times equals the million of capitalization—and each received fifty thousand shares of stock of a par value of

\$1 each. They are still no better off than before unless their claims are worked. But to work them they need expensive mining machinery, to obtain and operate which was their first reason for joining together in this little industrial democracy out on the desert.

They say to one another as all men say in business corporations at present, "We each hold 50,000 shares of our company's stock, representing the amounts of our holdings in the whole. But to get the machinery that we need, and operate it after we get it, requires some sort of arrangement with people who produce machinery in their own turn, as well as with laborers who will help us operate it. Suppose we set aside a certain number of our shares the increment from which will reimburse such machine makers for supplying it to us. As for the laborers, we will consider making them one with us in the operations of the mine as a whole, only the ratios will be slightly different among us, as the men are talented or industrious for our purposes. Considered as a complete unit, however, we will pay out to all of us approximately what we take from Mother Earth."

¶ Forthwith all being agreed, they do this. They apply to certain Easterners who make machinery and lay down their proposition. But they give a name to the stock thus contributed for specific purchases of machinery. It is no longer "common" stock among all of them. They label it "preferred" stock because it is rendered exclusively to accomplish a specific purpose.



LET US assume, however, that after a sale has been effected with those Easterners and their money made available for doing what those prospectors could not do singly—because those Easterners would not have risked their funds with one lone prospector who might walk off with them some day when he got tired of gold mining—the machinery is acquired and installed and all is made ready for the employees to move in and begin bringing up the gold.

Thereupon a terrible misfortune seems to befall those twenty prospectors constituting the incorporated company. One of them comes racing across the burning sands one afternoon with a batch of letters that he has just received at the nearest post office.

“Boys,” he cries, “we’re sunk. Because we’re located away off here on the desert where there are no banks, grocery stores, or movie theaters, there’s not a single laborer whom we can persuade to exile himself with us. All have refused, and here are their letters of refusal. We’ve got our machinery installed and are all ready to commence operations. But without men to run our hoists and boring equipment and stamping mills, we might just as well not have incorporated and bought it at all.”

So these men take counsel together, and one of them arises in the meeting and cries:

“Stuff and nonsense! We’ve got machinery, haven’t we? And we’re all practical mining men. If we hadn’t clubbed together, and if each of us had possessed the resources to buy his own machinery, with its aid we would have gone down into the earth ourselves and multiplied our own efforts a hundredfold as individuals. Instead,

therefore, of expecting imported laborers to work this machinery for us, suppose we find our old overalls and shirts and each man go down into his own shaft and bring up what he can with the aid of this community machinery to help him. We'll be independent of imported laborers by doing as much of the work as we're able to do, ourselves. That will likewise mean that we won't be confronted with any payrolls. We can keep all we bring up, among ourselves, for a twenty-way split, except for the amount of gold we have to send East to pay the rentals we've promised those people for funds from their savings bank accounts."

"But mines have always been worked by hired laborers in every age in recorded history!" cries another prospector. "It's unthinkable that we, having formed this corporation to get capital and machinery, should be degraded back to the status of sweaty gold-diggers ourselves! If we actually have to come to that, we'll be 'tipping over existing institutions!' The whole mining world will call us Socialists and Communists."

They consider this last gravely, and actually give it credence. They have set a purely hypothetical value to self-esteem on their own functions in the corporation and call it an "existing institution" which cannot be tampered with else somehow or other the whole sanctity of corporations will be defiled and defeated.

Because those who form corporations and rent capital and install machinery have always been able to secure slave labor for wages, or a pittance of the actual gold brought up, a conditioned reflex—as we say in psychology—has been built up in the minds of all classes that it is somehow inimical to the existing order, and that the whole system of economics will be undermined if

they are obliged to turn to and run their own machinery.

¶ Yet here are these twenty men actually in a stalemate, because the fact remains that slaves will not cross the burning desert and work for the pittance they are willing to relinquish to them. There is absolutely no escape from the grim circumstance that if they do not turn in and run their own machinery, no gold is ever going to come to the surface through their efforts.

It is a sickening condition, they imagine, and one of their number forthwith starts to write a book about it.

¶ Of course, before they clubbed together and formed this troublesome corporation, each man was wearing a sweaty shirt and expected always to wear a sweaty shirt. Each one of them was fully prepared to spend the rest of his days digging up gold as he might find it alone. Before their incorporation, none of them considered it beneath his dignity to toil for himself and possess all he made. But with the birth of the corporation, they think they have also changed their social caste to such an extent that it is unethical for themselves to work all the splendid machinery that happens to be waiting for the switching on of power.

"It has never been done!" they cry over and over, and everything remains at a dead stop until the fact penetrates their befogged understandings that their location on this inaccessible desert has set up new conditions that demand the breaking of silly precedent.

They argue and they haggle, and suffer mental torment. Writers on distant city papers make the trip to their property and publish long columns of discussion about the situation. Finally one man, driven by economic necessity, sneaks away from the rest, gets into his old shirt and corduroy trousers, and says:

"Let them debate the sanctity of corporate procedure to their hearts' content. I need some gold to send out for personal groceries. I'm going to use one of these boring machines and bring up enough nuggets to carry me over this period of sociological discussion."

Which he does. He throws on power and begins to bring up gold. He stamps out and washes quite a sackful. Suddenly another man, wandering about the new corporation's holdings, hears the whine of power applied to machinery, and comes running up to the first.

¶ "Hey! What do you think you're doing?" he cries.

"Getting out gold!" the second responds.

"You can't come down here by yourself and operate the machinery and get out gold! That can only be done by direction of the Board!"

"Yeah?" retorts the sweaty worker. "Well, take a look. I'm getting it out, and while you fellows are arguing, I purpose to ship it to the railroad and buy myself groceries." ¶ ¶

"It's impossible!" wails the first. "It never has been done in human history. You're a Socialist! You're a Communist!" ¶ ¶

"Call me anything you choose. All I know is, while you birds are gabbing about corporate ethics and whether or not it's never been done, I'm doing it! How do you like that?"

"Don't you know you're tipping over existing institutions? Don't you know you're a dangerous visionary?"

"I know I'm a man with a stomach, who's not too proud to bring up his own gold out of our general holdings if he can't hire men to do it for him so that he can loll in a fancy office and smoke a big cigar. If we hadn't formed the danged old corporation, I'd have been able to bring

up ten dollars' worth of gold a day with my pick and shovel. The corporation made this machinery possible, true! By using it, whether you fellows like it or not, I find I can personally stamp out \$150 worth of gold a day. By putting my pride in my pocket and getting busy, I'm \$150 a day ahead of the game. So go on back to your wrangling about existing institutions. You're holding up the works."

The second man hot-foots it back to his brother plutocrats and spreads the devastating news that one of their number has sneaked off and turned "Socialist" because he sees no answer to the labor problem but getting busy and running the machinery himself. The others are appalled and refuse to believe him for a time. But soon they traipse out to where the heretic is laboring and marvel that God is letting him live or that Nature is continuing to keep his heart beating, since he has done something that has been taboo according to the laws of the industrial system since man invented his first machine. ✨ ✨

Hunger is biting sharply, however, and off over the skyline are cities with grocery stores that will cheerfully exchange goods for the yellow metal that may be recovered. When the other nineteen men perceive that the twentieth man doesn't drop dead and doesn't seem to be violating any natural law by actually laboring for himself with machinery merely to increase his efforts, one by one they pussyfoot away to their shacks and don their prospecting clothes again. Shamefacedly each finds a mill, now equipped with the new machinery, and throws on the power. To the stupefaction of all of them, at the end of the first day each man has \$150 worth of gold in his own right, instead of the \$10 worth he would

have had, had the corporation not been formed nor the machinery acquired.

At the end of the week they discover that among them they actually possess \$18,000 worth of gold which they have taken from Mother Earth by their own efforts, whereas the previous week they had nothing. They try it a second week and have \$36,000 worth in the common storehouse. Still God doesn't strike them dead, and so long as there are no outsiders around to shriek "Socialists!" or "Communists!" for multiplying their individual efforts by machinery, they decide to continue the arrangement indefinitely, or until their community is wealthy enough to build the stores and movie theaters that will attract slaves to do the same labor for a pittance.

¶ But the slaves do not appear. A month passes, a year, five years. Each man is wealthy beyond dreams of avarice, and not a cent of wages has been paid. The news finally leaks out. It creates a sensation. Economists with brains half-way down their backbones, make the tortuous trip across the desert to stand around and marvel. ¶ ¶

"How it's done is beyond us!" they cry in despair. "These twenty men, with the assistance of the machinery they installed, are actually mining nearly a million dollars' worth of gold per year. Their preferred stock increment has long since amortized the cost of the machinery and it has reverted back to them and been apportioned." ¶ ¶

"What's strange about it?" asks the prospector whose hungry stomach started all of them running their own equipment. ¶ ¶

"But you're doing it all without spending a cent of capital in wages! In fact, you're actually running your cor-

poration without money and making nearly a million dollars a year among you!"

"Sure! Each of us in the company is simply doing his own share and therefore doesn't need to pay himself money except as he needs food. And he can always swap a portion of his minings for provisions!"

"But you simply must require money and wage earners. All corporations do. You can't operate industry without money. It's unthinkable!"

"How would we use money even if we had it?" the first prospector asks. "The mine properties we found and staked out belonged to all of us in the beginning. We didn't import this machinery to sit around in idleness, smoke expensive cigars and listen to the groans of others toiling. We imported this machinery to do collectively what we couldn't do singly—that is, increase our individual earning capacities as men. Persons working for themselves don't need wages. Why should they pay themselves wages for working for themselves? What a perfectly silly process!"

But the economists simply cannot grasp it. They have conditioned reflexes worn in their brains by always having associated themselves with persons who have been able to secure slaves to operate their machines for a pittance of what they produced. Instead of giving them that pittance in the actual goods those workers made, they have paid those workers in golden disks. Because if they paid them in goods, those workers might sooner or later start thinking: "By what law or logic do we bring up fifteen tons of this precious metal and let the owners of the machinery keep fourteen tons of it simply because of their ownership, while we only get one ton?" The minted disks of metal, called dollars, camouflage

this imbecile procedure, and so "they have always been necessary," and industry cannot work without them. The fact that the economists cannot see the obvious, however, does not alter the fact that those prospectors go right on working and piling up golden ore, and getting all that they make themselves. Then finally this extraordinary thing happens. . . .



THE wage slaves who were formerly offered the working of the machinery, hear about the owners' operating the mine and cry out against them: "Wait a minute! What's going on over there on the desert? You owners have no right to get rich so, by thus ignoring us. Stop your self-labor on your own properties at once!"

"But we offered you work five years ago," protest the incorporators, "and you refused it."

"Never mind what we refused. If owners of other things than gold mines suddenly see how profitable it is to you as owners to do your own work, and how free you are from labor troubles, they may take it into their heads to fire all their employees and run their machines themselves. Then what would become of us?"

"We're not interested in that," declare the incorporators. "Go away and leave us alone."

"The devil we will! We have a system that must be maintained. You are Socialists, Communists, tippers over of existing institutions! Give us work, or we'll come over this desert in a mob and heave you off your own properties."

"But can't you see, gentlemen, that this whole nation can be shifted into the corporate form merely by the

scratch of a pen, and all of you become working stockholders in all the business that is done anywhere within the public domain, precisely as we have demonstrated to our rich profit right here in our mine?"

"No, of course we can't," the laborers protest. "Who ever heard of such a thing? Has it ever been done in human history? We tell you it would be against human nature to attempt it."

"Why is it against human nature?"

"W-well, whole armies of people wouldn't work at all, if they owned shares in such a corporation—granted we could persuade the present owners of such industries to relinquish their holdings."

"But we incorporators of this gold mine have worked. It was to our advantage, in fact, to work as hard as we could. We have simply got all that we produced from our own properties, instead of giving away a portion of it in wages to people who would do the work for us." Under the Christian Commonwealth, of course, a portion will be given to laborers at the source; but not so much in wages, as in living conditions.

Still the laborers cannot see it. They have been age-long victims of an industrial habit, and a reflex psychology. "Besides," they argue, "we couldn't make present employers turn their industries into the corporate form and let the whole people receive what they make. You prospectors didn't have to consult anyone in the beginning. The property was yours to operate as you saw fit."

"But," retorts the gold miner, "the selfish rights which those employers have always held were set aside without complaint during the world war, were they not? Manufacturers and employers turned to and produced goods on a sort of Great Corporation basis when those goods

were needed by the whole people to whip Germany. No manufacturer who was worth his salt as a man and a patriotic citizen protested because his plant was commandeered by the government and turned into a war industry. Such owners and manufacturers even cancelled their own remunerations and worked for one dollar a year. True, workers got high wages for their services, but the really big propelling factor was the enthusiasm to do their bits that the war might be won. Now why on earth can't the whole people do the same thing permanently as a peace time program, but instead of demolishing their goods in three months of armed strife, turn about and distribute them among themselves as a whole? Isn't the difference purely one of psychology?" "But in peace time," speaks up one of the laborers, "employers expect to exploit the market for goods and take big profits. A war is an emergency. After the danger to the nation is passed, we must return to a basis of rugged individualism."

"Why?"  

"Because only in that way is human character developed."  

"So? Do you mean to tell me and my nineteen partners in this gold mining corporation that our characters have suffered by buckling down and doing our own work instead of continually wrangling with laboring elements like yourselves? Go find a first-class muddy creek and jump into it. I tell you we've had character increments come to us that we would have missed entirely if we'd stayed in our offices and smoked big cigars. Go ask any of my associates!"

"All this argument is Utopian," snaps the labor leader. "If what you say were carried out all over America, in

every industry the people would be working for themselves, and that would be Communism. And we won't have Communism. It's un-American! It's regimentation!" ✨ ✨

"Who's talking anything about regimentation? We only happen to be each receiving the same increment in this mine because in the beginning before we realized we had to do our own work, we chanced to divide our stockholdings equally among ourselves. But we've long since had to divide up the various kinds of work among us, according to our talents. For instance, John Williams now keeps our books while Joe Smith looks after the running of the power plant. So we pool all the ore we mine and divide it. But it wouldn't be divided equally if our common stock holdings were not the same. What I'm trying to make you see is that we fellows owning this mine receive a one hundred per cent return from the ore we dig up. When you boys refused to come out here to work for us five years ago, you really did us the biggest favor it was within your power to do. You introduced us to the practical demonstration that trying to live off the difference between what we paid you and what we got for our ore was a great big South Sea Bubble of Chance. Under the system on which we went forward, we've avoided all money troubles and we've enjoyed in full what we've taken from God's earth. Now you come and try to tell us we're all wrong, and that it's in God's scheme of things that we turn our property over to you to work while we do nothing but look on and you do only as little as you can to keep us from protesting that you're being paid too much. Go back to town and try to get the realization through your thick skulls that there isn't and never has been one whit of

difference between the whole one hundred and thirty million citizens in these United States and us twenty men who found ourselves with a machine-equipped gold mine but no hands but our own to run it. Instead of this little area of desert, think of the whole area of the United States as a desert. Instead of our limited mining machinery, just enlarge your thinking to make it represent all the machinery within the corporate boundaries of the forty-eight States at present. You will find that the principle works with the same staggering simplicity. But you're all fearful of one another, just as we twenty men might all have been fearful of one another and refused to work unless every other man did his darnedest, if hunger and dwindling supplies hadn't compelled some of us to run a little of the machinery personally—and induced the others to follow suit in self-preservation.

"It's against human nature!" those laborers start to argue again. "It's Utopian. It won't work because the owners won't give up!"

"What made them 'give up' to the sovereign people during the late war? If any manufacturer told the government that it couldn't have his plant, what happened to him?"  

"He was arrested and jailed as giving aid and comfort to the enemy."

"Is there any difference between the people's being killed by the guns of German raiders, and killing them by slow starvation from empty stomachs? If the populace is now perishing because the owners won't give up in order that the Great Corporation may function, aren't the owners in the end going to suffer just as much as the populace? Don't they get security in which to operate all their plants, and patent rights to monopolistic prac-

tices called franchises, from the sovereign powers of the people who are really their workmen? If the whole people decide to fight a war against industrial starvation and periodic depression, what manner of force can the owners fall back on, to defend them in their arrogant proprietorships?"

"It's Utopian. It's never been done! It's against human nature!" the laborers mumble parrot-like, over and over.

Poor fellows! Those conditioned reflexes have been worn in their brains by crafty exploiters over so many generations, that grasping their sovereign powers by bloodless and lawful legislation is quite outside the capacity of their thinking equipment.

And so they commit sabotage and all manner of personal reprisals, until the twenty "regimented" gold miners set them to work for only an idiotic fraction of what they take from the ground.

"It's quite all right for the owners to have the difference," say the now satisfied laborers. "They have the investment and the overhead to meet. They have to find the market and bear the selling expense."

The twenty gold miners are thereafter forced to become plutocrats. In due time they grasp that the wages paid to their men are one-fifteenth of what they dig up, and the cost of overhead, investment charges, and selling expenses, only two-fifteenths. So they pocket the difference between these three-fifteenths and fifteen-fifteenths,—or twelve-fifteenths.

Their daughters travel to Europe on the twelve-fifteenths, and become society snobs and marry titles. And their sons smash up sport airplanes and Rolls-Royces. Only a wave of racketeering and extorting interferes

with the full enjoyment of this twelve-fifteenths. But they say:

"Racketeering is a natural product of the times and a natural aftermath of the war, and we have had the Eighteenth Amendment repealed anyhow with a new administration. Besides, if God wanted us to have any other worldly system, He would long ago have sent it to us. So all life must be hotsy-totsy, and let us damn all clear thinkers as radicals on principle."



THE foregoing Fable of the Twenty Prosectors may be lengthy, but it should clearly expound reasonable answers to the question now being put forward: "How are we going to tame our machines and make them our servants instead of our masters?" ¶ Industry may seem complicated, when we ride between New York and Philadelphia and note the ten thousand smoking factories turning out every conceivable variety of goods. But the principle beneath all industry is as simple as the original predicament of the twenty miners on the desert—or the Sermon on the Mount. ❁ ❁

Every man, from a person like Henry Ford down to the humblest worker in a Pennsylvania mine, will be compensated with monthly allowances at the Commonwealth bank according to his talents and earning capacity. But the fundamental principles of all industry, whether on a spot of desert, throughout a national continent, or upon an island in the sea, will be paramount: That a nation's industries exist to provide goods for all its people according to their capacities to consume, not according to the amount of gold or silver tokens, called buying power

or market, permitted by a group of alien debt merchants who find a way to hoard those tokens periodically and thus bring all industry under their control.

Henry Ford once declared that it should be illegal for any one man to earn more than \$1,000,000. No one recognizes more than Ford himself, to what pernicious uses swollen wealth may be put to ruin the State as well as jeopardize the very lives of its citizens. No one wants to penalize a man like Ford for being smart, or for being allowed to receive more than does a telephone lineman or a cook. Each should be remunerated according to his talents and ambition. But enticements should be provided so that after the amount of income that can be used, has been attained, such a man's ambition will be turned away from the mere piling up of dollars and into channels that make him a subject of public adulation for other talents, commensurate with his industrial record. ✿ ✿

The interest on one million dollars at six per cent annually is \$60,000. If Mr. Ford meant what he said, then he wished to go on record as saying that he considered that \$60,000 a year ought to buy an individual all the luxuries of civilization which modern life has to offer him. ✿ ✿

The imminent Christian Commonwealth is even more generous. It says, "The highest financial return which a man should receive at the very top of the social and industrial structure, is \$100,000 a year." That is as much as saying that fortunes ought to be circumscribed when they reach \$1,600,000. And why not?

Fortunes over that sum are as much of a worry and a responsibility to maintain and conserve, as they are profitable in increment.

The ironical fact remains that today, however, a predatory, antiquated system of economics is confiscating and debauching all our American fortunes until imminent ruin is staring the so-called millionaires of the nation, in the face. Where is the "capitalist"—another archaic word!—or industrialist today, with a sane brain in his head, who wouldn't eagerly swap his present jeopardized gains and undermined fortunes, no matter what they may be, for an absolutely assured and publicly guaranteed six percent income on \$1,600,000?

Those who say that the present owners wouldn't "give up," might be astounded at what might happen if the proposal could be made to America's millionaires before this depression gets worse. That is, provided they could be absolutely assured that they were to draw six per cent on \$1,600,000 without a hitch, from 1940 to the day of their deaths.

And this applies to stockholders and bondholders in such industries as well!

The process of getting onto the new basis need not be one whit more cumbersome, confusing, or "unfair," than was the process of the Government's requisitioning the nation's industries during the war. Only, the Commonwealth incorporation would make it a permanent turn-over, and present owners of industries and their investors would simply exchange their present corporation securities—at their current sales value, or the value at which they are negotiable in the market under normal conditions—at the time the Great Corporation goes into effect, for Preferred Stock of an equal value as to dividends or credits in the Government—with the present radicals kicked out and men of Calvin Coolidge's conservatism restored.

This exchange is to continue in force so long as any security-owning citizen remains alive. This is in order that no injustice shall be done the so-called rich any more than the so-called poor. But at the death of the security owner, all such benefits and credits are automatically cancelled. And why not? The children of the rich, who squander their lives in squandering fortunes they never earned but were born into by a kind of karmic luck, will be kept from actual starvation like the offspring of any motorman or school teacher. It is up to them to make their own way in a metamorphosed nation according to talent and industry.

At the present time the practice is, "from shirtsleeves to shirtsleeves in three generations." Under Christian economics it will be, "from shirtsleeves to shirtsleeves every generation!" And the only persons to protest at such fairness to the individual would be the pampered offspring who resent the prospect of having to stroke for themselves. But they are drones now—without any rancor in the epithet.

The great problem in such an industrial transition, or rather, such a national incorporation of all the people's assets, is equitably grading the various trades, labors and professions so that each citizen has the opportunity guaranteed him to forge ahead according to industry and ability. ✨ ✨

XIV: Determining Each Man's Worth



NLESS we as a generation "see sense" very quickly in this matter of taming our machines, we are certain to experience an industrial stalemate that may result in all our machines' being abruptly and insanely destroyed. Even the veriest tyro in economics can discern that if we go on forever inventing labor-saving machines, without the substitution of some such system as the Christian Commonwealth for the present wage-paying arrangement, the time is at hand when no one will have any money to buy their products at all. Again I say, the customers for the products of those machines, taken in the accumulate, are the operators of those machines—the great rank and file of the citizenry. Invent machine after machine that requires no wages, and where is the buying power to come from to pay for such goods? *It is* *it is*

Since 1932, we have been following the idiotic procedure of borrowing vast sums, in bond issues, from the owners of those machines, which the government has parceled back to their operators in the form of federal doles. The nation is blundering along on this sort of unsound revenue, somehow believing that if it continues long enough, universal buying power will be restored and the laws of both economics and logic be defeated.

Of course, universal buying power might be restored if enough money were so released to our twenty-two million improvident or jobless—a sum exactly equal to what had piled up for such investment in government securities by the practice of taking bogus or mythical profits. But no such practice is the thing being done. The sums being parceled out are scarcely enough to keep body and soul together, for individuals, let alone whole families. It is just enough to keep our bedeviled masses from breaking out in violent revolution. Actually most of such money has been spent long before it is received. It travels right back into the water tank banks, who proceed to lend it again to the government—always with an added interest charge—which distributes it again on the same niggardly, quasi-starvation basis. Now does any person in his senses argue that such methods will restore lost buying power merely because they continue for an indefinite length of time? The answer is, of course, that the “brilliant” intellects behind all the “relieving” are by no means maneuvering to put the nation back on a prosperity basis. Those of us who have extensively probed the motives for what is in progress in high places, have long since come to recognize that it was all summed up in the tongue-slip of the fiery little Jew who leaped on a Brooklyn high-school platform not long since when the city’s teachers were about to dispense a voluntary fund for free lunches to emaciated children. “You won’t dispense that fund,” he insulted them by declaiming, “the harder we make the suffering for the parents of those children, the quicker do they embrace the beauties of Communism!” The “beauties of Communism” indeed! Out of 71 great “advisers” to the Chief Executive in Washington

in 1934, filling the highest and most responsible posts in the federal government, 52 of them were stigmatized by their own public utterances at some time or other as being either open advocates of Jewish sovietism for the United States, or already associated in undercover ways with Communistic interests! And now in 1939, some 275 Jews are ensconced in key positions at the Capital, aided and abetted by their satraps in other and equally strategic positions, even in the Cabinet.

Is it difficult to grasp why any gains that are being made in industry seem to be made in spite of these "relief" measures instead of because of them?

The idea obviously is to impress the American people with the fact that all these legislative palliatives are doomed to failure and nothing remains indeed but to try "the beauties of Communism" . . . a cold-blooded, well-thought-out plan for inveigling the preponderance of our Nordic Christian stock into a government system that shall be controlled by a little handful of quasi-Orientals at the top and the aforesaid 50 million children made hired hands on their own lands within the present generation. ✻ ✻

If this Communistic coup is successful and the American people awaken some morning to the fact that it is a stark reality, and rise up in a bloody body and exterminate the perpetrators, what then? Going back to Water Tank Capitalism will not lead the way out. Only the Christian Commonwealth remains, and the puritanic sanity of Christian economics.

"But," declares someone in the back of my audience, "suppose we concur with you that this incorporating of our Commonwealth is both feasible and practical, and does give a wholesome alternative to either Communism

or Socialism. Just how do the leaders of the Christian Commonwealth mean to determine each man's worth to the incorporated State? In other words, who is to be the arbiter as to what each man or woman worker is worth? Today, under the old system, supply and demand in employment sets the wage. But are we to take it that there will be no such supply and demand when all of us can work or not, as we please, according to our satisfaction with our \$83 a month? Just what standard dictates that a bricklayer may draw ten dollars a day and Henry Ford one-hundred thousand per year, and who sets it up?"



THE question is logical. And I will answer quickly who, or what, sets it up and gauges it: The same agencies that truly are responsible for it today! ¶ Do you think, friend-in-the-back-of-the-audience, that supply and demand truly determine the prevailing compensation which the arts, crafts, professions and trades receive at present? If that were so, right at this moment there would be such a glut of labor in these United States that employers could hire men at one dollar per day. Indeed there are tens of thousands of men at this moment who would count it a Godsend to be allowed to work, at any sort of labor, for one dollar per day—provided they got it. No, the idea that supply and demand dictate the compensation of labor in this country is quite as fallacious—and general—as the equally tragic notion that profits are actual and permanent simply because one has for the moment received more for an article than he happened to have paid for it. ¶ Standards for the compensation of labor in this nation

and in every modern nation worthy the name, are determined by the classifications of such workers themselves, within their own circumscribed fields of operation, enforced by collective bargaining with employers, with the strike as the reprisal for nonconformity on the employer's part, and the whole recognized in water tank economics, as the Trade Union movement!

It is the banding together of workers in economic association for the purpose of forcing from a given field of labor every last cent of remuneration that such field can disgorge and still maintain its existence after taking all other expense items into account, that standardizes and gauges what any given class of workmen in this country shall be paid.

Today the labor of America is almost completely unionized. Such unionization exists and is kept in operation for no other purpose than to determine what shall be paid its member workers and how the standards can be maintained despite any and all disruptions. True, American trade unionism is often selfishly led. This is not the place to argue the ethics or motives of its leadership. But the fact remains that any industry that is well and regularly paid, is strongly unionized, drastically controlled from within its own ranks, and in a position to dictate to the rest of society just what it considers itself worth to the whole industrial body. What does that mean in essence?

It means that we are confronted in this world of sixes-and-sevens—in industry as elsewhere—with the unaccountable phenomenon that groups as groups have a strange capability for governing themselves, determining their maximum worth to the whole social body, and generally exacting it.

When we go outside of strict trade unionism we find the same phenomenon unerringly operating. Merchants have their voluntary associations to keep up prices or conform to certain ethics. Doctors have their national, state, and sometimes local medical associations. Writers and artists have their guilds. Even manufacturers of allied commodities combine in price-fixing agreements, and the federal government has a devil of a time to keep them from doing toward the defenseless public exactly what the trade unions want to do to them in turn—exact their standards of payment by arbitrary force. Lifted up into the stratosphere of manufacturing, unionism is termed a Trust, and members go to jail for successfully forming one—if the government is lucky enough to indict and convict them. In certain parts of Ohio not long since, certain numbers of relief workers have set up an organization for the benefit of their own ranks in performing services toward the impoverished, lamentably known as dole distribution.

The only branch of artisanry that does not seem to be organized, are those government clerks that are not under Civil Service classifications but hold their jobs through some sort of patronage. Even the police in some cities are organized. It was not so long ago that Boston had a police strike. The city was given over to lawlessness and looting in a matter of hours. Supply and demand, indeed!

True, there are scores of compensated occupations that are not organized, domestic servants for instance, ditch-diggers, unskilled laborers—although the ex-Capone racketeers have not long overlooked that lucrative field for their questionable talents. But search closely and you will discern that the compensations of these are also

predicated—perhaps negatively to a degree—on what sums others are receiving who are in the higher callings, skilled as we say, tightly organized and indubitably led. In other words, the domestic servant and ditch-digger take what they can get because they are not astute or talented enough to ascend to places in unionized ranks. Their wages, however, are determined accordingly. . . .

We do too much superficial thinking on these subjects and not enough proving and analyzing.

RESOTERICALLY speaking, I do not think for a moment that these unions, guilds, associations, federations, and trusts, have come about by chance. Certain well-defined and divinely stipulated urges are being actualized, all tending toward an ultimate result. Admitting all the faults of trade unionism—and they are many, although principally confined to its defects of leadership—none the less, trade unionism is an excellent thing, a necessary, a beneficial thing. It has been nature's way in industry of offsetting and checkmating the rapacity of utter conscienceless and soulless industrialists. The conflict between these employer and employee groups has been merciless. But so was the inhumanity and stupidity of the employing classes before trade unionism got its stride. Underneath and behind it all, however, a great esoteric principle is manifest. It was exactly the same group urge that sent the writers of the nation into The Authors League of America, the artists and sculptors into their so-called clubs, the lawyers into their bar associations, the charity

workers of Ohio into an association to combine in furtherance of their "interests." . . .

Many of these have no more effectual way of enforcing their dictates on the public than an infant in arms can enforce its dictates on an irritable mother—which the average infant succeeds in doing with equal irritation in far greater degree than the nondescript artist. But behind and beyond their gregarious assemblings you discover compensation and ethics the motivating factors. Even the clergymen of the nation come together periodically to discuss ways and means of getting their church roofs mended and their arrears in salary paid. Compensation first. Then ethics. Frequently the ethics screen the compensation.

What all these artisans, professions and members of associations are truly doing, is indicating to mass society just what they think themselves worth to the body politic. They may not always get what they think they are worth, but the principle holds.

So too will it hold under Christian economics.

Again and again as I go about the nation, I have people address to me the same eternal question—this matter of the determination of compensation standards—and want to know what archangel is suddenly going to flutter down into the midst of any respective group and dictate to the rest of society how much a given classification of folk in the Commonwealth's service is to get. I return them all the same answer: Exactly the same agencies that dictate such at present.

Deep in the heart, conscience and intellect of every worker on earth resides a queer recognition of approximately what he considers to be the value of his contribution to society. Pay a man less than what he in-

tuitively or instinctively believes himself worth, and he will be disgruntled and may soldier on his job. But students of human nature in industry know an equally startling truth: Pay a man more than he considers himself worth in his trade or profession and he will soldier quite as quickly.

Why it should be so, I leave to psychologists. Personally I have a notion that every man rates himself in life at about his correct value to mortality. If society doesn't agree with him, he will struggle and protest until he gets it. We sometimes misname this rating, Ambition. If society overpays him, he will say to himself: "Well, I can let up and take a day off." Tell him that he shouldn't let up and take the day off, and he will cry, "Why not? Haven't I earned it?" And right there he will be telling you a secret of the universe, although neither of you may sense it. Men and women know subconsciously, I believe, exactly where they belong in the social organization according to something called their cosmic recognition. So long as they feel they are obeying the dictates of their karma—to use an Eastern term to express my idea—they will sense a general satisfaction with life and society. In other words, they will find their own levels and play their individualistic roles without help from the neighbors. The combining together in trade unions, guilds, leagues, associations and trusts, is only a social instrumentality for effecting what they subconsciously believe to be correct. In other words, they find they can get what they want individually quicker and more effectively by acting in concert. And the higher the intellectuality, the more reasonable and amenable will this arrangement be, and the more it will disguise itself behind a screen of ethics. Esoterics again!



COMING down to tacks in the Christian Commonwealth, the followers of the various arts, crafts, trades and professions know about how much society should compensate them for that which they possess to deliver to society. They have been recognizing it for years. Their bitterness in fighting has been to accomplish it. Suppose society let up on the conflict for a time and took such artisans at their own estimates of their worth.

In the trades and crafts, consider the prevailing compensation-rate as it stood on May 29, 1928—the day on which commodity prices reached their peak as determined by economists, throughout the whole earth. Establish that rate by contract with labor over a five-year period, exactly as Labor enters into such contractual relations with private employers today. Maintain that rate over five-year periods, subject to readjustment at the end of such intervals as the public policy dictates. Is anyone so brash as to say that wise and practical-minded leaders of the Christian Commonwealth cannot make as satisfactory bargains with labor as the predatory and selfish water tank employer? Nonsense! And again nonsense! All depends on the good faith behind the gesture. And men in masses have a way of manifesting good faith. It is usually the recalcitrant individual, underpaid or overpaid, who breaks such faith. I speak from a 30-year experience in employing men constantly. ¶ In the matter of the arts, the sciences, the managerial occupations, there is usually small difficulty in estimating merit and accordingly rewarding it or not rewarding it. I shall refer to this in more detail in my treatise on artists, writers and journalists under the Christian Com-

monwealth. When a man-to-man or person-to-person preference enters in, the general compensatory situation is somewhat changed. I may want to own a certain artist's picture because it pleases my eccentric fancy and be willing to pay him what seems to the next person a perfectly silly price. That is a private transaction between that artist and myself and not the Commonwealth's business.

So too, in a degree, with my preference for a given dentist or a doctor. The Commonwealth must concern itself with broad executive policies that apply to masses or classifications of citizens. To compile a Talmud of minute industrial and financial procedure, and offer it as a holy book which the individual violates at his penalty, would not only be to deal in absurdities but it would hold the seeds of its own disintegration. Men are men and women are women. Both are adults and fierce individualists. They do not need to be lifted from bed in the morning and tucked away at night with a kiss—by the Commonwealth personnel or any other agency. Once get the general idea of the Commonwealth established in their intellectual reflexes, and these smaller matters will sensibly adjust themselves. General Johnson has conceded that trying to prescribe every silly little detail of Code conduct was one of the major causes of the NRA failure. We must give men and women scope to work out these personal and craft problems within the sphere of their own ingenuity insofar as it does not breach or upset the essentials of the Plan.

So I am not particularly worried over who shall set the compensations of any given profession or who shall appraise any given classification of craftsmanship; but for the years of innovation, the prevailing compensations

of all arts, crafts, professions and trades as of the last highest payment date, offer a sound basis on which to effect installation of a splendid social progress.

After that, industrious fellow citizens, let's trade!

I may want more compensation in that day for writing this book than you may ever consider it worth.

I am willing to take my chances, if you are willing to take yours. After all, if I do not receive what I think my labor is worth, I may take reprisal on you by not writing another book.

And you may take equal reprisal on me by deciding not to buy that book which I have determined not to write!

... who knows?

XV: *How Retailing Will Improve*



IT IS a Sunday afternoon in the year 1939. Only about ten percent of the populace has been to church during the morning. Clergymen seem to have long since exhausted the topics that truly interest and profit people. Having had stakes set about their thinking, or boundaries prescribed outside of which any sort of honest and sympathetic exploring is heresy, they have only been able to hash and rehash what they have been taught to talk about in theological seminaries. The average church-goer has known in advance what any given pastor would tell him, at least in substance. So he has bought a Sunday newspaper and stayed at home. If he felt inclined to listen to a religious discourse, he has simply turned the dial of his radio and heard a great divine in a distant city whose pulpit is equipped with a broadcasting microphone. And scattered over the living-room rug, over most of the furniture, "upstairs, downstairs, and in milady's chamber," have been the component sections of the aforesaid Sunday paper, 128 pages of newsprint each measuring 17 by 22 inches in size. It was so bulky and heavy when he bought it that the wags have had a stage-joke about parents cautioning children not to let the Sunday paper drop out of their hands while bringing it home from the corner stand, lest they suffer

broken ankles that require expensive mending.

As late as Wednesday of the previous week all of the newsprint stock in that mammoth Sunday edition existed in pure white, unblemished newsprint, wound in jumbo rolls that weighed half a ton each. Just a few months previous, all the jumbo rolls supplying the stock for the combined Sunday editions of the newspapers of the nation, comprised a literal forest of lofty trees that had taken years and years to grow to maturity. Every Sunday in the year a whole forest of trees perishes that these millions of pages of newsprint may litter the rugs of America's living rooms. Year after year the denuding of the continent of its forests goes on, with attendant drought and flood and pestilence. But so stupid, selfish, and water tankish is the public concern for natural resources that none but forest conservation "fanatics" think much about it, or deliver much comment. Before the Sabbath is over, a tired housewife will gather the litter and throw it into the furnace. Thus a forest has utterly perished. And to what purpose?

Every newspaper publisher knows that to publish a journal in the year 1939 at a financial profit, he must print one and one-half pages of commercial announcements called advertising for every page of news matter or informative reading text. In other words, there must be a ratio of sixty percent advertising for forty percent reading matter, and with many publishers, especially when times are commercially good, this ratio runs as high as seventy.

Now these publishers do not grade the amount of their advertising matter by the number of their reading pages. They do just the reverse. They send out their solicitors and get all the commercial announcements they can beg,

enforce, or cajole, from the tradesmen. Having made a reckoning of this total, they then proceed to find reading matter to fill the remaining pages, good, bad, or indifferent.  

The ideal newspaper, therefore, from the publishers' standpoint would not be one in which the size of the paper is regulated by the amount of bona fide news that is available. A publisher's ideal newspaper in the year 1939 is one in which there is no news matter whatever, but every inch of every page given over utterly to paid advertising. Of course, if such a paper were printed, no one would buy it except a certain percentage of thrifty housewives eager to attend the Monday bargain sales. So to secure as wide a paid clientele for the advertisers as possible, the publishers entice readers by first affecting to give the current news in a news section. This is an ordinary newspaper for Sunday, but printed on Saturday, or late Saturday night, and filled with a rehash of important week-end happenings. The real bulk of the reading matter in a Sunday newspaper is magazine and literary material, prepared days and perhaps weeks ahead of publication. In a manner of speaking, it may enlighten and instruct—but its fundamental purpose is to so appeal to the reader's sense of the dramatic that he will buy the whole great bulky concoction of advertising matter, take it home, parcel it out among the family members, and peruse as bait the reading matter which attracts attention to the commercial announcements.

But again "breaking down" the paper's contents, after sixty or seventy percent of the commercial announcements have been eliminated, we find that only about five percent is real timely news that the purchaser did not

know about from his Saturday morning papers. The rest is filler, or "hay" as the term is employed in the newspaper office.

Now this filler or "hay" may be highly specialized material. It may have been produced by expensive specialists and reproduced in the printed pages by expensive publishing processes. Nevertheless, it is deliberately concocted and manufactured blither. There may be a page of fashions for the womenfolk, but again nothing is said that has not been said already in a much better manner in the fashion magazines or women's weekly and monthly publications. There may be a page of dramatic criticism of either stage or screen productions, but it is merely the printed report of what one person, the reviewer, personally thought about this or that according to his mood of the moment. There may be a page on home economics, motor boating, or society chit-chat about high-caste people whose only claim to publicity is that they squander swollen fortunes. It is all idle, nondescript material that the American public proved during the world war—when newsprint was at a premium—it could get along without and not suffer culturally in the slightest degree.

Now there is no serious criticism to be offered of this Sunday newspaper text, except its cheap, shoddy, inconsequential character—material set forth as blatantly as possible to entertain readers in their Sunday moods of relaxation. And that again is a matter of personal taste. There are millions of copies of Sunday newspapers that are bought by refined, discriminating people who merely pull out the belated news or financial sections, glance through them to make certain they have not missed announcements of consequence during the week, and then

cast the rest aside as so much waste. On the other hand, there are millions of homes where the Sunday newspaper is about the only magazine material taken into the domicile from year's end to year's end. It is the advertising pages to which we want to give attention in this chapter. What, essentially, do they seek to accomplish?



LIT IS trite to say that advertising, as the American public has been trained to receive it during the past three decades, is the process of creating an artificial or stimulated market for goods, a market that might not exist from actual needs and urges. ¶ It is printed or spoken persuasion, projected to make the individual grasp after a commodity or a service that he might not otherwise wish to acquire, simply because it redounds to some other person's economic advantage to have him so acquire it.

Advertising is the business of first creating a need, real or fancied, that later the need may be profitably filled. By this no implication is intended that the practice is dishonest. We are looking at the problem of modern advertising purely from the standpoint of sound economics. If this vast inflated mass of general advertising has been responsible in any degree for the woeful economic condition in which the nation finds itself, we want to know it. By the same token, if there is aught in modern advertising that redounds to the permanent public profit, we want to know that also, that it may be preserved and utilized in the imminent Commonwealth.

There are, of course, those who profit handsomely from professional advertising practices, who will indignantly point out that it has been due to "modern" advertising

methods that the nation has grown great and prosperous and trade practices stabilized. We can discount the flamboyant claims of these persons. First we can point out that the nation at the present time is not great and prosperous, but disastrously bankrupt and on the verge of social chaos. If they argue that modern advertising methods have been responsible for the high degree of culture which the American people are enjoying, we can reply that we see only a culture of an intellectual level no generally higher than that represented by the propaganda voicings of Eddie Cantor, Fannie Hurst, Walter Winchell and Bernard M. Baruch—all of them Jews obviously with racial axes to grind and who have gained to a supervision of the mediums of publicity and are in a position to tout them lavishly. Lastly, we can remind the professional advocates of the ethical worth of advertising that not only are they biased in their arguments because they are drawing handsome livings from the phenomenon and therefore do not want to see it criticized hurtfully or discouraged, but it is a matter of easily attestable record that the nation was quite as "prosperous" economically before the turn of the century—that is, the year 1900—when the present hysteria of advertising came in, and that it was a whole lot more sane, discriminating, dignified, and restrained in all its forms of social display.

The phenomena of jazz, easy divorce, loose morals, nudism, blatant haranguing of untruthful propaganda for this and that in the sociological manner, likewise seem to have ridden in with the same times that gave us the bloated Sunday paper and the highways "plastered" with lithographed screamers urging us to acquire everything from a certain brand of motor oil to a specially

treated variety of cough-eliminating cigarette. As though anyone ever coughed over a cigarette.

There are millions of people in this nation who long with a great heartache to see the country return to the dignified restraints of the Eighties and Nineties, to the discriminating ethics of their fathers and mothers and their grandfathers and grandmothers, not because they are professional reformers, or old-fogyish, but because in their younger years they actually lived under such a regime and experienced many of its soul-satisfying beauties and profits in comparison with the speed manias and tawdry social licenses of the present time.

The younger generation, or the Hebrew foreign element raised abroad in different school and which profits handsomely by this gradual debauch of social practices and public morals, discounts and pooh-poohs such preferments. The ribald argument is contraposed that all of it is merely a childhood fixation and the natural disinclination of the human soul to embrace change and "progress." But the sane, cultured, discriminating person, who has experienced both types of so-called culture, is in a position to contrast one with the other and cast up the benefits to his personal spirit. He knows, and has his heartache, because he has lived through and partaken of both cultures. He recognizes that speed is not necessarily progress, and that a type of anarchy in the personal conduct—to do as one pleases regardless of any ethical shocking of the community—is far from being culture. Indeed, it can easily epitomize the complete breakdown of culture.

Of the unprecedented crime wave afflicting this nation, ninety-five percent of which is attributable to the lawless alien we have admitted through our gates in the

name of a tolerance that is really indifference, we shall have much more to say in a succeeding paper.

What we are discussing here is advertising as a polite racket in this present decade, carried to such extremes that it has not only become a spiritually destructive factor, but an economic menace. For despite the disgruntled protests of those who seem to profit from it, we should understand as a people that in cold, harsh economics, advertising in its essence has become a menace, and we should understand clearly wherein and how.

¶ Let us take for example the question of toothpaste.



NOw no economist, however spiritual in his declensions, is unfair or imbecile enough to argue that the great advertising campaigns for toothpaste, persuading toward the perfect care of the teeth, have not contributed splendidly toward the minimizing of bad health and the enhancement of bodily comfort and personal happiness. The same can be said for a hundred brands of popular disinfectants, affecting to remedy everything from plagues or malaria to disagreeable odors coming from the body. From the hygienic standpoint, such innovations are quite above criticism. The trouble lies in the anomaly that the public has been deliberately educated to believe that such education could only have been possible through the commercial initiative of private concerns.

It is maliciously made unthinkable that the same prophylactic campaigns could have been sponsored and waged by our school institutions. The spectacle of a group of city children in our grammar schools being given a half hour in the mornings for the actual practice

of scrubbing the teeth, stands as a blasting indictment of parental deficiency. It is hailed with acclaim by the great manufacturers of tooth creams, whose educational lobbyists were largely responsible for getting such instructions included in the school curriculums—that as those children go to their homes or approach maturity they shall maintain or promote the practice and thus create large revenues from commercial sales for those manufacturers who fatten the private purses of stockholders. Without such commercial persuasion blatantly broadcast, this type of physical instruction is on the whole resented by parents whom society allows to continue in ignorance of hygienic fundamentals on the plea that this is a free country and if a citizen does not wish to take a bath, it is nobody's business but his own. This, no matter how much of a stench his unwashed body may spread in public places to the annoyance or disgust of those who are compelled to associate with him, or perhaps become contaminated by his bodily filth. We have in this regard, the old story of the teacher who sent the little immigrant boy home to be cleaned before he could be allowed to associate with the offspring of parents more socially conscious. Back came the child in the same befouled condition, bearing an illiterate note from his mother: "dere teacher Willy is no rose lern him don't smell him."

Coming back to the toothpaste manufacturers, it is an argument for their position in the commercial picture that their bought-and-paid-for advertising hammers away week after week, and year after year, at such mass social indolence and in the matter of the teeth, makes the nation dental minded. Where we find fault with such reasoning is, that it implies that society as a whole has

no obligation to educate the citizenry in such matters, that expensive educational systems should care only for the intellectual improvements, and that if private profiteers from toothcream creation did not thus seek to extend their business and expand their sales, the nation would remain peopled with persons of broken cuspids and repellent halitosis. It is argued that nothing but such incentive to personal, private profit could or would accomplish such innovations, and that therefore any criticism or curtailment of such hygienic advertising is a body blow directed at the general public health.

This is saying in effect: "Unless there is personal profit to someone's purse involved, the race cannot be expected to improve, to grow a larger social consciousness, or recognize what is needful to preserve the public's physical welfare."

What really is being said is: "We do not wish to encourage the State to look into these matters and sponsor them, for then our offices would be rendered superfluous. We derive a fine revenue from doing these things which society in general should be doing as a matter of adult consciousness. Therefore we wish educators and the press to create the impression that people will pay no attention to these matters if left to auspices other than our own. In fact, we even go so far as to insist as taxpayers ourselves that the State keep its hands off our business and our function, and teach indirectly that humankind from the State's standpoint is basically unteachable anyhow." Millions will accept this. Morons by the tens of millions will agree that thus enlarging our educational systems to bring about an eager, wholesome, constructive social consciousness will not only be attacking the mortally impossible but in some manner

or other will be curtailing their personal liberties. Besides, argues some economic numbskull, our educational system costs enough in taxes already without hiring teachers to show little foreigners how to brush their broken teeth.

But touching on the expense involved, let us see honestly what happens. There are a hundred different brands of toothpastes on the market, selling anywhere from 10c to 50c per tube. They offer a sort of mush to aid in scrubbing the teeth, put up in fancy lithographed packages, and heralded by lavish and costly publicity as to its properties and merits.

Never once is the stark truth told the purchaser, or even hinted at, that there is scarcely a brand of toothpaste on the market whose prophylactic efficiencies cannot be duplicated by a 12c can of soda bicarb—and even such a can, advertised in its own right, contains a mere 5c worth of the actual stuff itself.

Here then is 5c worth of definite, natural product, dolled up and dressed up, blatantly heralded, and exchanged in the corner drug store for a silver half-dollar. The person or the corporation that took the soda bicarb from nature got five cents for doing it. In other words, there was only five cents' worth of actual wealth taken from the beneficence of the Almighty, but before it reaches the consumer it has mysteriously jumped in value until economically speaking, 45c has been added to its "value." That 45c represents, to be brutally frank, a score of perfectly useless and silly operations and superfluous additions of properties that have nothing whatsoever to do with the one business of toothpaste: to-wit, removing the film of destructive acid from the teeth.

First it is given a candy flavor so that the sense of taste

may be utilized in aiding adolescent humanity toward performing a necessary and sensible hygienic rite. Then the eye is cajoled by the fancy package, so that it also will become dental conscious when that particular package is observed. These items really add but a few cents to the price, however. Boxes, wrappers, and flavors on a 50c tube of toothcream do not represent more than another 2c to 5c of its retail cost.

The biggest percentage of the 50c which the public pays for the 5c worth of actual tooth-cleaning compound is the distributing and sales cost, the latter including not only profits for wholesale and retail druggists but the campaign cost of public proclamation that this paste and none other is the one that should be acquired when the incisors need a polish. And such is the peculiar psychology of both copy-writers and buying public today, that 80 percent of the advertising released throughout all mediums in America today is based on some phase of the fear complex. You have only to analyze the advertisements in a current newspaper or magazine or along a mile of billboards, to recognize how irrefutable this is.  

In the case of the toothpaste the fear complex is exercised in the matter of pyorrhea, pink toothbrush, or disease germs multiplying in the personal system. In the case of the motor oil it is the attack of the gingin-gophus, a prehistoric-like monster that is shown on the billboards devouring a motor. In the case of a cigarette it is the irritated throat. In the case of the automobile tire it is the tread that bursts and hurls the "dear ones" into the smash-up. In the case of the radio it is fear of missing the great politician's speech or the audible interview with the visiting celebrity. In the case

of paint it is fear of loss of the materials used in construction. Fear, fear, fear! Constant and emphasized appeals against some sort of loss! Negative constructiveness! Playing up to humankind's inferiority complex! But to get back to toothpaste.

Huge advertising corporations are supported by the public by indirect tax. Instead of the public school teacher's extolling the virtues of personal hygiene by the employment of 5c worth of soda bicarb, impersonators are paid fabulous sums to give programs of negroid twaddle nightly over the radio, volumes of pages in expensive magazines are financed, miles upon miles of flamboyant billboards desecrate the natural scenery. All these must be paid for. And they are paid for—out of the major part of that 43c worth of fabricated price-value on the tube.

Along comes the Soothsayer in the pay of the toothpaste Water-Tanker and protests: "But think of the millions of people kept in profitable employment by the inclusion of all these items—copy-writers, artists, printers, lithographers, radio organizations, bill-posters! Stop general advertising, and will not all these be thrown out of work?" ✎ ✎

We cast back at such the challenge: "You have not added one cent per capita to the aggregate wealth, by the employment of these persons. They are employed, truly. But it is far from being 'profitable' employment. What you are really doing, in keeping all these people on a payroll, is swapping dollars, or breaking dollars up and passing around the pennies to a thousand or ten thousand individuals. You get no real wealth, in any commodity, except as you take it from nature's storehouse, and exchange it for commodities also taken from

nature's storehouse by others. You may put fifty millions of people to work refining and dolling up five cents' worth of soda bicarb, but it is none the less five cents' worth of soda bicarb until the end of its time. It can never be otherwise. And its value is thus nominally fixed in terms of five pennies, because, translated into current money, the sum-total of commodities which humanity is willing to barter for exactly that amount of soda bicarb is likewise fixed normally and nominally at 5 cents. It would be quite as accurate to call the price five silver dollars, if equal amounts of other commodities bartered for it were also appraised and listed as being worth five silver dollars.

The customer with 50c in his pocket goes into a drug store obsessed that he wants toothpaste because the hysterical din of public advertising has sufficiently flagellated his obedience complex. He feels that he is a peaceful, acquiescent, law-abiding individual, not trying to stand out from the herd, when he sees a billboard advertisement for toothpaste. He can say to himself: "I have eliminated the annoyance of that appeal in my consciousness because I do use that toothpaste." So he eliminates this constant massaging of his gregarious emotions and reactions by handing over 40c to 50c for the 5c worth of soda bicarb that has a candy taste and is presented in a lithographed box.

What becomes of that 40c to 50c as it is broken down and distributed? First, the druggist deducts his "profit" of from 8c to 18c. He has indeed performed a public service by making a place available where such antiseptic can be acquired, but still he has not added any new wealth to humanity's hoard that is "above ground" or "in hand" or negotiable for barter. It never occurs

to such purchaser that there is no reason on earth why this retail drug store "service" should cost him a separate charge with its own profit added, or that a system would be practical whereby he could receive it as a service rendered to him by his government, exactly like the postal service of the present.

Next, the wholesale druggist takes his 4 cent cut for serving the druggist and "carrying" the retailer's financial account. So this makes 12 cents for distributing service—and still it's the same 5 cents' worth of soda bicarb with the candy taste, packed in the 2 cent fancy box. Just the same old dollars being broken down into pennies. The clerks and accountants all draw their weekly wages for keeping the drug store open, and the proprietor adds another store to his chain and supports three wives and a fancy roadster. Whereupon we reach the manufacturer.

He has clamored incessantly at the public to buy his concoction. He has stressed its scouring qualities. He has shouted that it savors of wintergreen instead of peppermint. He has, as we say, "a standardized product under a well-known trade-mark which the public has learned that it can trust." What he means to say is, that he makes his goods after a private formula and the increment therefrom is strictly his to enjoy.

But to popularize it, he has retained an advertising agency and made a lavish "appropriation" to motivate in his particular favor a public fear complex regarding pyorrhea. Out of the 28c remaining of the "50c" sale, let us say that he assures himself of 6c per tube as his "profit" to pass out in turn to thousands of stockholders who do no productive work around the clock but who at some time or other loaned him the use

of their funds to get this little monopoly going. That leaves 22c per tube for the "advertising" of it. What does the agency do?

Straightway it deducts its own little tariff of 15 percent to pay its rent, its salaries, its hire of artists, its exclusive expenses. That is 15 cents out of every dollar or three and one-third cents out of the remaining 22 cents, which leaves eighteen and two-third cents to pay for time on the radio, to pay for the magazine pages in color, to pay the salary of Wesley Winans Stout or to reimburse Irvin Cobb or Peter B. Kyne for producing entertaining stories to go into the reading pages of the periodical in which such advertisements are inserted. Or it pays the lithographers and billposters, with their overhead staffs of executives, for bedaubing the rural landscape with shrieks about toothpaste when one would prefer to contemplate the little white schoolhouse in the dell.  

Down, down, down, the remaining sum of eighteen and two-third cents is broken into pennies and tenths of pennies, and hundredth parts of pennies—which in the accumulate are massed again and distributed around to all those non-producers of wealth—people who live off renting of funds for such projects or who merely entertain. But still 5 cents' worth of bicarb is 5 cents' worth of bicarb and can never be anything else. So witness the effect. . . .



IT IS true that from time to time all these accessories to or after the fact, draw salaries from the advertising appropriation in well-screened guises, and that they in turn spend those salaries for other commodities. But as in the case of the

farmer, which we have studied in a previous chapter, or the manufacturer who paints the colors on the croquet stake, this is all the same money being used over and over again. The only new money or wealth, to replace that consumed when the teeth are brushed and the superfluous cream spit down the wash-stand, is that which is taken anew from Mother Earth's reservoir in the form of that same amount of new soda bicarb or its barter-wealth equivalent.

The instant that the allocation or distribution of moneys for the refining or entertaining processes—in other words the standardizing and advertising processes—becomes one fraction of a cent greater than the equivalent barter-value of the soda bicarb wealth taken from Nature's laboratory, there will be a shortage of purchasing wealth somewhere, in the accumulate. The advertising agency will get a lesser appropriation, its copy-writers, artists, and executives will suffer a cut in their salaries, Irvin Cobb and Peter Kyne will get less for their stories or find the market not so eager for them at all, the druggists both wholesale and retail will pare their staffs because the "volume of business" is falling off—and the only people who fail to suffer will be the radio entertainers, because they have become so popular that if the toothpaste company doesn't want their services, the manufacturer of auto tires will take them and jump at the chance.



FOR THE past three decades national advertising has been increasing consumption of commodities, yes. It has been bettering products in quality of commodities, it has standardized brands of goods for convenience in ordering. But from the economic standpoint it has been doing nothing but marking up dizzier and dizzier and entirely fabulous value-prices on goods merely because so many persons must have the wherewithal to live if they are to continue such exploitation and entertainment.

In all this, because it has seemed to work for a mere 30 years or so, as others forms of wealth from earlier decades were being drawn upon, it has been heralded as the great creator of the nation's prosperity.

In reality, a colossal swapping of the same identical dollars has been going on, with a gigantic deficit steadily mounting; and each staff of so-called workers, on getting its split and its mythical profit, has not only been content that such practices should continue but has blindly closed its eyes to the economic principles being flagrantly violated.

Because this money has been broken up and swapped over such a wide area, and among so many hundreds of thousands of persons, it has taken a long time for individuals to recognize from cumulative results that the process has been fallacious and ultimately carries penalty. ✿ ✿

Now those accumulated results, as profits, are showing up as fallacious, and there is a sudden dearth of natural wealth to replace consumption that has been dropping behind imperceptibly but no less inexorably. "What we need is a lot of new money!" cries the economic

numbskull who will not face the facts because it means these great exploitation and entertainment companies must disband. "What we need is a dollar arbitrarily marked up by legislation to be worth two dollars via inflation!" cries some financial "adviser" to the nation's Chief Executive. Whereupon the 50c in the pocket of the customer who wants toothpaste will seemingly for a time buy him twice as much, whereas the truth is that it has been cut in half and is really worth but 25c. Subsequently, as fast as the economic wheel can turn over, all the attendant costs and tariffs readjust themselves to this altered schedule. Whereupon the same distress manifests and the agitator cries: "It couldn't be any worse under Communism! So let's kick the capitalistic Constitution out of the window."

The grim truth of the matter is, that too many unnecessary persons have been talking Negro dialogue, or writing fiction stories, or drawing pictures of pink toothbrush, in proportion to the numbers of persons who have been evolving soda bicarb derived from Nature and getting compensated in equal amounts of other Nature-derived products.

So Christian economics says: "It is not any vindictive caprice that makes us tell all you people that you must estimate correctly this voluminous, catch-penny, artificial-market exploitation with all your colored inks, fancy pictures, and neon lights—in other words, this great Frankenstein of advertising—and get down to stern, hard, economic facts. And these facts are: that no matter what nominal money value you place on products, if you do not take your wealth from Mother Earth, and pay the laborer in other forms of natural wealth to the exact amount of what he has produced,

you are going to encounter an appalling shortage every little while in your economic book-balancing and wonder where your wealth has vanished. You have got to throw over this hysterical advertising racket, fine as it seems in its outward manifestations, and come down to the ghastly realization that the money hasn't 'vanished' anywhere, because you never had it to begin with! What you have had all along was mere paper balances which you thought were increment because from time to time you could cash them in for token dollars at the corner bank. Amos 'n' Andy do not need to stop broadcasting Negro entertainment. Irvin Cobb and Peter B. Kyne do not need to stop writing interesting stories. The Saturday Evening Post does not need to stop publishing. But your 5 cents' worth of soda bicarb must be reckoned and recognized for that which it is. Amos 'n' Andy and Irvin Cobb and Peter B. Kyne and Wesley Winans Stout must be compensated in the proper financial columns where they belong, not mixed up as a tariff on soda bicarb; so that when the labor balance gets out of plumb, and the non-producers—or refiners or entertainers, as you prefer—outnumber by one man the actual takers of wealth from Nature, the fact can be seen and the balance restored. Or at least it must be kept true. And the way to keep it true is to revise your whole system of manufacturing and accounting, lump all these together as one process—in ten thousand different branches of industry making ten thousand varieties of commodities—and then accurately schedule your production by your mean of consumption. Now you are playing a game of blind man's buff with one another in the dark of economic totals, in the mass. When the times of book-balancing come, the penalty is cruel be-

cause it has not been recognized for what it is nor proper remedies therefor applied. We say to you that you cannot pyramid the costs of superfluities to Nature's wealth indefinitely without incurring a shortage of wealth at your base of all wealth: natural resources. Take as long as you please to find this out. We are only suggesting the proper alternative because it is the stark, grim fact of economic law that harks back to Adam and Eve in the Garden of Eden. You have built a beautiful circus of artificial sales methods requiring a tremendous upkeep. The music of the bands is enticing, and the circus lot is jammed with admiring crowds. But what good does it do you to attract them to your show-grounds when every man-jack among them has a continually deflating wallet?"



MODERN advertising, lavish as it is, widespread in practice as it is, has got to pass away utterly because in reality there is nothing and never has been anything, in the way of basic wealth production, in it to support it. High prices for commodities that have come about through national advertising, mean absolutely nothing if the wealth that has built the system has come from a totally foreign quarter: to-wit, the reservoirs of natural wealth created in the great 1870-to-1914 western boom period which the war started to disseminate.

In the days of our youth, 10c would buy a huge paper sack of common crackers from the grocer's cracker-barrel. Today the same 10c buys a neatly lithographed package of crackers that we can slip conveniently into the coat-pocket. In the exact ratio that we have paid

for fancy wrappers, magazine advertisements and billboard space, we have lost in crackers. We cannot eat the fancy wrappers, nor the magazine advertisements, nor the billboard acreage. But all these last have become bogus and extraneous accessories to 10c worth of common crackers. Pulverizing dollars for non-essentials, that is all! Dollars broken down into pennies for wider distribution among artists and copy-writers and swabbers of paste on country barns. But meantime, if we have four children, they each get two crackers or cookies apiece instead of the eight apiece they would have gotten in 1896.

Christian economics does not say that all this flamboyant activity, all these cellophane wrappings around values taken from earth, must be done away with because there is spleen in the Higher Dimensions against negroid broadcasting, or stories of Judge Priest, or lithographed circulars swabbed onto barns. It makes the suggestion in gentle reasonableness that there is no real money to support all this extraneous procedure, and that there never has been, and that what has sponsored it to date has been a securing of revenue from some other source. Moreover, such wealth cannot be created by ignoring the stern economic facts, or passing legislation, or calling clear-brained thinkers evil names.

The jazz age of advertising must pass because it has, and always has had, an utterly false and insecure premise.  

Give humanity time, and its sufferings will make it see the obvious, now maliciously or stupidly beclouded by those who fancy they can still profit handsomely by "cleverly" hookwinking economic law.



HEREFORE the practice of retailing boils down to the business of considering all types of goods as "finished goods" if, as and when they are offered for sale, and finding a way to distribute them among the nation's consumers in such a manner as does not put an addition on the cost price to cover items that are not essentially the product disposed of. ¶ The Commonwealth innovation, by totaling the cost of operations performed by the whole people, so to speak, and dividing these in proportion to the articles produced and consumed, makes the finished cost price the one and only selling price. Therefore in the grand accumulate, the mass-public continually has the buying power to requisition and absorb exactly the amounts of stuffs which it creates. And it can never be otherwise. There can be no glut except where a demand for a given product has been incorrectly anticipated, and this can soon be remedied. If there never is any glut, there never is any economic disruption commonly called either panic or depression.

Retailing can therefore become as unobtrusive and effective a government service as the post office. There is no basic difference between the citizen's wanting a stamp to go onto his letter and wanting a sandwich to go into his face. Both are types of service for supplying human needs. The same community or commonwealth office that is discharged by the postal department, can be similarly installed to supply every commodity from fertilizer to underwear and back to steam engines, with no more crazy shriekings for markets than Uncle Sam employs to serve his people with their postage stamps and the dispatch service for correspondence

which the postage stamp assures. Imagine Uncle Sam's using a page in a Sunday newspaper to ballyhoo to the citizens that on Tuesday at nine o'clock in the basement of the Federal Building, the government was putting on sale a choice and fancy assortment of slightly marked-down postage stamps which could be placed on letters for quick delivery between Wednesday and Saturday!

¶ The ironic feature of the present situation is, that people really need servicing in foodstuffs, clothes, the necessities, comforts, and even the luxuries of life quite as much, if not more so, than they need to mail their letters. The post office was originally established and taken under government control to promote the public intelligence. No one shrieks "Socialism! Communism! Regimentation!" because it is against the law for any private concern to go into the business of hauling letters in competition with the government.

Enlightened logicians are coming to believe that the government must go one step further in promoting the public intelligence, and abolish the ten-thousand-and-one hot dog stands bedaubing our highways, the ten-thousand-and-two small retail shops kept by tradesmen who are practically starving to death, the ten-thousand-and-three competing lines of items and service that now duplicate one another in bewildering imbecility, all with their accompanying burden of economic inefficiency and loss.

Under Christian economics, the congested and unwholesome—not to say inartistic—business center must be entirely discarded and abandoned. It has only existed up to the present because catch-penny markets were necessary and these could best be found where the crowds congregated thickest, or for convenience of

workers and purchasers in supplying their wants with minimum dispatch. The business district of the future under the Commonwealth can be a series of gigantic emporiums in each metropolis quite as beautiful as the new Civic Group going up along Pennsylvania Avenue in Washington. Consider trends in this direction manifest already. . . .

As you approach Baltimore from the south, you confront on your left near the outskirts of the city a mammoth industrial retail depot with lawns and approaches, owned and conducted by Montgomery Ward & Company. In this gigantic emporium practically any and every personal, domestic or commercial need can be supplied, instantly, without leaving the premises. You can even drive your car to its rear platforms and have your purchase of new auto tires applied to your motorcar. As you leave Philadelphia along Roosevelt Parkway, you pass a similar huge emporium set in artistic shrubbery, an atmosphere of dignity and atmospheric charm surrounding it, the Philadelphia plant of Sears, Roebuck. There is parking space for motorcars about these plants. Purchasing is done in a leisurely spirit of explorative contemplation. There is no crowding, no frenzied carousal of side show barking in order to sell goods. Dignity and sanity prevail in such emporiums, and who shall say they are not efficient, that they mar any landscapes, that they offend the aesthetic or practical sense in the slightest regard?

Why cannot the nation's retail business be conducted from such depots and emporiums, instead of in crowded pinch-penny bazaars—really an importation from the Orient—by drawn-faced tradesmen who are barely making both ends meet and must hawk at passersby from

their door-fronts in despair at getting patronage? Why cannot every ugly, unsightly, unwholesome, nondescript "commercial district" in the whole nation be similarly replaced, with attendant efficiency and dignity reacting on personnel as well as on patron? And the Commonwealth can command such expedients without imposing an injustice on a single citizen.

There was a time when the little retailer had his shop in the front or the side of his dwelling-house. High-pressure sales methods introduced by Levantines and Orientals suddenly drove him into the congestion of Main Street, where rents soared accordingly and the forgotten many had to pay the freight for all the new turmoil and inconveniences. Great stores like John Wanamaker's or Macy's came in, and yet no one shrieked "regimentation!" Today the little merchant is barely holding his own. He went into "business" to start with, because it offered a means of keeping himself and his dependents from starvation. He obeyed no cosmic urge of his being by starting up a shop.

How much better henceforth to graduate him into a highly-remunerated managerial position in the public service with his huckstering worries a thing of the past, and let him begin to enjoy life free of financial strain when his shop day is over!

He might not fight it so much as we assume.

XVI: Exit the Banker



ELL the average business man today that the entire commerce of the nation can be carried on from generation to generation without a cent of money ever being involved and he will suggest that you be taken in front of a medical board and examined as to your sanity. ¶ There is not one person in ten thousand who knows where

money as currency came from, why it has been perpetuated, or what other fiscal systems in ages past have served the purposes of trade with far greater facility and wholesomeness than clumsy mintings and totings of coinage. † †

The average person, educated to believe that Atlantis was a myth and that no other political or economic system has ever existed than that described in the orthodox school books, thinks that coined money is quite as vital an adjunct of trade as air and water are adjuncts of life in the physical body.

"Do away with coinage?" he cries in scoffing horror. "That would mean a retrograde step to primeval barter. What medium of exchange could men possibly substitute that would have the universally recognized values of gold and silver?"

And treating you as though you had somehow blasphemed against Holy Spirit, he envisions a society with-

out a coinage in terms of a socialistic bread line where every man waits in a queue to have his food ticket punched for supplies, as in present-day, workhouse Russia. 🌿 🌿

The tragically misinformed average person has been trained to believe rigorously and sincerely from his cradle that money is a feature of a highly evolved state of civilization, that savages are savages because they have no coinage system, and that if we eliminated our monetary structure tomorrow our commercial culture would slip back into barbarism.

As a matter of fact, the truly profound scholar recognizes that monetary systems are not products of a highly evolved state of civilization at all. They are but one step above tribal barter. They are indeed so clumsy, so unwieldy, so antiquated, so given to faults and flaws, that they hang as a great millstone around the necks of races and cultures that are otherwise evolving. Handicapped by the drag of them, humankind suffers distresses that are more and more acute until finally the very nature of such economic suffering brings even the layman to realize that something is basically wrong somewhere and should be corrected.



FIRST, what is money and where did it start from? Certainly we know that it existed in ages of the remotest antiquity, since Egyptian and Phoenician coins have been unearthed that go far back to before the beginnings of recorded history. ¶ The item that coins existed among races of the remotest antiquity, however, does not prove that monetary systems have always been based on coinage. It only goes to show that those races had their cultural evolutions similar to our own, and that at one stage coins were employed to facilitate barter. On the other hand, superior and more highly evolved systems left no such metallic evidences behind them, and therefore we have no concrete record of them. In all seriousness, the case is similar to the contention of the Irish archaeologist who maintained that the ancients had wireless telegraphy since no evidences of wires have been unearthed in ancient ruins. Turning to the actual records of the Lemurian Chinese, we come closest to the facts as to how and where money originated.

The earliest races in China, at the most remote periods, found it cumbersome and inartistic to swap so many fishes for so many pelts or so many bushels of wheat for so many suits of silk clothing. So they did a most practical and sensible thing. They cast around for some article of universal use, that would be in demand among all tribes and races, into which they could translate the value of stores of fishes, pelts, wheat and clothes. And they found it in metallic knives.

Every individual of every race, no matter where located on the earth's surface, had use for a knife. A knife was always excellent bartering property. One

could translate one's stock of wheat in Mongolia into so many knives of a recognized utility value, carry them by water to Amazonia in South America, and receive for them so many pelts that could be made into fur overcoats for the people of Cathay.

In tracing the evolution of money, we find that these knives were the ideal medium of exchange, since they represented a utility value in themselves. Moreover, they were easy of transport. So many knives done up into a package, and worth so many bushels of Mongolian wheat, would secure so many pelts from the natives of South America. Thus did the wheat come to have a value in terms of the pelts.

In time, as such international trading mounted into great quantities, the shipments of knives became cumbersome to handle in bundles, so someone hit on the happy expedient of making their knives with a hole in the handle of each, that they could be strung on a cord, the ends of which could be tied together and no single knife be lost without the owner's breaking the string.

It stood to reason that after many decades of such procedure, there would be a glut of knives. In other words, there would be a bigger trade done in wheat and pelts than there could possibly be a market for knives of practical use. Every man had his knife, so of what use was it to have a whole bundle of surplus knives somewhere, that perhaps might not be used throughout the entire lifetime of the owner or his family. And yet international barter had to go on, and knives had come to have a recognized appreciation entirely apart from the purposes for which they were employed.

In studying the evolution of money, we next discover that the merchants of those remote days finally said:

“Since we no longer require these knives for cutting purposes, but only to represent a medium of recognizing the values of trade items, suppose that we save a lot of muscle and metal by leaving off the blades. Just let the handles be sufficient, representing the knives symbolically. Then we can get almost double the number on a string.”

Again this arrangement persisted for a time, “coinage” being in the form of small metallic crosses with a hole punched in the end of the longer bar of each cross. For a while archaeologists were puzzled as to why ancient merchants did business with these metallic crosses as the medium of recognized values, and wondered whether they might have had some religious significance. Only exhaustive research uncovered the fact that these crosses were the handles of such early knives with the hand-guard still affixed at the hilt.

When merchants had long forgotten the earliest significance of their medium of exchange, it occurred to them to wonder: “Why waste all this unnecessary metal in making these hand-guards for blades we have discarded? Let us dispense with the hand-guard, and merely have that portion of the handle about the hole through which the stringing is done.” ¶ This was put into practice, and each emperor imprinted this remnant of the knife handle with his privy insignia, just to show authentically what the round remnant of the handle meant. ¶ Today, all over China these round remnants of knife handles are still strung on cords and worn around the neck. They are called “cash,” but their origin has long since been lost track of in the greater significance of the emperor’s insignia and the value of the metal employed as money.



OW it stands to reason that when a Lemurian merchant came ashore in Amazonia and paid out fifteen round remnants of knife handles for a bundle of pelts, the person receiving those queer tokens with the hole punched in each likely asked himself: "What is the purpose of the hole? I have been given these little round metal pieces in trade for my skins, and know the merchant princes up in Yucatan or over in Atlantis will accept them for the sandals which they make in great quantities, and of which I and my family frequently stand in need. It must follow, therefore, that the round pieces have a mystical value in themselves else the Central American and Atlantean merchants would not be willing to accept them for goods which I consume."

So it followed that the evolving cultures of the western world began to cast their own round pieces, making the discovery that the merchants of other lands were quite willing to accept them if they contained similar amounts of metal to the remnants of the knife handles that had come from Lemurian Cathay. More and more, men began to wear a conditioned reflex in their trade-minds that it was the metal itself for which they traded, and not the first utility of the knife as universally recognized. But right here entered a strange item that was to influence the commerce of a thousand generations.

¶ All over eastern Lemuria, South, Central and North America, and over the whole of western Atlantis, the religious-minded among the populace considered two metals to have sacred significance. Being sun worshippers, and the sun being a bright molten yellow, the metal known as gold had long since been labeled by the

priests as having a solar-affinity significance. Gold found in nuggets in the beds of streams and elsewhere was believed to have been "Tears of the Sun" shed when mankind did not obey the fiat of the Solar Priests. Of course the priests did not discourage this nonsense. ¶ By the same token, silver was deemed sacred to the moon, because the moon had the bright bluish-gray color in contrast to the molten yellow of the sun. So these two metals were in great demand, principally to ornament the temples and altars erected to the worship of these heavenly bodies. For untold generations it was a crime well-nigh punishable by death for gold or silver to be in the possession of any persons but priests. Being the solidified Tears of Deity, shed and dropped to earth's surface by grief at men's misconduct, nuggets of either gold or silver should not be profaned by popular possession.

This type of Sabatism or star worship, endured for many generations until the glory of Atlantis began to decline. Whereupon merchant princes said: "Let us impress upon the people the sacrosanct character of these remnants of knife handles by casting them in the sacred metals. We will thus utilize the conditioned reflexes in humanity's mass-mind which the priests have accommodatingly arranged for us, and prevent counterfeiting, despite the rise and fall of dynasties, with the insignia of authenticity."

So widespread was Sabatism all over the mundane universe in those early ages of which the historians discreetly tell us nothing, that gold, a metal utterly worthless for any purpose other than religious or personal ornamentation, came to have a sacrosanct value of double potency when reduced to coinage. Silver was

of lesser actual value, but no less revered, for quite the same reasons.

The trade of the world was still elemental barter but now was carried on with the intermediary of the sacrosanct gold and silver tokens. As it was easier to cast these tokens without the hole and transport them in a little leather receptacle called a purse, the hole disappeared everywhere but in China. But the royal insignia continued to appear on either side of these disks.

Thus by trade practices over untold periods of time, the coins themselves, and the "precious" metals of which they were cast, began to take on a synthetic, fabricated, but standardized value that was universally recognized and flattered.

Men said childishly: "See what a vast advance we have made over the clumsy practices of our fathers. Instead of hanging the remnants of our knife handles on strings about our necks where they can jingle together and declare their presence to robbers, we eliminate the hole in the metal disks to which we have given a value only in our psychology, and tuck them away in a receptacle of soft leather which hushes their jingle and can be secreted against thieves anywhere about the body that we can contrive a pocket." They actually thought they had done something that was an evolution in trade practices. The system of bartering and seizing on a difference in quantities and qualities as "profits," had not been changed in the slightest. It had simply been translated into a different medium or process of psychological practices. And so it has continued, with scarcely an alteration, down into the present. Men still look on gold and silver as sacred when minted into coinage, although they hoodwink themselves into believing that

their worship comes from an awe and reverence for "the civilized structure" which such precious coinage symbolizes.  

But down in fairly modern times, without really being aware of it, mankind met with still another set of conditions that introduced the first faint suggestions of an entirely new system of trading.

Ironically enough, these innovations, slight as they were at first, were introduced by a race of people who at the present moment are fighting desperately to keep mankind's monetary systems on the clumsy knife-handle-remnant basis because of the physical advantage it gives them to control politics and culture in other manifestations of power.



BACK in the early middle ages of Europe, particularly in England, the Jews were driven hither and yon as an execrated people for having crucified the Savior. All branches of agriculture and manufacturing were closed to them; they could not hold government office of any sort; they were lawful prey for any predatory robber who could catch them with their worldly goods upon their persons. They were left to the despicable calling of lending gold for such premiums as Hebrews could exact, depending of course on the need of the borrower. But the social conditions under feudalism were so anarchistic that carting such gold and silver "wealth" about with them was impractical. They hit on a scheme to outwit their pillagers.

In various centers where they existed in sufficient numbers to assure personal safety for themselves, they pooled their gold and silver assets and left them in re-

positories with trusted members of their race. If they made loans or paid bills they gave—instead of the remnants of knife handles—written orders bearing their personal signatures, which when presented at such repositories, to the accredited dignitaries presiding over them, resulted in the coinage's being duly paid out. Thus, if one of them were caught in the greenwood and his garments turned inside out for hidden wealth, all the robbers found was paper and writing implements. The robbers might have compelled the "usurers," as they were known, to write cheques for them under threats of torture. But they soon found the system wouldn't work, because the Jews had a way of marking such paper, unknown to the robbers, that it was exacted under duress and must not be cashed.

In time humanity in general discovered how convenient it was to carry about paper and writing materials instead of clumsy coins always subject to confiscation, and thus was introduced a salient feature of our modern banking system—of leaving wealth in the hands of trusted persons and merely writing an order to them, for them to pay a certain sum when the drawee satisfactorily identified himself as having a legitimate right to receive it.

This is not saying that banks originated in early Europe. But it was in early Europe that banking practices as introduced by the Jews began to find favor with peoples other than Jews. What actually was happening, without humanity's being aware of it, was that a system was being started that was to ultimately supersede money—as coinage made of Tears of the Sun and perpetuating the ancient medium of knife handles.



OW the Jews, following the Dispersion by Titus in A.D. 70, had been learning some enlightening facts by the bitter experiences of the Christian persecutions. The most stupendous of these was, that if a king or a country reduced its negotiable wealth to

forms of the sacred minted coinage, and these tokens could be pooled and withdrawn from circulation, the economic and in many cases the political life of the community would be in the absolute control of those persons clever or industrious enough to contrive such hoarding.

¶ There could be no open persecution for such pernicious practice, since there was no way of proving that it was being done. It was a secret practice, secretly indulged in. Furthermore, if it were suspected, and a pogrom started in consequence to break such stranglehold by killing the perpetrators, the Jews could use their possession of hoarded money to bargain with their persecutors for their lives. But in such bargainings, they took good care to set up conditions of trade that would expand favor toward themselves. For instance, forcing the kings to recognize that usury up to a moderate amount, say four, six or ten percent, was to be considered quite legal and necessary to meet banking expenses. If the banking expenses were found to be far less than the total gains from such legalized usury, the difference was to be retained by the Jewish money hoarders as legitimate profits.

Now as gold and silver did not exist in great profusion such as did other metals like copper and iron, it was easy to force such stipulations by cornering the amounts that existed as coinage in any given kingdom. Occasionally kings and political governments perceived what bondage

they were selling themselves and their people into, and made attempts to issue coinage in other metals such as nickel and copper, and even wood was used, as in India at present. But such practices could not endure, because the Jews were able to set up the cry: "Such is not true wealth; the only true wealth, established by admitted custom over thousands of generations extending back to the star worship of the Druids, is gold and silver!" And so thoroughly was the sacrosanct nature of gold and silver imbedded in the psychology of men of all nations and races that the Jews were able to make their contentions good and cause the populace to reject any such innovations that might have resulted disastrously for Judah.

The secret and censored history of the finances of Britain tells the sordid story of what constantly went on behind the scenes. It finally occurred to King Henry to solve the problem of subtle Jewish hoarding and the swollen profits from legalized usury, by exiling the Jews from England and taking over the systems they had inaugurated, as governmental functions inviolate to the royal house. And to make certain that no hoarding was done illegally and former conditions repeated, Royalty said to the populace: "Actual possession of gold and silver, whether in coins or ingots, remains with the royal treasury—to be known hereafter as the Exchequer. But for all practical trading purposes, we will issue you royal receipts or attestments that we actually have the gold in our vaults, that will be as negotiable within the public domain as the coins or ingots themselves. This scrip you shall accept and trade in, but if you doubt its value, we will from time to time demonstrate that it is as good as the coins or ingots, by redeeming it at the royal treasury,

with coins or ingots. Thus we will prevent a corner on actual physical currency, and any political or economic embarrassment resulting from periodic hoarding by a predatory element among our populace."

Thus it came about that governments established Treasury Departments. But the Jews were neither whipped nor disposed of.

They said: "All right! We will move into countries where such fiats are not in force, and we will maneuver until we become the predominant element making for trade and war. We will compel you to do international business with us, and to pay both your trade balances and your war reparations in the precious metals on which you have taken arbitrary monopoly. Whenever you deplete your official exchequer of any of your hoarded wealth, in the slightest degree, we will seize upon such payments and prevent you from getting them back again. Now what will you do about that?"

And actualizing their threat, humankind was introduced to the International Jewish Banking House, which perfected a kind of super-government of its own over political States, forcing rulers to do its biddings under duress, by manipulating their currencies and sequestering such hoardings outside of areas subject to royal fiat and hence beyond royal persecution. So mighty became the super-government of this international money-bund that for several generations no Continental ruler could take up arms against another, without first obtaining the consent of the banking firm of Rothschild—meaning in English translation Red Shield, or Red Flag. The original name of the Rothschilds was Mayer, and the founder of the House in Germany was old Anselm Mayer. Red Shield, Red Flag, or "Rothschild," was

and is a trade slogan in German, and not the surname of a genealogical line at all.



IN the foregoing, therefore, we have a brief summary of where money came from and exactly what it is. Humanity is still doing business, between individuals, between tribes, between countries, on the ancient barter basis, figuring comparisons of goods-values in the form of refined knife handles. The Jews have found a way of perfecting their super-government over all political governments by obtaining a monopoly, on the legalized hoarding basis, over the coinage of all nations, and forcing all modern States to do their bidding and give their people high personal advantage and governmental positions because of the financial duress they can bring to bear as private bankers. By sharp trade practices and hard-driven bargains, or by lavish contributions to the campaign funds of political parties, they have maneuvered to get their own representatives into strategic financial positions of an official character. In such places of authority, they have cemented their power over the non-Jewish majority until they have been able to branch out now in other fields than finance and say, in effect, to the Gentile citizenry of the United States: "You shall no longer have a Free Press, if such freedom carries the privilege of criticizing or castigating us for anything we see fit to do. We shall be above all criticism, above all indictments for chicanery, above all official action or private abuse. We have extended our control to your press, your stage, your motion-picture screen, and your radio. Being in subtle control of your mediums of mass publicity, and

having perfect monopoly over your entire banking system because of our agents at the head of your Federal Reserve, we shall be henceforth considered an inviolate people, above all law, with power to cause whatever economic suffering we choose if our fiats are not complied with, and even to place our henchmen at the shoulder of your Chief Executive to see that he does nothing that threatens to jeopardize the existing system on which our autocratic power depends. This is going to be an absolutely Jewish world officially, and if you non-Jewish peoples will not assent, we shall starve you into it—by means entirely peaceable and non-violent, using your republican form of government and your own codes of laws to effect and perpetuate our duress. Let any man declare against us at his peril!"

The whole mischief has its root and foundation in the purblind acceptance by the world's peoples that there is no way to carry on trade except by barter in terms of knife handles. Our Jewish autocrats take good care to see that our schools and colleges, with their graduate economists, teach 'nothing to the contrary. They realize that if information got out that there are actually other systems of economics that work with far greater facility and entire soundness and public satisfaction—which have been tried and proved to be far superior to bartering structures based on financial duress—their super-government over the world's modern nations would be kicked to smithereens and they would become as pariahs, because of their non-social temperaments and megalomaniacal blasphemies.

If any attempts are made to expound those better and more equitable structures, they are howled down as the vapors of dangerous visionaries tipping over existing

institutions. The howlings of course are the protests of Judah balked in its systems of Gentile Control. A time of economic reckoning has come in all nations, however. Their faulty, pernicious, predatory and clumsy structure has proved its character by not offering facilities for the social evolution that has resulted from science and invention. Their static, monopolistic system has halted the commerce of the world and headed whole continents toward economic ruin. Everything is in a colossal stalemate and rapidly growing worse. A new structure, or the more facile system, must be introduced, because human evolution will not halt and wait on private racial monopoly. It has happened in the past, no matter how the facts have been suppressed and subverted. The cycle is now repeating, and the peoples of the world are being forced to cast around for more satisfactory systems and structures. Do they exist?

They most certainly do!



INSTEAD of the trading peoples of the world being distinct tribes, each occupying its own desert island and seeking a medium of exchange that will represent common values accredited by them all, the progress of science and invention has in effect made the peoples of the world occupants of one big island. This fact in itself alters the whole basis for the economic structure between them. Instead of saying: "We people of this island need the pelts coming from the island over eastward called England, and so we send our wheat to barter for those pelts, both being symbolized by these gold tokens which the

Jews can hoard at their pernicious pleasure," we recast the whole system, and say, "We are a complete people needing a certain quantity of goods which our island is capable of producing by our mass effort and the capacities of our machines. So instead of bartering, seeing that we no longer need to barter as isolated islanders, we will simply take stock of how many of us there are, and what we need in toto, and go ahead and make it and distribute it. We will effect this distribution according to each man's talents and industry. A medium of exchange is therefore only a clumsy superfluity, serving as an instrumentality to put us under the duress of monopolists who hoard in the name of their racial advantage and to the harassment of all others. Instead of the old-fashioned medium of exchange representing the value of what we have to barter, all we need is an officially recognized and accredited accounting and clearing house. This federal house of accounts takes note of our talent and industry and rewards us with bank accounts from which we draw cheques on the public stores for goods of every nature now produced and enjoyed. We will buy our goods in vast public emporiums exactly as in our present department stores. When we have received either goods or services, our cheques are returned to the Federal Treasury Bank, or its branch in our respective federal district, and they are cancelled, exactly like the chequing system which the Jews have inaugurated. Being negotiable for one transaction only, no one can hoard them or use them to exert any form of political, economic or racial duress over us. No predatory persons of any nationality can control this system to their own profit, since there is nothing to control. Command of it rests on the majority

vote of all the populace, and even if any Jews, for instance, became executive officers, they could not profit themselves without overthrowing the system, which we would quickly know about because we the sovereign people are the system. They could not take great allotments of goods unto themselves because they could not dispose of them. The populace would have nothing to offer for those goods that enriched them. They would have to come down on an economic level with all other peoples and behave themselves. On the other hand, they could not be economically persecuted themselves, because the system would protect them as individuals quite as much as it would protect other peoples against them as autocrats."

This colossal Federal Treasury Bank need not have a dollar in its vaults in the form of Tears Sacred to the Sun. It has something better; it has official title to the goods-wealth itself, which cannot be trafficked in, in any manner whatsoever. Instead of "sound money" based on remnants of knife handles inscribed with political insignia, its citizens write cheques redeemable any hour of the day in terms of actual goods which formerly the golden knife-remnants only symbolized.

Is it not the sounder practice to trade in and own the goods themselves rather than the mere metallic symbols for those goods?

Call this house of accounting by the name of "bank" if you wish. Names are immaterial. It is the true Treasury of the sovereign people because it contains the titles to the goods-wealth itself, which is the sum of human labor in production from Nature, not a lot of metal tokens which can be trafficked in and manipulated at the secret behest of a race of megalomaniacs.

Here indeed, is an absolutely new principle in government and economics, a principle that is as sound as the goods themselves are sound.

We mint, earn, and expend money, so-called, today, because it buys things. What do we mean by "buy"? We mean that by presenting these tokens at a given emporium, either publicly or privately administered, we can obtain a given quantity of goods or services. So long as we actually receive the goods or services, what matters it whether the order on that emporium be a gold token or a piece of paper scrip? We have learned over the past eight decades that scrip in the form of the bank cheque is quite as serviceable and satisfactory as the token made of metal. Very well, why not go the whole hog and carry the system to the point where the clumsy knife-remnant is an extraneous, embarrassing, unneeded factor?  

What is happening today throughout the world, is the ironical circumstance of the major nations' accepting and using the scrip or bill of exchange form of currency, until it has threatened to defeat the monopoly of the Jewish money hoarders with their offices entrenched in every country in Christendom. Faced with this calamity, the Jewish hoarders themselves have made a frantic attempt to recall humanity back to the knife-remnant standard by saying in effect: "We emasculate and invalidate the scrip or paper currency we have taught you to use, by declaring that it shall be based not on goods or aggregations of machinery to produce goods, known as factories, but on antiquated little tokens symbolizing those goods, because we are able to hoard the tokens and embarrass you economically every little while if you will not do our political bidding. When

our scrip, whether as cheques, bills of exchange, or corporate securities, is not based on these handy little tokens which we can hoard and manipulate for our pleasure and your distress, we shall unleash the full power of our journals of public education and convince the populace that such scrip is not "sound."

This they are doing at the present moment, and clear-headed thinkers who see through their monopolies and malpractices, are castigated, discredited, fined or jailed as radicals engaged in tipping over existing institutions, or as dangerous visionaries who must not be allowed in any effective instance to get the ear of the troubled public. They know full well that the public does not need to trade in these symbolic little knife remnants at all. The public has now arrived at such a state of evolution, and territories are so charted and circumscribed, that the whole people can deal in the goods themselves on an island-distribution basis, and have done with its economic woes deliberately manufactured to keep racial monopolists in power.

So thoroughly imbued with the old-fashioned knife remnant systems is the average man, however, and so complete is the control of the monopolistic racial element over all instruments of education and publicity, that only a period of economic anarchy resulting from the complete collapse of the unrighteous system, entailing great private suffering, can make the common citizen turn his attention to the simple equity and facility of something different. So "God lets us suffer a Depression," as the theologically minded express it.



UNDERSTAND that in the last analysis, a modern bank, revered as publicity mediums of the monopolists have caused it to be, is nothing but a clearing house of the assets and liabilities of individuals. True, it is supposed to have a certain sum of specie, or knife remnants, in its vaults. But when all those who have debit-and-credit accounts with it actually demand their knife remnants, the place has to shut up shop. It literally hasn't got them. It has sent them to the monopolists, to be hoarded or traded in for official control by the super-government.

Witness President Roosevelt's giving it out over the radio that new government scrip, technically known as Federal Reserve Notes, is being distributed to all Federal Reserve Banks for distribution in place of golden knife remnants, but "issued on sound security." Take note that he does not tell us what the "sound" security is. It truly is actual wealth, or paper deeds and titles to actual wealth which are acceptable to the international Jewish money monopolist because, being title to actual wealth, it means that he owns and dispenses such actual wealth. And the populace must like it.

A popularly-elected President of the United States does this, and there is an ugly insinuation in his voice when he tells his people that "hereafter, hoarding of gold will be extremely unpopular." Why will it be unpopular? Because officials of the international Jewish money-bund like Mr. Bernard Baruch, Mr. Eugene Meyer, Mr. James Warburg, and Mr. Henry Morgenthau, now dignified as Secretary of our Treasury, would rather have the golden tokens in their own hands during this upset than in the hands of the populace. In the hands

of the populace, their monopolistic powers are constantly threatened.

Our national currency from almost the inception of our fiscal government under Hamilton, has been based on the constitutional right of a citizen's being able to go to his government's bank and obtain a literal gold or silver dollar for his bit of scrip. We have accepted the government's bank notes on that principle.

Suddenly, having brought the nations of the world to the brink of ruin by their depredations, the money and food monopolists sweep away that constitutional item, and manipulate till they have put a threat in the lips of our Chief Executive against his own people.

When President Roosevelt, over the radio and in the Film Weeklies, put the edge on his voice against those citizens who under our known laws kept gold in their possession, he uttered an unforgivable insult to every non-Jewish freeman in the United States. By what law or logic is it unlawful to have gold in one's possession, when for a hundred years it has been, and still is, the lawful and legal basis of our currency? By what law or logic must this gold be put into Mr. Baruch's and Mr. Meyer's and Mr. Warburg's hands for hoarding, instead of being left in the hands of its citizens where they may be protected by it against actual want? As human needs multiply, it will come from hoarding. Is not that just as sound a process in fact, far sounder, than making them give it up all at once in exchange for paper scrip, which by the same token can be declared invalid at any old time the super-government sees fit?

President Roosevelt is a paid servant of the people. He was elected to do their will and protect their interests. But because it redounds to the economic and fiscal ad-

vantage of the money monopolists, to have certain threats made by legislation and presidential utterance, a great Constitutional right is swept away in one fine official growl.

It is all proof that a faulty and antiquated system is fighting for its life. Usury and financial monopoly are doomed in the very march of human progress, and in their place is coming a federal house of public accounts, by whatever name it may be known.

We are no longer isolated islanders but people on this island of the world finding that what we need is the free distribution of the goods we have made, according to our talents and industry—not archaic remnants of knife handles that give a group of alien despots from the ghettos of Europe autocratic powers over us to say whether we shall live or starve.

XVII: *The Handling of Our Exports*



SUPPOSE that side by side on a public street are a movie theater and a lecture hall. Before each of these gathering places, on the same night, are signs acclaiming the current attractions. In the theater is being shown a film drama, "Why She Loved." In the lecture hall an expert on international relationships is delivering an address on "Why the Tariff Keeps You Poor." The admission price to both is exactly the same amount of money. They begin at the same hour and end at the same hour. The film is a shallow thing, reeking with cheap sex, and expounding how one man ran off with another man's wife. The lecture is a startling revelation as to why millions of men are constantly thrown out of work when the voting citizenry fails to understand the workings of trade. Is anyone so lacking in his knowledge of human nature that he cares to wager on the lecture's drawing a smaller crowd than the movie?

Eight o'clock finds a queue half-way around the block, awaiting entrance to the theater for ninety minutes of vicarious debauchery. The same hour finds seventeen "high-brows" sitting amid a sea of empty chairs, waiting to have a great scholar show them how to improve themselves both in private purse and by a reduction of

opportunities for future wars that might take their individual lives.

Observing such a circumstance, it is easy to be cynical. We had plenty of caustic comment when Rudolph Valentino and Ex-President Eliot of Harvard University died on the same day. The film star's death called for seven-column scareheads in the papers. President Eliot's passing was good for three "sticks" of type on an inside page. The philosophical said: "Observe the low grade of intelligence of the masses. How can such an erotic, pleasure-drunk people ever rise above economic squalor?" *✻ ✻*



NOW calling the general public names is quite as silly an analysis of the problem, and settles about as much as the great mass of imbecile and pernicious legislation that is placed on our statute books every month in the year.

There are three outstanding reasons why a queue extends around the block for the movie show while the economics lecturer draws but seventeen hearers, and none of them has anything to do with an exhibition of low-grade mass intelligence which the moralistic snobs so dearly love to talk about. It takes just as much human intelligence to understand the development of the picture plot as to receive the utterances of the lecturer. It is not an especially low grade of intelligence, as intelligence. *✻ ✻*

The first reason why the crowd goes to the movie theater instead of to the lecture is that the average citizen is a working person and his day's labor has fatigued him physically and mentally. He wants recreation and re-

laxation. He has already worked his brain for ten hours and now he wants to rest it. Examine the seventeen persons paying to hear the lecture, and you may discover that they have done little or no physical or mental labor. They have come to hear the economist for exactly the opposite reasons that the crowd has gone to see the film. They have a subconscious urge to give their brains exercise, stretch their mental muscles, and thereby hoodwink themselves into believing that they are more "intellectual" than their fellows at the movie. Which of course implies a certain amount of disparagement of those fellows because they labor at all.

The second reason why the theater pulls the bigger crowd is because it exercises the better "showmanship" to get the crowd inside. That is not saying that the theater proprietors get the crowd because they spend more money for flamboyant placards and electric lights. The lecturer could do the same, and while he might swell the numbers of his hearers somewhat over seventeen, they would largely be curiosity seekers who came to find out why a speaker on dry-as-dust economics should go to such display of colors and lights. Real desire to benefit themselves would be a negligible item.

The theater proprietor has taught the public by past performance that once inside, it will receive ninety minutes of relaxing appeal to the eye and not the ear. And in that simple statement, lies an accurate analysis of a phenomenon which should forever hush this blistering, unfair criticism of the populace for preferring "cheap entertainment" instead of "something solid" that will raise the nation's civic consciousness.

If the truth were known, these critics of the populace are quite as superficial and childish in their conclusions

as the persons they disparage. The quality of the entertainment provided by the theater-man is entirely aside from the essence of his offering. He gives his patrons an Eye Spectacle, which is the easiest route to the sentient consciousness. The lecturer offers them an Ear Spectacle, which is the hardest route to the sentient consciousness.  

The showman is following a law of Nature in this regard, for the very world of Form provides that men and women attain to a constantly higher plane of consciousness by experiences rendered in mental pictures. Even words taken through the ear have to be transformed into mental pictures before they can be absorbed into the reasoning faculties and thus become Intelligence. The lecturer by his very instrumentality has created a sales resistance which the showman dispenses with entirely. If the lecturer could reduce his findings and his information to the eye form, that is if he could contrive to photograph them and project them on a screen, he might fill his hall to capacity—provided he truly convinced the public that in choosing his attraction instead of the erotic film it was learning something to its everlasting advantage and financial improvement.

But no, the lecturer adopts the tedious, energy-expending ear method, and offers only himself, his flag-draped rostrum and his water pitcher as the totality of his eye show, and then berates the crowd next door for leaving him to declaim international economics to empty chairs.



THE third and last reason why we cannot attract more people toward an interest in fundamental principles, national or international, is again twofold: The public knows in its Eternal Mind, or its Greater Self, that the material offered is malicious-

ly bogus under our present machinery of civilization, and that what will be offered cannot possibly be true. Even when it is disposed to tolerate this suspected chicanery, on the chance that something of real profit might be gleaned, the material is treated technically and the very vocabulary employed is well-nigh a foreign tongue compared with that in daily usage.

Now a technical word, let it be understood, is a word arbitrarily concocted and employed to describe an abstract principle or process—in other words, something that cannot be quickly transformed into a mental picture.

¶ The auditor must transform what he is hearing into word pictures, or mental images, or it is outside his function to understand it. Naturally! Brain cells galvanize only to mental “impressions”—another term for the same thing. While his brain is fresh at the beginning of the lecture, he contrives to do this. But the speaker goes on declaiming abstractions and technicalities faster than the auditor can interpret them into picture images. Soon he has to give up. We say he is “bored.” Some say derisively that “it is beyond his intelligence.” It is nothing of the sort in either case. No matter what the quality of intelligence, if the informant continually lapses into a language which the auditor does not understand, the latter is not to be blamed for not being able to absorb the discourse.



NOW all this may seem a verbose way of opening a discourse on How Business Will Be Done Between Nations Under Christian Economics. But it calls attention to some of the chief reasons why people appear so "dumb" concerning international malpractices and therefore let the hundreds of little kings ruling over them "get away with" such venal authority as is constantly exercised to the public hurt.

¶ First, if information concerning international relationships, commercial or political, were available in the visual form for picture image making, if it were true in essence instead of camouflaged chicane, and if it were expounded in a tongue that could be easily interpreted into tacit picture images, we should have such a metamorphosis of interest in civic affairs that we might repeat in a couple of generations the attainments of Periclean Athens.

Therefore, taking a leaf from the methods of the showman and the lecturer, let us see if we can get a simplified eye version of how we as individuals are affected when our statesmen and scholars talk profoundly of the tenets of international trade, foreign commerce and finance. For these are not far-off exotic affairs like the residence of Santa Claus at the North Pole or the effects of diseases among the tribes of Tahiti. They are fundamental matters of organized social life that motivate whether you have a job and a bank account or have not a job and a bank account. On an understanding of them, reduced to a few simple illustrations, rests the possibility or probabilities of you or the boys among the fifty million children's ultimately having to meet death on a gory battlefield where chunks of shrapnel blow brains into

glorified sweetbreads. ¶ Let us see if we can get a simple grasp of what international trade really is, what it does to the nation engaging in it, and how it affects the fortunes of the humblest citizen, whether or not he knows anything about it. We must understand the fallacies of benefits from it at present, before we can grasp the reasons for drastic alteration under the Christian Commonwealth. To understand what happens at present, in fact, is to automatically discern the innovations which the theocratic State will actualize.



NOW in the vaunted political economies of the past, from Adam Smith to Bertrand Russell, we have had grandiose accounts given to us of the benefits which a nation like America unquestionably enjoys from international trade.

Everybody has swallowed this as naturally as the three-year-old swallows the myth about Santa Claus. It was supposed to be one of the secrets of national prosperity. Statesmen during our boom era when our virgin west was being opened, indulged in a perfect mania of establishing and extending trade with other nations. Everyone concurred in the assumption that the bigger foreign trade we had, the greater our resultant prosperity. If a clear-brained thinker arose and cried: "It is a falsehood, all of it, and you and other nations are really hoaxing yourselves to your ruin," he would have been burned at the stake as a heretic or a radical.

Now, when a national or an international situation is presented to us where the truth of his contention is demonstrated, men want to recognize every cause but the right one—from the world war to sun-spots. They

seem ready to perish wholesale, rather than to grasp some fundamental facts.

Every schoolboy knows, let us say, that the philosophy behind the advantages of international commerce was based on the circumstance that countries differ in climate, nature of products, and standards of living which make the goods of one country cheaper or dearer than those of another. It is further admitted that it must be to the social advantage of certain countries to exchange goods peculiar to their soils and peoples for goods made by distant peoples and of a similarly different essence.

¶ This is nothing but beneficial barter. It is the old transaction of the fisherman swapping his fish with the shoemaker for shoes, and both profiting by the exchange because the fisherman had more fish than he wanted to eat, and the shoemaker had made more shoes than could possibly be worn by himself or his family. Only in the case of nations, it is stepped up to the international scope and includes ten thousand items. Very good!

No question of economic profit-and-loss enters into such a swap, so long as both parties have a glut of their own goods and get all the value inherent in the articles exchanged. But when such values are arbitrarily watered by the process of adding the synthetic paper inflation called profits, ultimately the arrangement must go askew. This must inexorably follow because men are going to mark up these synthetic inflations "for all that the tariff will bear," instead of by a standardized rule that applies equally to both commodities exchanged.

If the inflated values tacked on were equal in every instance, one would wash out the other. But they are not. And when the bartering is done on an international scale, these hypothetical and excess values must show

up the inequalities in the bartering. These fabricated inequalities do appear, and cause no end of mischief. But instead of canceling them, or appearing appalled by them, men accept them as a natural result of the system. ¶ They are labeled and accepted as international trade balances. ✂ ✂

Now a lot of ordinary folk think that international trade balances are the surpluses left over on one side or the other when one country has shipped more goods to another country than the second country has shipped back in kind to the first. In other words, if England ships seven fishes to the United States, and the United States ships England ten pairs of shoes, the international trade balance is the three fishes which England is still owing America for the ten pairs of shoes she has acquired and used. ✂ ✂

This would be quite so if the exchange were always and forever in kind. But it is not in kind. Men have long since translated the values of all goods in terms of the moneys of the various countries. These moneys have been erroneously based on the metals in them or the values those metals would bring in the world's markets as metals. Therefore the moneys as articles in themselves have a recognized value in themselves quite apart from the goods which they affect to represent, and are subject to different fluctuations.

Having inflated the values of their goods, therefore, "for all the tariff will bear"—that is, all the fabricated paper profit that can be charged without killing the trade—men translate the differences in their fabrication on either side into the current worth of certain metals, to wit, gold and silver.

They do not adjust the balances in fish or shoes owing

in terms of more fish or shoes to be exchanged in a later season. They arbitrarily "write off" their paper profits by transferring back and forth certain quantities of precious metals whose true values may be utterly foreign to the values of the goods they affect to represent.

This again would be quite all right if such silver and gold kept a consistent value with the worth of the goods bartered, or if it could be utilized by the consumers of each country for exactly the same purposes as the fish or shoes wanted by each, which first caused the swapping.  

But such tokens of wealth are utterly foreign to the natures of the exchanged goods, being strictly without worth in themselves except for ornamental purposes. Moreover, no country considers its currency or specie as worth exactly the values of any other nation's money. A rate of Exchange also enters in to snarl up the situation and work more havoc.

Instead of the three fishes coming back to America to adjust the trade for the ten pairs of shoes, England says, "We will send you a certain amount of minted ore which neither of us can eat or wear. You will probably find that you can swap this minted ore for castor-oil or neckties, and so the trade balances are adjusted between us."

But America retorts, "We can't use castor-oil and we already have neckties. What we want is the three fish for which we consented to ship you the shoes. Our bellies are actually hungering for the fish, not for your substitute of castor-oil." England says, "We're sorry but the trade will have to stand. If you want fish, take your minted ore and see if Japan will accept it in trade for three fish." America acts on the suggestion and discovers that Japan will send the three fish, not for the minted

gold but for smelted steel with which to make guns to fight China. So America uses England's minted gold to pay workmen to dig up and smelt her steel to send to Japan for England's defaulted three fish.

It does not seem to occur to anybody that on the basis of the marked-up values which we call the Tariff, we are by no means trading value for value but are merely engaging in the sharp practices which have brought us economic ruin internally.

Strictly speaking, when England could not give us the three fish in exchange for the ten pairs of shoes, handing us money-tokens instead, she still owed us three fish, because we needed the fish and could not eat the gold; and only in this fashion could there have been an equitable exchange.

But no, England does not give us the fish. We have already sent the shoes. And in supplying Japan with the smelted ore for the fish we desired, we have given twice and received but once! We are left holding the money-tokens which we cannot eat, nor even make into good pocketknives, as symbols of what we have lost in actual merchandise.

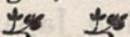
Someone argues, "But aren't all nations in the same boat, and when they desire an item which their country does not contain, does not the principle work for them as well?" ~~to~~ ~~to~~

Indeed yes; but witness what is happening: Real trade in kind leaves balances which are not adjustable.

England owes America the fishes and will continue to owe America the fishes until the end of time. The minted ore she has sent instead has done nothing but put into negotiable form the arbitrary, synthetic and non-existent values which the international manufacturers

have added onto their goods. Because they can occasionally "cash in" these synthetic values, like speculators did in the 1928 stock market, these manufacturers and merchants have come to believe over many generations that they are real, that they have actually created something out of nothing.

Translate this non-erasable debt of the three fish in another way, and the chaos is still worse—

Let us suppose that, instead of the nation as a merchant sending over ten pairs of shoes for England to buy as a personified merchant, the ten pairs of shoes have been made and shipped by ten different individuals who cannot live unless each one receives a fish. If England sends back but seven fishes, it is primary school logic that three of those American shoemakers are going to die of hunger, assuming that only by eating fish can they live. 

Those three shoemakers each cry out angrily to England, "I can't eat your minted ore. My understanding was that if I made a pair of shoes and shipped them to you, you would return me a salmon that would save me from death by starvation. Now my system is such that I can derive nourishment from nothing but fish. As there are no fish here in America—else I would have traded my shoes here instead of sending them overseas—I am in danger of non-survival until you have kept your half of the bargain."

But England only shrugs her shoulders and says, "We have run out of fish. Couldn't we interest you in a nice shiny chunk of Newcastle coal?"

"No!" cries the American shoemaker. "I can't eat coal, and besides, I can get plenty from our own Pennsylvania. I want fish. Keep to your bargain!"

England closes the matter by saying: "We can't keep our bargain and as we have already worn out the shoes, we can't send them back. We're sorry. You're just out of luck. And please don't mention the matter again if you care to retain our friendship."

Is this a silly metaphor? Consider that each one of those ten shoemakers is a diversified industrialist who must have returned to him a peculiar and indispensable product, or his industry cannot survive. There you have one phase of the fallaciousness of profit in foreign trade.

For under ten thousand different names and aspects, this process is happening all over the earth, every month in the year. Real trade in kind actually leaves balances that are not adjustable—and arbitrarily paying them off in a foreign substance which home industries cannot "eat" without other shrinkages of values, is tantamount to the practice of the incompetent bookkeeper who balances his books at the end of the day by feeling in his own pants-pocket for the six cents to make his balance true. Over a given period one country or another has piled up a glut of goods that it should have sent to some other country to complete its bargain.

To continue our metaphor: England again has a surplus of fish; but necessity has forced activity in the American fishing industry, and when England proposes a new swapping with her fish, she is answered: "Too late, good friend. You failed to keep your bargain in kind, and we have found ways to get fish from other quarters. So no more shoes to you!"

This angers England, caught with tons of decaying fish on her hands. She bridles and says: "Call in your boats from the Newfoundland banks and agree to trade with us, or we will send battleships and destroy

them!" America retorts, "Try it and see what happens. You may get blown to bits, yourself." The quarrel mounts, and the two recent traders are at each other's throats, destroying each other's properties wholesale. The blatant false economist solemnly preaches "Trade follows the flag" when what he should honestly say is "The flag follows trade"; the flag symbolizing, of course, military duress in some form or quantity. An example of this is supposed to be causing the tiff between Japan and China at this moment. Or if America does not retort to England, "Go ahead and shoot and see what happens," she says, "All right, go ahead and ship your fish to us in competition with the fishing industry we have developed because you did not keep your original bargain. We will make you pay a penny tax on every fish you ship to us, so that your fish will cost the fish-eater in America more than those which we catch off Newfoundland. Thus you will find no market over here."

England retaliates and says: "If you take that reprisal against us, we will slap a similar tax on your shoes shipped to England for other items besides fish. If we can't sell our fish in competition with your fishermen, perhaps at a lower price because our new fishing staff works for lower wages, then you can't ship any more shoes over here. How do you like that?"

America says, "We should worry. You need our shoes. When your want becomes acute enough, you will buy."

¶ England says, "The devil we will! If you are going to act so uppity, we will get busy and learn how to make our own shoes. It might be a good thing, anyhow."

So England proceeds to set up a shoemaking industry and slaps a tax on American shoes to stop people from

buying them in England. America has slapped a tax on England's fish to prevent Americans from buying them in America. They are thus protecting home industries from foreign competition.

This tax is called in polite language, a Tariff! Its reprisal nature is camouflaged by the alibi that it is truly necessary to protect American manufacturers and American toilers from a lower standard of living that allows goods to be produced more cheaply abroad.

Its real effect is to develop and increase home industries and stultify, not enhance, international barter.

It works to render trading between States more difficult and complicated, not to encourage it. Reprisals and undischarged trade balances in kind have forced the necessity for each nation to find ways to make goods at home that otherwise they would have continued to swap with one another. So the creation of fallacious profits has worked to bring international commerce to as complete a standstill as possible.

Again as in home affairs, such synthetic inflation of values has worked a form of economic suicide.

But no one seems to note that such arbitrary fixing of values ahead of their basic cost values, in human expenditure of producing energy, has done all the mischief and made whole nations independent of one another commercially. ❀ ❀

No one has seemed to grasp that a recognition of the foreign values in minted ore, in other words, the intrusion of money into the trade, has really wrought the havoc. ❀ ❀

If the manufacturer had not adopted the practice of cashing-in on his fabricated synthetic profits by converting them now and then into money, tinkling the

coins for a time, reveling in how "rich" he was by having them, and then immediately releasing them back into the channels of inflated trade, he would have kept international barter wholesome and equitable and there could have been no gluts of goods in any country, for each would have continued to swap item for item as their needs or lack required or prompted.

Is it any wonder that the prophets declared money to be the root of all evil?

Yet we have by no means exhausted the list of mischievous effects of such international speculation. Let us see what happens when under the duress of a short-sighted bargaining system, America begins to develop her own fisheries and England builds her own shoe factories—



SUPPOSE that America found that she had an unsuspected wealth of fish just off the coast of Maine, procurable with great cheapness, whereas England discovered that because of her coal deposits, cattle for hides, and concentrated non-agricultural population, she could really make shoes at one-third what they were formerly being made for in America. In such case, it would seem that both peoples would be gainers if the Americans again swapped the fish foods so easy for them to procure, for the shoes which the Englishmen were discovering they could so readily manufacture. But this assumption rests on the circumstance that each nation as a merchant negotiates the exchange for the whole populace of each country. When the exchanging is done by private persons in each of the coun-

tries, not respectful of one another, and calloused to the interests of each other, more chaos is created.

Let us say there are now twelve American fishermen engaged as private and isolated concerns in supplying the Englishmen who have now gone to shoemaking. They are thus all in competition with one another to grab the English business. So they not only have to put the price of their fish down below what fishermen might be getting in England—that is, the home market—but they have to cut prices on one another after they have met the English figure. In addition, not only must these twelve cut under the English fishermen, and under one another, but they must likewise fanaggle to cut under fishermen from Japan, Russia and Germany, all equally rapacious to land the English fish trade. This devastating competition not only whittles their chances of sale down to a ruinous nothing, but it works equally as disastrously on the English shoemakers. Here is why.  

Assuming that because of the great cheapness of fish the whole English nation turned to a fish diet, it would mean that the cost of living would automatically go down. By eating the cheap fish offered in a cut-throat market by Americans, Japanese, Russians and Germans, the English shoemaker finds his expenses reduced to a half or a third. At first glance, this would seem to be pure gain.

But, remember that minted ore called gold is only used between nations to adjust their fallacious trade balances. The Englishman must really pay for the bulk of his fish in shoes, a direct reversal of conditions between the two countries just a generation before.

The English shoemakers have all become rivals for the

home market, to supply which they originally began business. Each one, to get business, must contrive to undersell his home rival, then he must contend with foreign rivals, for other lands have shoemakers too. The expedient for doing this is to clip wages. The manufacturer says, "Why not? Aren't the people cutting their expenses by eating all this cheap fish?"

So the workman immediately becomes the scapegoat for the "industrializing" process under way. Presently he finds his wages forced down by as much as the cheaper food has cheapened his cost of living, and so he is right where he was to start with, before the great world fish-glut began.

Now consider the American fisherman. He is pulling up hundreds of thousands of tons more fish from the Atlantic to supply this English demand, which means he is working harder, and business seems to be booming. But he is taking his pay in shoes from England, where prices are being hammered down to bed-rock among competitors. Which means that the harder he works to pull up fish, the cheaper fish becomes in England. But the cheaper fish becomes in England, the lower English wages go. And the lower English wages go, the cheaper English shoes become in America. That means that whereas the American fisherman is shipping more fish, and more cheap shoes are coming to America in payment, the pressure of competition soon lands more shoes in America than its population can wear. English shoes are then worth a mere pittance, and excess stocks are beginning to pile up, to drive their value still lower.

Suddenly, buying of shoes stops in America till the populace has the chance to wear out the shoes it has already acquired. That means the English manufacturer

cannot get payment for more shoes till prevalent stocks are moved by wearing. He cannot meet even his cheap wage bills, and lays his men off "till times get better." So English shoemakers have no wages to buy American fish. So the English demand for fish falls off. And thus, by their very industry, the workmen of both countries are brought to want.

It is an ironical fact that the workmen of both countries would have been just as well off not to engage in the vicious circle of activity at all.

It is the competitive system of bogus and non-existent profits that has really wrought all this false prosperity.

¶ Witness, however, how differently the system operates under the Christian Commonwealth.



THE new system of foreign commerce that is on its way under Christian economics, like all the internal national affairs of men, says: nations must trade with nations as units, not as a million competitors of various bloods.

This international trading must be established on the known consumption of each nation, of the goods which any number of nations exchange.

Foreign commerce must then go forward on a basis of exchange of exclusively native products, always to be paid in kind—that is, in actual goods, not in a fabricated symbol of wealth in tokens of minted ore with their own peculiar value independent of the goods they affect to represent.

If England has not shipped enough goods in kind to America, to balance the value of goods in kind, then the balances due will be carried forward into another

season. But the populace of each nation must be benefited by the full amount of the barter and with no fabricated, fictitious, speculative, paper profits added—since those are not actual but merely disturbing values that will sooner or later throw the whole international gear of commerce out of plumb.

When two nations, as empire Corporations, thus trade with each other officially as units, they will buy only according to the needs of their people—that is, each for a specific market, and never strive to dump into each other's countries, merchandise that must compete with that already being manufactured in such countries, since that starts a vicious circle that will ultimately ruin both.

¶ America will carry on a foreign commerce, indeed, but it will be in goods of which the American people have a surfeit, or which they make deliberately to fill the requirements of the customer-country in order that goods may be brought back in exchange which are not procurable here in America owing to either soil or climatic conditions.

It is not known to the great rank and file of the American people, that all the fuss and feathers being made over foreign commerce and the "profits" of international trade, concern only 10 percent of the total goods manufactured in the United States from year's end to year's end. ✨ ✨

This fact is not emphasized to the citizenry, in the interests mainly of a group of international German Jews who derive vast wealth from juggling international exchange concerned in it, or who can use it as a means of manipulating price levels of industrial products both here and abroad and keep all men of all races in a state of servility. ✨ ✨

The nonsense of the claim that the international commercial fabric of the nations would fall to pieces if the Reparations Payments be not cancelled, would be laughed out of court if the common people understood the facts. ✂ ✂

No business corporation is ever threatened when only ten percent of its sales are of a precarious nature and ninety percent of its trade is certain, and consistently paid for. Such a corporation would merely write off the precarious ten percent into the cost of manufacturing and absorb it into the more stable ninety percent. But a group of international Hebrews does not want the common man to know that. The common citizenry would step on the international exploiter of its commerce tomorrow, if it recognized its condition as slavery to these alarmists who see "the ruin of commercial institutions" in every gesture made toward curbing them and their predatory practices or toward enlightening the average citizen about their despotism over his job and bank account.

"Nothing must be disturbed!" Despite the present wholesale breakdown of a fallacious Water Tank system erected on ignorance of true economics—which is really so simple that any 12-year-old child can grasp it—these international parasites must be perpetuated in their august debauchments. Their nation-wide press says so. Their demagogues and Soothsayers work overtime to point out what inestimable benefactors they are to the whole human race.

They are nothing of the sort!

Under the incoming Christian Commonwealth, the very nature of the new economics is going to shear them of their power to dominate and loot in the name of inter-

national trade. For let it not be thought that the incoming Commonwealth is going to be confined to America alone. There is every prospect that it is going to be instigated in America, as Professor Davidson implies in his Pyramid Significances.

But out of America, first in England, then in Germany, then to all other civilized countries of the world, it is going to grow and flower, and demonstrate its humane "workableness" so that other nations will be enticed to follow suit from the sheer success of its fundamentals in dealing with the ills which human flesh now suffers.

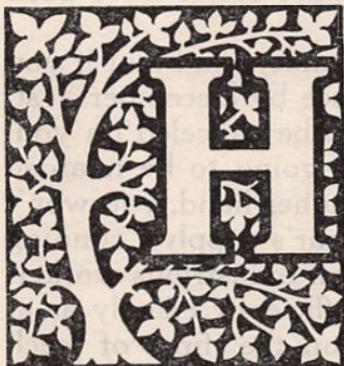
As the other nations of the world similarly incorporate and set up their Boards for International Commerce, the collapse of the competitive, false-profit system will automatically eliminate the necessity for "the flag to follow trade" and of the military army to enforce unjust tariffs and trade reprisals.

The natural outgrowth of this new order is that international peace will truly come, because there will be little or no need of the military to enforce different varieties of trade reprisals!

So Christian economics works for the actual establishment of the Kingdom of God among men, not by preaching texts at them, nor making them good by silly legislation which no one group can enforce, but by introducing a government under which pernicious practices cannot be carried on.

The more one considers it, the more uncanny and startling are the perfections of the whole revelation. The protection of the private citizen in his life and his property, is extended over his sustenance, his employment, his health, prosperity and national safety.

XVIII: *Paying the Professions*



HAVING followed the Commonwealth pattern of economic government up to this point, many persons who have read the first edition of this work have said: "I get the general idea insofar as it applies to productive occupations. What confuses me is how the program operates in regard to the non-producers — doctors, lawyers, ministers and journalists, even artists, scientists and servants. Surely these are necessary in our complicated civilization and must be adequately compensated, even though they take no wealth from the ground. How then are they to be paid for their services under a system that contemplates the whole nation as one vast manufacturing plant? If we dispense with money—" "But we are not going to dispense with money," I have found myself interrupting. "We are going to dispense with fluctuating and manipulated currency and change over to the bank-account form of handling and paying out wealth. Furthermore, as for compensating those in the professions and fine arts, barring some specific cases which I shall mention later, the whole arrangement proceeds exactly as at present. I am speaking now of the private citizen's transacting his affairs." What we must one and all get through our heads is that money is merely going to take a different form, and

have a more substantial basis of issuance. You are going to spend it just as facily as you do at present, in fact a great deal more so, because on the first day of each month you will find that more funds have been placed to your credit.

It may shock you a bit at first to understand that if you haven't spent your year's allowance by December 31st, whatever is remaining is going to be canceled on you. That is, no unspent balances are going to be hoarded over into the next year. On the other hand, you won't have to worry about your next year's supply's running out on you. So long as you are an industrious worker, doing your job with reasonable efficiency exactly as at present, you are going to find, on the first of each month, that your nearest branch of the Commonwealth Bank has placed a new, and if possible a larger monthly credit for you to draw against.

What the Commonwealth is really going to discard, figuratively speaking, is the bag of gold and silver disks that you were obliged to carry around with you in order to acquire things and which you had to keep filled, or starve, but which you were only allowed to fill as some food or goods monopolist let you have work. And the same discarding goes for this paper evidence of money called bank notes, that are just as hard to obtain and which, spent or lost, are equally as unreplaceable.

¶ Under Christian economics, your Commonwealth Bank is going to give you a cheque book once a month. You will go to your bank and apply for it, exactly as you now go to your Motor Bureau once a year and obtain your annual license plate for your automobile, but, let us hope, with a great deal less uncivility and public boorishness. Because if your local Federal Bank official

turns out to be an arrogant, surly fellow who treats you like a box office clerk now treats you at a successful musical comedy, you have only to get enough of the voters in your district to mail in a recall vote on that young man, and he awakens some morning to find himself demoted from his job and put back among the "I-Q" workers. The "say" is yours, whether you are to let public servants treat you as if you were breeders and carriers of pestilence.

On the cover of your personal cheque book is a small photograph of yourself, securely pasted and imprinted with the bank's seal, as is also a facsimile signature of yours, the way you are going to append your signature to your cheques.

Under the new currency system, Uncle Sam's tellers and bookkeepers would be just as lynx-eyed to see that nobody overdrew his account as bank clerks are at present. They would be keeping an open chequing account with every citizen in America, but with the vast difference that the only overdrafts that could be possible would be those of spurious cheques, because the limit of the cheques that could possibly come back against an account will have been determined when the book is issued. *to to*

Let us say that with this cheque book properly allotted to you, you arrive home under the new system and find that your wife requires a basketful of groceries. You take the market-basket under your arm and go to the nearest grocery. Grocery stores, being owned by the Great Corporation, are located according to the service of neighborhoods. As they are therefore not on a competitive basis, there is no silly trimming of pennies in sales prices to undersell the grocer across the street. All

goods are laid out and displayed exactly as at present, plainly priced according to what it costs Uncle Sam to get them up to that particular counter after figuring all farm, labor, and transportation expenses, but those expenses, of course, paid in turn with credits to those involved in rendering such services.

You buy a dozen eggs for 25c, a pound of cheese for 25c more, a can of baking powder for another 25c, and a new floor broom for still another 25c. These items and prices are only used hypothetically here to explain to you how the system operates.

Here you have spent a dollar. You take out your book and write a cheque. You know the number of the neighborhood emporium where you are doing your buying. You may be an utter stranger who has just moved into that district, but that makes no difference. Your picture is on the front of your cheque book and the clerk only has to glance at it to know that you have the right to sign a dollar cheque in payment for your goods. Also he sees that your signature corresponds. You fill out the store number on the cheque and sign your name. The transaction is closed. You take your purchases and go home. ✂ ✂

The clerk, on the other hand, affixes his emporium number on the blank reverse side of the cheque and sends it to the Commonwealth clearing house. Like any bank cheque now, it finds its way to your account and is deducted. Having been deducted, it is cancelled with a punch or stamp. At the end of the calendar year, any balance remaining in your account, from your monthly credits, is cancelled.

"But," you protest, "I may not want to spend my bank balance in a given year. Maybe I want to own an auto-

mobile, or buy an expensive radio."   
Well, why not? Do you think the Christian Commonwealth would hinder you in the slightest from thus improving yourself? It exists to aid and protect you, and not to function as autocrat over your expenditures. Do you want a new car that costs say \$1,000? Well, you do the same thing that you do now. You buy it of Uncle Sam on time, exactly as you now buy it of your corner dealer who has to charge you ruinous interest in order to keep some money-lending finance company in business with which he discounts your notes. Uncle Sam doesn't discount any notes. If the purchase is within your means for the year, you sign the papers agreeing to pay for it by the month and get your car without one-tenth the red tape and credit-investigation processes of the present. Once a month you merely drop in and write off one of your cheques. However, in order to encourage the citizenry in thrift and budgeting expenditures from month to month, the Federal emporiums will dispense commodities on a "cash" basis, except in the cases of those necessary items whose cost is sufficient in amount to warrant spreading payments over a period of several months.

This process is necessary to keep people of little financial acumen from beggaring themselves in the later months of the year after a splurge in its opening months when their account is new and fat. Of course as you become a more highly paid worker, just the same as at present, your allotment of monthly cheques is fatter.

"But," you say, "are these cheques not good for money as between individuals? Must we always trade with Uncle Sam? What if I have a leak in my bathroom and must call a plumber—whom I assume must be paid

—or supposing my wife hires a maid to wield the broom I have bought at the store? Can I not write a cheque for such services?"

Certainly, in the case of the maid, but as we shall presently see after we have discussed the professions, public servants like plumbers are taken care of by quite a different method. As for the maid, she does her work and is supposed to receive a dollar for her afternoon's cleaning. You take out your handy cheque book and fill in her name for the dollar, signing your own—precisely as you would give her a cheque at present. But by no means will the maid go to the grocery with that cheque and buy herself a pound of prunes for supper. Cheques are not negotiable, for if they were, private tradesmen could spring up again dealing in secondhand discarded goods and compete with the Commonwealth. Thus the system would be upset. The maid has to wait until the next morning when the Commonwealth Bank where she has her account, is open. She deposits the cheque you have given her, along with cheques any other persons may have given her for her services, and the sum is credited to her account. Against it she draws cheques on the grocery store precisely as at present.

The only disadvantage that has to be put up with under this system is, that you cannot send your small daughter to the store or send out your cheque book promiscuously. That is to say, when you pay a bill you must be present in person, so that you and your signature may be identified by the covers of your cheque book.

Of course in common sense, practical operation, if your small daughter is known to the corner grocer, who also recognizes your bona fide signature, a cheque written at home and handed to your child in payment for goods,

will be accepted. Only the clerk may reserve the right to refuse such cheques if for any reason he has cause to doubt the accuracy or authenticity of the cheque so detached and presented to him.

"But," you say, "suppose, having bought and received my new car, my wife and I want to take a trip to Missouri to see her folks. How does the currency system work out then?"

Christian economics replies: "With far more facility and less inconvenience to you, my friend, than under your present predatory banking system. In the first place, your face and signature on the cover of your book identify you no matter where you turn up and want goods. You are not obliged to buy goods or trade in any given district. The Commonwealth isn't conducting a Soviet under a Stalin. You don't have to hunt someone to identify you to strangers, as you do at present. Suppose you're driving through Indiana and want a noon meal in a public restaurant and a new tank of gas for your car. You go into a Commonwealth dining room and feed as sumptuously as you think you can afford. Your bill is figured up and you scribble your cheque, flashing your cheque book, one glance at whose photograph identifies you. And the same at your Commonwealth filling station. You continue on your way. Both dining room cashier and filling station man turn in your cheques, with their indorsements to their local Branch Bank, and four days later they show up at your home bank for deduction from your credit. Also, you ride in mental peace against highwaymen. A holdup man may take your wife's rings—which won't do him a bit of good since he can't turn them into money with any fence—or he might even order you out of your car and

ride away in it. But unless he meant to use it himself forever thereafter, he would have no motive for robbing you. In other words, he couldn't dispose of it for negotiable currency as prevails under the loose and pernicious system of the present—which by some species of insanity, vast numbers of people want to hold onto so tenaciously, despite the thousand and one other conveniences and benefits of the Commonwealth system.



YOU say, "but I am not a carpenter, or a machine tender, or a farmer, or a government clerk. At the present time I am a professional man. I am a dentist in a small city now making about twenty-five hundred a year net for myself, providing

business is good and I collect at least twenty-five percent of my clients' accounts. How does the Christian Commonwealth assure me of a square deal in my profession, how are clients allocated, and how can I forge ahead under the new method of public administration so that by skill and industry I can make sixty-five hundred a year?"

¶ The answer is simplicity itself. Why anticipate that the new method means complication or confusion? Were not all Christ's pronouncements while He was on earth, so simple that a child could understand them? It is only the predatory, satanic systems that are intricate and confusing, such as humanity is living under at present.  

What is now to be set forth applies to all professional men. And that means doctors of every description, lawyers, anyone who in any manner now serves the public for a recognizable fee after having educated him-

self in an institution of repute and been pronounced efficient by the awarding of a diploma.

Instead of setting up a tawdry little office in a given neighborhood and then starving to death while "building up a practice" as at present, you will find yourself following even the present trend of professional life and congregating with your professional brethren in a medical center.

The medical center of the future, under Commonwealth economics is going to be more than a mere repair shop for broken-down physical machinery. It will embrace every department of human therapy. The day of the all-round practitioner, like the all-round tramp printer, has already begun to pass.

The dentist is truly a very highly specialized surgeon. Technically speaking, he treats tooth ailments. In essence, he mends the bones. He is a conservator of the human anatomy, a reconstructor of the physical mechanism in a particular location in the body.

Departments of dental science will be considered as fundamentally therapy as present-day departments of bone disease or stomach ailments, or blood hygiene. Of the nature of the professional duties, their classifications, and divisions, we are not now concerned, more than to say that under Christian economics medical attention will be costless to the individual. The mender of the human anatomy in any respect will be looked upon as the great humanitarian, the public servant supreme, who works not for lavish financial reward but for the advancement of his science.

This is not grandiose Utopian sentimentality. Make no mistake about it, physicians and surgeons will command remuneration commensurate with their skill and popu-

larity. But that remuneration will be predicated on the demand that they have aroused for their services because of their skill and renown. The "specialist" who politely advertises by catering to squeamish and pampered neurasthenics, the doctor who builds a spectacular practice through any type of publicity, will be quite as much the pariah among his professional brethren as the faker or quack who now takes large space in the newspapers to flaunt his prowess to the public at large. The present trend year by year lies in this direction.

As for this remuneration in the opening phases of the Commonwealth's installation, the reports on the past earnings of professional men as explained in the chapter on the gathering of economic data for the issuance of the Corporation's Preferred Stock, will be carefully correlated, examined and studied. Insofar as may be practical, under Federal District Medical Boards, physicians, surgeons, dentists, specialists in disorders of the brain, the nerves, the bones and the blood, will at first be classified as to qualification by their earnings over a period of years. Insofar as is possible, plausible and practical, the same rate of earnings should be continued. If a professional man has been coming along over a period of years, showing a gradual increase in earnings under a growing practice, it will be taken for granted that such a professional man is becoming more expert, more popular, in more public demand, as time passes. Christian economics must take cognizance of this development of talent and industry, and will endeavor to maintain it.

In practice, it will be left to associations of surgeons, medical men, dentists and specialists, to determine among themselves and make recommendations as to the

remuneration they believe each classification should receive. Thereupon, they will be graded as to yearly salaries or "Q's" which will then be paid them out of the public Treasury. Their institutions will be similarly maintained.

Lest a medical oligarchy grow up in great medical centers where a few popular specialists have wittingly or unwittingly gathered the reins of power into their own hands, to the handicap or detriment of the young and aspiring doctors, it shall be the privilege of the latter to withdraw of their own volition from such centers and set up what shall first be known as clinics and dispensaries, that, as they demonstrate their usefulness and facility for public service, shall receive full State aid for enlargement into Medical Centers in their own right.

As none of these are on a competitive financial basis, there can be no motivation behind such establishments other than that of the personal desires for wider efficiency, or public service, both of which will automatically translate into higher Qualification Ratings for the individual.

Taking the case of the dentist, not so many years have passed since he was given the same professional classification as the barber. Indeed, many barbers were also dentists and vice versa. The association causes a smile today. Dentistry has become a great science instead of a side line of prying the remnants of a decayed cuspid out of the human gums with a fork.

By the same token, the day is at hand when it will cause as much of a smile—or a wince—to think of the individual dentist's operating in his cubby of an office, and drilling or sawing at the human mouth as a lone individualist and inflicting the enforced clumsiness of the all-

round practitioner on the helpless patient, who knows in advance that he is going to suffer and by all the laws of individual practice is rarely disappointed.

Dentists in our great cities are even today associating in mutual offices and dividing up the work according as each may have special talent.



WHEN we come to consider the lawyer as a professional man, we confront a totally different set of ethics and economic circumstances. Some wag has said that there are fifty percent more lawyers than are necessary to plead or delineate the law, in consequence of which we have the plethora of laws we do, to keep the remaining fifty percent in business. ¶ The situation is not so bad as that, but any honest lawyer will confess that over half of his professional brethren are starving to death, making only a bare pittance or turning to politics or debt collection as a means of bettering themselves and salvaging the money put into their education.

The uglier fact confronts us, however, that 80 percent of the cases which are brought to lawyers to adjust today, whether of the criminal or civil practice, and whether they ever see court or not, are cases resting upon infringement of the economic code.

Squabbles about property rights, breaches of commercial contract, damage suits for property recoveries, a thousand and one shades and tones of controversy that are rooted in the barbarous, water tank code of ruthless competition, or seizure and retention of property, give the American lawyer the bulk of his law business. With these, making up so high a percentage, are administra-

tion of property trusts, receiverships, bankruptcies, and the crimes and felonies accompanying the violation of the penal code, or embodied in it, in which some individual or group of individuals has sought by the perpetration of two wrongs to make a right. Under Christian economics and the elimination of the competitive, profit-snatching system, this whole 80 percent of law business automatically slides into limbo.

What, then, shall become of our lawyers?

Does it mean that they shall be turned from even their meagre practices of the present and sent out to find themselves in other branches of industry? By no means. That would mean injustice and confusion, and as often repeated, the Christian method works not the slightest injustice on a single soul. It could not be the Christian method if it did anyone injustice.

The higher administration in the Commonwealth State would be swift to recognize that in this fine body of keen-brained men lie the potential administrators of the new society.

Here is a great classification of brilliant minds, minds trained in niceties of judicial procedure, of human precedent, of fine tones and shades of justice and injustice. Badly abused and castigated under the vicious dog-eat-dog systems of the present, they cannot be themselves. They must swallow their pride and often their scruples in a thousand cases and accept the tawdry business dumped into their offices, through bitter economic necessity. In time they become calloused. They say: "If I don't take this case, Attorney Jones will, and I'll lose that fat fee which my wife and children sadly need at home." He accepts the business, gets a bit of stigma around him for his success, and then in a sort of self-

hatred, sets up a defense mechanism against his own conscience by becoming a specialist in such practices, arguing that it is in the Bill of Human Rights that even the vilest scoundrel shall have legal protection. What he truly means to say is, "My conscience hurts, but I need the money, and I know of no other opening or calling for my peculiar administrative talents."

The average lawyer is at heart an exceptional citizen. He must of necessity be a keen intellectualist if he hopes to succeed. In this great class of counsellors in the civil code, lie the born dispensers of social mutualities under Christian economics. To cast them aside, ignore them, and say that because the competitive system has swept away the need of their talents they should be penalized economically for a great step upward in human evolution, would be to commit a sort of administrative crime against the body politic.



THE only class of practicing attorneys that would truly be required under the Commonwealth arrangement would be public prosecutors and public defenders. I say again, we are not altering the political, law-enforcement structure of our country in the least. The only crimes that would come before them under the Better Order would be criminal in essence. That is to say, civil suits for breach of contract based on the economic competitive system, would be a thing of the past, and lawyers would be largely restricted to the prosecution and defense of persons breaking the criminal law. These in turn would be of far less moment and fewer in numbers than they are at present; for the vast majority of the crimes of violence, or crimes

against the person, are now predicated likewise on the economic struggle.

The great legal systems that have grown up around the characters and functions of such men as Al Capone, either in their prosecution or their defense, would be knocked down like a house of cards if the transition of the present currency system wrought their elimination by abolishing all chances of gain. For the first time in modern history, lawyers could truly apply themselves to an examination and administration of the laws constructively and wholesomely, not exposed to the duress of financial temptation to exert superhuman efforts and accept huge fees for the saving of unmitigated public rascals from extermination.

Those lawyers now so profiting, who resent such a metamorphosis of their profession, are but public enemies themselves, since they profit from social depredation and are fundamentally sharers of the loot from such pillage, no matter how finely camouflaged by "legal ethics" their efforts may be.



It will be from the great body of fine, dominant, intellectual citizens now making up the ranks of the legal fraternity, that the administrators of the Christian State are derived. And they will be compensated quite in keeping with the present value of their services in upholding or defending a predatory system. It is accepted by Christian economics, as heretofore emphasized over and over, that the present financial earnings of a man of any vocation or profession are a more or less equitable criterion of his financial worth to the Commonwealth as a whole. The Commonwealth goes one step further, however, and says: "We work to find a way not only to see that you are compensated for all you are indicated as receiving at present, but to guarantee the steady inflow of such receipts and find out if it is not possible for you to increase them for yourself, without the possibility of any periodic interruptions of such earnings."

There is no reason why men of the legal profession should only be compensated to the extent of their earnings at present, provided they are not the type of counsellors who derive handsome dividends from giving aid and comfort to the enemies of society. They will be taken into the great new judicial-executive machinery, exactly as the present judiciary is recruited from the ranks of the nation's legal counsellors, and given an economic surety on a recognized salary basis instead of the take-a-chance fee basis.

The same high honors that accompany the elevation of the practicing attorney when he ascends to a place on the bench, will be doubled and tripled under the incoming Commonwealth, with exactly the same approbation

on the part of the legal layman as now is forthcoming and attendant on an elevation into the judiciary. Like all other phases of the Commonwealth, it is the carrying forward into a goodly crystallization the trends that have been paramount in modern affairs over the preceding half-century. That is why those trends have been manifest at all, or existed as trends, to point the way to that which was eventually to be socially actualized.

Lawyers as a class, and the higher exercise of their functions in the judiciary, constitute the cement that holds the social structure in place and keeps it doughty and symmetrical through all human vicissitudes.

This must not only be recognized, but utilized to the nth degree, and correspondingly remunerated.



HOSE who continually hark back to the inquiry, "How are all these people to be supported? Does it mean that the United States should form a corporation and simply spill out Preferred Stock and give away its dividends like a drunken German printing press turning off marks during 1923?" are continually missing the basic fact that these compensations are all in force right at the present time. That is to say, it makes no difference to the ultimate wealth of the nation, whether given men get given quantities of goods or services by buying them with money received from big legal fees, or buying them with cheques drawn on a Federal Bank that holds the accounts of their dividend credits. In either case, that much wealth is allotted to them by the body politic and expended on their personal requirements. So the arrangement under the corporate

form of administrative government to pay them dividends commensurate with their present commercial evaluations, is only a matter of a change in the system by which such credit is rendered available.

In the practical working out of the system, however, it means an uninterrupted flow of their compensations to them year after year, and an assurance of their stability and continuity, instead of knowing first a feast and then a famine according as a predatory element manipulates the goods market or the financial machinery of the world. ✿ ✿

Few indeed are the attorneys of the present who do not consider it a blessed release from financial worries and upsets, to be accorded a place on the bench with a salary corresponding to the talent required for their elevation.

¶ Contrary to the spleenish diatribes to which they are subjected by the legally disgruntled, the great rank and file of American attorneys are honest men, given to the highest code of ethics that maintains in social life outside of the practice of medicine, and are the cream and flower of our official citizenry. Given their choice between honest contests for the actualization of human equity between man and man, and shady cases based on greed and grab, the great mass of our attorneys will unquestionably select the former as a matter of wholesome manhood and loyalty to the coded principles which they are acknowledged to interpret.

They can be relied upon as a class more than any other element in our citizenry to see that the public gets a square deal, when economic pressure is lifted from their shoulders. ✿ ✿

And why should it not be lifted? Are these men not truly servants of the State in the ultimate analysis, al-

though the pernicious practice maintains of rewarding them privately?

The old-time chancellor of England was known as "the Keeper of the King's Conscience." By the same token, barristers of today are in truth keepers of the Commonwealth's conscience. Let them continue to be such, and they shall by no means be denied their rewards.



XIX: Racial Qualifications for Benefits



AND now I come to one of the most important chapters in this book. How are we going to handle the Negro problem, the Mexican problem, the alien problem, the Indian problem, the problem of the constitutionally improvident? From where are our domestic servants to be recruited, or the hired hands necessary during seasonable farm work? What is going to take the place of that great mass of unskilled laborers that has been a headache to provident humanity since the beginning of time and yet is no less useful or necessary for getting the menial work of the world accomplished? Are we to shovel out monthly benefits to hordes of persons, just because a lucky accident caused them to be born in the United States, supporting them in idleness if they do not choose to work, patiently tolerating those types and temperaments that drift along from year to year, satisfied to make enough just to keep body and soul together and not bothering their pates over anything better? It is something to think about.

It would be one thing, the reasonable person agrees, to install an ideal Commonwealth program if all the citizens living under it were inclined to be thrifty, industrious, law respecting, and respectably proud, eager each one to maintain his prestige among his fellows, and do-

ing his part toward the common welfare insofar as he was able. It will be quite another thing to take human nature as we find it—good, bad and indifferent—and say that we can penalize the thrifty, industrious, sensible and respectable, by asking them to contribute toward the support of vast numbers who will only work when hunger drives them to work and who “loaf and go fishing” the moment they get a few paltry dollars to maintain their existence.

Especially in the South we have the Negro problem. It is not exactly the Negro problem that we confront in the North, and respectable, intelligent colored people will understand perfectly why I make the distinction. In the North we have the better class of Negro, the man who, with the exception of certain elements that have congregated in great cities like Chicago, is well-nigh white beneath his skin, who conforms to the white law and behaves after the white psychology in most social intercourse. In the South we have a pardonably primitive creature, lethargic by temperament, congenitally lazy, content to live in a rickety cabin his life around, and lay off from any employment offered him the moment he has received enough to buy him a few groceries and a bottle of “corn.” It would be imbecility to give such a person a minimum of \$83 monthly dividend. Racial quandaries would at once arise among southern whites that would work almost as much social havoc as would the Negro as a pauper. Furthermore, liberally supplying the constitutionally improvident, white or black, with living-funds, only to have them write their monthly cheques for stakes in crap games, would be still more flouting of the Christian economic program. Anyone too, with a statesmanlike grasp on social funda-

mentals, must realize that disposing of the problem of 8,000,000 adult aliens, together with their hapless progeny, by declaring off-hand that they will be deported back to their native countries all at once, is the sheerest necromancy. If we shipped them out of America 2,000 at a boatload, it would require something more than 4,000 vessels to transport them, or a fleet making hundreds of separate voyages. These people cannot be herded into permanent concentration camps, as a war of comparative short duration might make possible. We cannot callously leave them to starve. Naturalizing them by shoving them through a gigantic naturalization hopper would be a travesty on American civics.

Out in the southwest, and up and down the California coast, are thousands of resident Mexicans but one step removed from Indians. They cling instinctively to aboriginal conditions of living and fight all attempts to introduce them to facilities of modern sanitation and convenience. It was not so long ago that the Santa Fe Railroad engaged in an altruistic gesture and determined to build reasonably comfortable cottage homes for its Mexican section hands. Neat box houses were constructed all along the railroad's right-of-way. As soon as the builders had departed and assignments of these cottages had been made, the Mexicans either went out in each backyard, put up an adobe mud hut and lived in it as formerly, or they tore up the floors in the modern cottages, threw them out in the yards and wallowed as before on the dirt of the ground.

Handling such classes of people is an enigma in any State. Down in the southern mountains there are "white folks" who vacated the cottages which Mrs. Roosevelt tried to construct for them and hid them-

selves back to their mud-chinked log cabins as quickly as they could, selling the utensils which the CWA paternity furnished them, and breathing sighs of satisfaction as they clustered once more around a tawdry cabin fireplace instead of modern stoves.

Too many inexperienced altruists accept that this sort of reaction to progress and improvement is a sign of degeneration, or proof of the hopelessness of making anything worth while out of humanity in general. They want all the "lower classes" at once to abide by their own notions of what living conditions should be, and expect that a family jerked from a hovel and placed in a commodious and equipped modern residence will react in its habits and behavior like others to the manor born. When they will not, when reflexes from generations of poverty and circumscription make them tend back to their own norm of social and domestic deportment, these inexperienced altruists and sociologists are seized with a vast discouragement and the poor folk whom they seek to help, but by no means understand, come in for a blanket berating which only makes the social strain worse.

Sensible men and women, with the brains to plot out a better system of economics than the water tank fallacy, must exercise those brains and take note of such elements. They must understand the motives behind them in their seeming animalistic conduct, and be compassionate and analytical in educating them slowly and constructively. As a matter of fact, most of the older generation among such castes and classes is well-nigh hopeless of regeneration anyhow, and the fact might as well be faced. Even as it was the younger Mexican generation that put the wooden floors back into the Santa Fe

cottages when the old folks had died off, observing for itself the better rank and title it gave them among their white neighbors, so it must be the rising generation that we bring up to a 14-year educational system and supply with the correct instruction instead of the mass of useless academic bilge that is termed education today in the interests of the water tank industrialists of the fable, that we count on for gradually overcoming the general poverty of the "lower classes" throughout the nation.

¶ The wise statesman takes note of all these factors. He overcomes them by setting up conditions to which people conform without always realizing that they are conforming. It makes such conformity the "popular thing to do." But if he be truly wise, he does not expect to accomplish his purposes all in one gesture. Nor does he detail his social stipulations too minutely. In the present situation, however, it is necessary to create some sort of structure that provides attention, education and physical sustenance for such castes and classes, without enslaving or regimenting them, in sheer self defense of the Commonwealth program as it applies to those not so handicapped by instinct and tradition. How to do it? The answer, like all the other answers to the Commonwealth proposals, is simple—

The castes and classes represented by the indolent Southern Negro, the Mexican Indian, the undeportable alien, the illiterate and improvident backwoods white, the constitutionally improvident and shiftless, known to be such by their more industrious and respectable neighbors in any district, become wards of the Commonwealth, under the Department of the Interior, on much the same basis as the affairs of our Indians are now handled, but minus the present exploitation features.



UNDERSTAND that in the fundamental set-up of the Commonwealth a national census of a new and totally different order must be made. It would seem the most feasible and practical thing, to make the County the basis of this census-taking as well as of

the later administration of the Commonwealth machinery. Thereby would counties assume a new importance in our political and social structure, whereas under present methods the county is gradually losing its value and significance. *✿ ✿*

As this census is compiled—of the status and prospects of each domestic or personal unit for benefits to be received as the plan swings into action—it will be a comparatively simple matter to determine from such data, those who qualify under the stipulation of the Christian plan as hereinbefore set forth, and those not yet far enough evolved, intellectually or sociologically, to grasp “what it’s all about.” Then sincere and conscientious workers for the installation of this better economic arrangement would have small difficulty in discriminating—local conditions being fairly well known and estimated. *✿ ✿*

Prospective beneficiaries who refuse to submit their data, or who cannot by reasons of incompetence or illiteracy, should be swiftly and ably allocated into a classification known as wards, to be treated with and disposed of as such by the county boards for improvidence!

In other words, it is a matter of raising the status and jurisdiction of the county agent or commissioner and his county farm officialdom, to greatly expanded and revitalized powers, commensurate with the additional numbers of persons brought under such protection, not

necessarily paupers but "constitutional dependents" on the Commonwealth's bounty.

In other words, it amounts to this: that by their own refusal or inability to comply with the stipulations of the Commonwealth for the economic metamorphosis of the whole American citizenry, such persons or citizens have thus automatically designated themselves as unfit to receive such benefits, and have exempted themselves from equitable participation in such benefits. Thereby are they self-styled as ineligible and unqualified, and until they do qualify in the estimate of the Commonwealth's more enlightened representatives, they must be treated as wards of the nation exactly as Indians of our western reservations are treated today. Only instead of being concentrated under one Indian Agent and his deputies on a specific reservation, such persons may be scattered on certain "public lands"—meaning real estate—all over a given county. Within such jurisdiction their individual eccentricities or improvidences would be disclosed and studied. The territory encompassed within a given jurisdiction would thus be small enough to permit of individual investigation and treatment of cases in point. ❁ ❁



UT consider the plight of such people if they elect not to come under the jurisdiction and investigation and recommendations of such Commonwealth County Boards. If they refuse absolutely to bear any economic responsibility in the Commonwealth, they cannot market or sell their crops or other local products except to individuals in isolated cases, and even in that event they can only receive bank cheques in payment, which are non-negotiable and can only be used through the Treasury Banks of the Commonwealth itself. This means that to even enjoy the increment from disposing of a dozen eggs and a gallon of corn, they must present themselves at the Commonwealth Bank and open a bank account. If they are willing to labor and are yet too illiterate to follow the ramifications of the Commonwealth in its social machinery, they can be quickly and intelligently allocated in lucrative jobs the year around by the County overseers. To all intents and purposes they are economic paupers in their respective localities, under the social onus of such classification, and yet able and eligible to climb out of it at any given moment that they choose, by reasonable conformity with the Commonwealth's economic fiat!

¶ Under the Commonwealth's provision for treating the whole citizenry as an economic unit, it means that common schools will no longer be a financial drain on the individual taxpayer, so there need be no limit to the number of schools provided for the education of the youngsters of these persons. At these schools a system of education should be taught that I am going to outline and suggest for the approval of my more enlightened fellow citizens in a future volume. Thus, automatically

the rising generation of these people will be assisted out of the old shiftless habits of living and thinking merely by the environment that is being precipitated to force them along in the correct direction.

This outlining of the new educational curriculum under the Christian Commonwealth is adamantly important, since it will do no good to install such a better program for our bedeviled citizens of the present and then have the education of their children in our schools proceed along the old water tank philosophies. I have given no little thought to this matter in the curriculum that I advanced for the students of Galahad College in North Carolina during the summer months of 1932, and shall endeavor to issue a volume similar to this one on the subject as the whole people of our country become acquainted with the munificent advantages of the Commonwealth program.

As the demands for unskilled labor in any county district are known to the Federal officials therein, it will be no difficult task to offer such employment to the Commonwealth's "wards" and compensate them accordingly. The federal Department of the Interior, vastly increased in scope and size, will then be in a position, having all the known data of such cases under its jurisdiction, to make recommendations for the allotments of goods-credits to such districts and have them allotted much after the pattern that Uncle Sam follows on his Indian Reservations now.

This means in effect, that the great slovenly mass of the indolent and illiterate Negro populations of the South fall within a classification and under a jurisdiction which should have been installed promptly on the liberation of the Negro from slavery at the close of the war be-

tween the States. Socially controlled as a unit, the improvement of these colored persons can be pursued intelligently and efficiently instead of by the devil-may-care, rule-of-thumb methods obtaining since the break-up of the Confederacy. Southern people themselves would welcome such a solution of this well-nigh imponderable racial enigma.

If it be argued that human abuses would creep into any such system, that thereby the Negro himself might be reduced to a state of peonage, the answer is that no system ever evolved in a mortal world can be one-hundred-percent free from abuses; but as abuses usually have been a result of a stern economic duress in the past, those assigned to the management of such a "ward" program could not profit personally from such abuses and therefore they would be minimized automatically. Besides, the whole United States, by its very economic educational system, is undergoing a rebirth of social responsibilities. Depredations or persecutions by individuals would not long continue without discovery. Boards of Appeal for persons made to suffer inequities or iniquities, would soon adjust the human balance without working harm to any individual. After all, these wards are classed as such by their own improvidence. Let them stop their shiftless and indolent conduct, and they swiftly graduate from its indignities. At least they have a chance. Today they have no chance whatsoever. They are peons in fact, without the name.



HERE we would obtain our supply of domestic servants, is therefore no problem whatever. At no time nor in any place has it been specified herein, that if one person desired a servant to labor for him and was of a rating to compensate him, and another person or set of persons desired to work for the first and derive increment from such employment, that the Commonwealth program prohibited such employment. For instance, well-trained butlery is well-nigh a profession unto itself. It commands, and should receive, much higher compensation than the basic bank credit allowed to a ditch digger. There is nothing humiliating or menial about it. Waiters and waitresses, kitchen help, people to clean and scrub and polish, perform absolutely necessary functions in the body politic. Very good. Hire them. But compensate them through a more facile and equitable system.

The Department of Labor now maintains, in nearly every city and town in the land, what amounts to a Federal employment bureau. Why should it not be adequately used? Persons of unskilled qualifications but who do not care to be counted as wards of the County Boards, should list themselves with these Federal Employment Bureaus, which over a long period of time would become general clearing houses for labor of every description. If a person desires a servant, let him apply to such—with a great deal more safety as to character and abilities than maintains through the wild-cat employment agencies of the present, since the Commonwealth has each person's entire history and character-background to draw upon. It is part of the Commonwealth's data.

Very good. The servant is employed. If he be listed as a ward, or comes out of the ward class, such wages as were paid him would be tantamount to the basic Common Stock dividend for unskilled and employable persons who do qualify, or figured from that basis. Thus he would cease to be a ward by such employment. As his services commanded more than the Common Stock provision, he would have such increase added to his Commonwealth bank account and made available for him to enjoy and expend in any given year. What could be simpler or more equitable to all parties? The employer writes a cheque on the Commonwealth Bank each Saturday night to cover such services and the servant deposits it to his own account precisely like bank practices of today. The sum is deducted from the employer's account and added to the employee's. The servant has a chance of increasing his buying power over any given year, by laboring, while at the same time the deductions from the mass of produced goods do not affect consumption balances. In practice, it amounts to the servant's consuming—by such transfer of credits—what the employer would otherwise be expected to consume. The chances of a glut at the top, therefore, are ultimately negated. And the glut is what the Commonwealth is basically seeking to provide against. As for our undeportable alien population, we must take a statesmanlike attitude and look for our remedy in the education of the second generation over the proper span of time. It is undoubtedly true that thousands upon thousands of aliens would return to the countries of their nativity voluntarily, rather than remain in the United States under the Ward supervision. But for those who do not, the solution is simple.

We have only to definitely utilize the economic and political machinery already provided and existing under the Water Tank system. Only utilize it, not let much of it rust out, or fall to pieces, as it is doing at present.

☐ We shall find no alternative, scour as we may!

XX: To Sum Up



HIS BOOK has been written, not to take its reader through a bewildering maze of minute details as to how each and every profession, trade and human vocation shall be accounted for and treated with under the metamorphosed program which it propounds, but to acquaint you for the first time with the realization that there

is in existence—and waiting for consideration by a be-deviled and despoiled human race—a fine new economic system that partakes of none of the evils and injustices of Capitalism, Socialism, Syndicalism, or Communism, but enables everyone to profit from the “common wealth” without the slightest infraction of “rugged individualism.” ❁ ❁

Necessarily, such a volume can only “hit the high spots.” It can only present for the reader’s consideration the basic tenets and arrangements of so general and sweeping an innovation, leaving it to lesser writings or the ingenuity of the typical American to figure out how this or that could be adequately managed. Really it provides for almost no change in our general habits or modes of culture. Certainly it does not invalidate or overthrow any of our political institutions. Instead of changing or eliminating our American governmental departments, it enhances and strengthens them. It works no injus-

tice to any particular race, only as it may seem to deprive the unqualified—solely because they are unfit—of the benefits of “common wealth.” It inhibits no man in the exercise of his talents, his artistic impulses, or his esthetic or religious liberties. It simply treats with production and finance—and the masses of persons deriving their sustenance from such—as complete units, and finds a way to see that our citizens are compensated with the full benefits of their consolidated labor, administered individually.



OF COURSE it follows that certain changes in minor fields of activity are bound to come in the wake of the greater economic or compensatory changes. For instance, the professions of authorship and journalism are bound to be altered somewhat in character, as the institutions alter that give the writings of such specialists circulation. More and more our newspapers will become merely government news agencies, confined strictly to news and naught else, maintained as government institutions of an abstract character, resembling our weather bureaus of the present. Expressions of journalistic opinion will find a broader and more wholesome vent, on the other hand, through hundreds and even thousands of privately owned and personally conducted publications, government-printed for the journalist-publisher but maintained through contributions of interested readers for subscriptions, instead of from revenues falsely supplied by manufacturers of breakfast foods, automobiles, toothpaste or other commodities. By the same token, clergymen of all creeds will be supported not only by their Common Stock cred-

its as qualified citizens—thus giving themselves and wives unfailing personal revenues—but by the contributions of congregations as at present, added to their Citizenship Benefits, strictly as honorariums.

In the matter of the trades, if your house springs a leak in its plumbing system, the arrangement is equally simple. A call to the Realty Board of your district brings a properly compensated artisan to mend the same, or a plasterer to fix the ceiling, or a paperer to do over your dining-room, exactly as you now consider it entirely fitting and proper to phone the water department of your community if the meter breaks and water suddenly starts flooding your cellar.

All of these artisans labor for the City, the County, the State, the Commonwealth, exactly as the employee of the water department labors for your local municipality today and is paid by an order drawn upon the City Treasurer or Comptroller—all a part of the service now due you for keeping your water rent settled. There are no philosophical obstructions in these items that require elaborate expositions.

Frequently, however, I am challenged as to the equity in an arrangement that arbitrarily cancels a man's unspent bank balance at the close of the year, thus seeming to destroy the totality of his industry and thrift each twelve months. But again those challengers fail to grasp the more enlightened tenets of economics being brought into play.

Keep it clearly in mind that it is not for the credits themselves as accumulated hoardings that a man or a woman is enticed to labor, under the Commonwealth program, but for a credit rating as a rating—in other words, a Qualification! ❀ ❀

What matters it that balances are canceled on December 31st at midnight, if immediately a fresh monthly credit is posted for each citizen to begin his drawing upon?

It is absolutely necessary to get people to see that the only way not to have a glut of goods that plugs up the economic flow of prosperity, is by making them buy and consume those goods within a definite period. If a man or a woman has a \$700 balance left in the bank the last week in December, it is far better to go out and buy a new car and have it to enjoy, and thus help to keep thousands of laborers in employment at making more cars, than to have that balance cancelled—or to lose it under the present system by giving it to some stock shyster, some racketeer, or some improvident beggar in the name of professional charity, or, for that matter, have it confiscated by the government to maintain a demoralizing federal spoils system such as the current Administrative bureaucracy.

If it be argued that this does not make for thrift but encourages people to be spendthrifts and live up to their last cent, the answer is, that the thrift comes in striving for a higher Commonwealth Qualification, improving oneself so as to receive heavy benefits to one's bank account from the Commonwealth's gratitude for services rendered the community or the nation.

The boys and girls of a newer and more civilized generation, as they come to maturity, must have ambitions and aspirations to build up character instead of dollars, prestige instead of stocks and bonds, standings of a highly-compensated order in the community or the nation—instead of hoardings of materialistic chattels that can be confiscated for taxes, stolen by vandals, extorted by kidnapers, or lost through bank failures due to misman-

agement or financial duress.

Is this not a more wholesome and more Christian standard for them to live their lives upon, than receiving the servile plaudits of the lower-caste envious who come to look up to them merely for concretions of gold and silver disks or sheafs of securities that a gang of international racketeers can render worthless by a pen-scratch—as they juggle discount rates of Reserve Boards?

To inaugurate such a Program, work it through its time of installation turmoil and get it out upon the highroad of general realization, is bequeathing those Fifty Million Children a far finer heritage than merely writing a will whose legacies may not be worth the paper they are written on by the time the same is probated—or even giving them the chance to fall to and devour one another economically under the slogan “Business is business!”



ONE interesting query I had put to me on a Sunday afternoon in northern Illinois, should perhaps have mention before I close my volume: “What is the status of a married woman, after the death of her husband who was up in the hundred-thousand-dollar class and maintaining a huge estate at the time of his sudden death, if his credits are then canceled? Must she give up the status of living which she has enjoyed as his wife, merely because his companionship is terminated? Must she go back to knowing only a 1-Q citizenship rating, or look to relatives or children for succor?  

If this point occurs to others, I tell you to go back and read the chapter on the acquisition and disposal of real estate, wherein it is stated that the Commonwealth al-

ways treats a husband and wife while living and working together, as a team, although for realty transactions the husband must be designated the head of the family. ¶ The Commonwealth would declare in all justice and equity that every man's wife is bone of his bone and flesh of his flesh—to and for all economic purposes. The Commonwealth would assume that such a wife had been partially responsible for her husband's success and for her husband's high rating. She should, therefore, continue to enjoy his Merit Stock dividends and the family homestead until her own death, or until she marries again—if she does. Then and then only, the cancellation would occur. The matter of the status of any offspring is not similar to a wife's. Children have their own fortunes and careers to carve out, unmindful of their parents. The Commonwealth provides for them against physical want. It says, let them strive for themselves on the completion of their schooling. That experience is just as much their heritage as having the inalienable right to individual recognition. If, however, a loyal mother is widowed and yet receives her husband's last highest monthly increment, and it is a high one, what Christian government is going to step into that personal situation and declare that she shall not aid those children to the utmost of her maternal and material ability? The Commonwealth would be trespassing on hallowed domain. *✿ ✿*



THE thought to be kept in mind behind this whole exposition is, that the truly theocratic Christian State will do all that lies within its power to help and aid and encourage and inspire its citizens to the maximum of their earthly accomplishment in any given life, not to penalize or prohibit them from this and that until life is a nightmare of rules and suppressions.  

What I have tried to do in this volume is to set down my version of modern trends and tendencies under a higher inspiration than even the perspicacities of modern sociology. The time is at hand when these practical alternatives must be considered and sincerely applied.

In the year 1929, the combined personal revenue of the American people from every source—both labor and investments—was 83 billions of dollars. In 1933, just four short years later, it had dropped by successive stages to 24 billions of dollars. To less than one third!

Since the so-called depression started in October, 1929, the figures of the Statistical Abstract of the United States disclose that it had cost the American people up to 1934, something like 48 billions of dollars more to conduct business, and finance the management of their personal affairs, than they received in the same period as revenue. That money has had to come from somewhere, since those business bills were met. The answer is that it came from savings or from "capital."

If we made as much money each year as we were making in 1929, when the national revenue chart showed Business Savings of \$1,896,000,000.00, it would take us more than 25 years—a quarter century—to recover from the losses this depression has cost to date.

To effect such recovery, too, we would have to promptly balance the national budget and moreover earn "profits" this present year at the 1929 rate of increment and continue it uninterrupted until the year 1960. And instead of being able to do that, we are now facing a situation wherein 20 millions of people are either out of work or relying on government employment or relief for bare sustenance. ❀ ❀

Our present government is running behind 4 billions of dollars per year—expenses over all possible revenues—and practically subsisting on borrowings from bonds.

This is the headache, the imbecile status, to which Water Tank economics have currently brought us.

And any recourse to explaining the alternatives in the Christian Commonwealth program is being assiduously hushed up by the Water Tank Soothsayers, or hooted down as impractical chimera by the racial exploiters who hope to soon declare themselves the sole creditors of the American people in national receivership.

But is this Commonwealth alternative an impractical chimera? ❀ ❀

What do you think?



COME back to my little boy beside the Tennessee highroad. He is now in the sixth or seventh grade of that country school, I assume, planning to go on through the nearest town's high school and perhaps to college. But when he has come from college, granted he can finish—with the nation in increasing distress—he will find no place waiting for him, small chance of employing his talents, no gracious Commonwealth interested in him personally, eager to help place him and be appreciative of his efforts to contribute of his talents that the whole State may prosper. *✿ ✿*

No, the faith will gradually go from his eyes and his small youthful face assume lines of cynicism. As he struggles desperately to sustain his physical self—and perhaps the little girl on the Other Side of the Road, whom he has married—he will be driven savagely toward blacker desperation.

Finally in a moment of weakness, he may commit a crime, seizing from the Water Tank that is overflowing, a few drops of the water which the Industrialists still declare are their God-given properties.

Then it will be prison, ignominy, oblivion!

I say to that mother who watched the little bobbing ribbons on the small round hat as it receded down the lane: "We must not let that little boy be short-suited after all which you have tried to do for him. We, the sponsors of this gracious new system of Christianity in economics, are here in life, working for the public good, to try to keep faith with you and uphold your heart."

This finer, better system, will be inducted when sufficient numbers of mature, reasoning men and women

recognize the dire extremity of the nation, and understand the simple and equitable provisions of the Christian Commonwealth for the economic and political security and freedom of its citizens.

A preponderance of Christian men and women throughout the nation, thinking concurrently and imbued with the same grim determination to protect and preserve the small boy waiting for the bus down by the mail box in every community, can uphold the hands and lives and aspirations of those men in the body politic who are laboring to make the Christian Commonwealth a reality.

¶ Force of arms is not necessary, to do this splendid thing. Public enlightenment is the need of the day. Why not set about effecting it?

"Build thee more stately mansions, O my soul!" must be the shibboleth of a great and exalted people, working for the Fifty Million Children inexorably moving forward. ✠ ✠

Naught else can suffice, if we would endure.

THE END

SO YOU ARRIVE AT THE END OF THE VOLUME
NAMED NO MORE HUNGER THAT WAS
WRITTEN BY WILLIAM DUDLEY PELLEY FOR
THE LIBERATION AUDIENCE AND DONE INTO
A BOOK BY THE PELLEY PUBLISHERS WHOSE
ADDRESS IN THE SPRING OF NINETEEN
HUNDRED THIRTY-NINE IS BOX SEVENTEEN
HUNDRED AND SEVENTY-SIX IN THE CITY OF
ASHEVILLE STATE OF NORTH CAROLINA IN
THE UNITED STATES OF AMERICA ✻ ✻