

in the first case, and defensive action in the second. The restoration of freedom demands that we be clear about this distinction, but it will require every bit of ingenuity and determination we possess. Moreover we are right in the middle of the picture.

Not many of our fellow Americans favor a dictatorship, but many do favor the adoption of practices which will eventually lead to authoritarian rules. The Welfare State promises that government, which is society's power structure, after using its power to divest citizens of a portion of their earnings, via taxation, will dispense the riches thus accumulated at the

bidding of the powerless; but this is a delusion. The poor and weak in our society employ no lobbyists, and the Welfare State spends its billions at the behest of its upper bracket favorites.

A free society will emerge only when men and women really desire to be free. They will then devise machinery for painting the government into a corner by preventing it from taking money from one segment in order to subsidize other segments. It will be kept out of private affairs and will administer justice—preserving the peace by acting to curb those who disturb the peace.



Urquhart Adams of Peace River, Canada, whiles away many fruitful hours reading the classics as well as current literature. He passes along this statement by Macaulay: "From the time of Ethelred the Unready until the American Revolutionary War, practically the whole of England's revenue was derived from taxes on the rental value of land. From that tax we now (1858) take less than one-fiftieth part."

Mr. Adams sees in this a warning that history will revert to the age-old pattern of oppression of the many by the few; and these few, using the weapon of land monopoly, will gain more and more control and force compliance to their dictates. Force will generate counter-force and a return to the barbarism of the Middle Ages when millions were burned at the stake for non-conformance. Free political institutions can continue only if there is economic freedom such as land value taxation would afford.

In a more contemporary vein Mr. Adams quotes and takes issue with Lord Keynes who said, "usury and avarice and precautions must be our gods for a little while longer still, for only they can lead us out of the tunnel of necessity into daylight."

To this he replies, the noble lord advises us not only to accept vice as a guide to conduct, but to bow down and worship it. Avarice is a vice synonymous with covetousness—one of the "seven deadly sins"—and usury has always been condemned as unrighteous. History records a long struggle between the forces of good and evil, and until Lord Keynes published his credo, it was understood that good was better than evil, virtue better than vice and freedom better than slavery.

Not all men have accepted that view. There have always been those who preferred vice and crime to virtue. In our generation we have seen one of the world's most advanced nations taken over by a gang of thieves and murderers, with the consent of the great majority of its citizens, and in the belief that, as Lord Keynes puts it, this gang would lead them into daylight. What a difference between his philosophy and that of Henry George who advocated mutual helpfulness, cooperation, justice and fair play to "lead us into daylight" and enable us to reach higher levels of civilization—perhaps even to insure our survival in this nuclear age.