

the morale of a people it has served a real purpose. In India this beneficent influence has been partly counteracted by the spiritual limitations of both Buddhism and Brahminism and the dead pessimism of the concepts.

IT may mean little to the average man to say that a real philosophy of life has yet to be born. This philosophy will concern itself, not alone with individual conduct and morals, but with social conduct and morals. The word "vision," as used in the Bible, connotes a philosophy that is far more inclusive than what we comprehend in the ordinary religious tenets. A real vision would reveal the essential character of natural law and the necessity of conforming our institutions to its requirements. And this will be clear to those who have caught a glimpse of the Georgeist philosophy. No wonder in view of this vision that he has set before us that we grow impatient with those who would reduce this philosophy to purely fiscal terms. It cannot be done and should not be attempted.

WHAT is the teaching embodied in this philosophy? How explain the frustrated ideals that bestrew the modern world? The War to End War, the League of Nations, the Russian Experiment, the Land Fight of Lloyd George, and the lesser dreams that have come to naught—even the mistaken policies of the New Deal and its early disastrous ending? It is clear that something has been left out, something forgotten. That something is Freedom. In all the futile planning, this experimentation with political forms, these makeshifts which promise so much, there is no hope.

THE hope is in Freedom—economic freedom, the destruction of those barriers which fence men out from the natural resources of the earth, which seek to penalize human effort, which erect barriers between nations, which punish production with fines we call taxes, which teach the false doctrine to which we have referred, that the well-to-do owe anything to the less fortunate and should be mulcted in accordance with their "ability to pay."

THERE is nothing in the world worth while but freedom. This is the solution of all questions, the settlement of all difficulties. It is the only truth the natural law recognizes. It is indeed the law of God. All perplexities vanish before it—all the mists are cleared away. Such progress as we have attained, political, social, cultural, are its offspring. Its children are the children of light, its fruit are the fruits of plenty. No matter with what persuasiveness, nor with what sonorous utterances, the contrary may be uttered, the law of Free-

dom will not be denied. It is proof even against the dulcet tones of those temporarily elevated as straws misfits to positions of power.

"Let George Do It"

A SLOGAN IN A NOTABLE CAMPAIGN

OF TENTIMES little things occur which will recall big moments in history. It may be a casual conversation or an inconspicuous news item; and the depth to which it will delve into our memories depends on the extent to which we may have participated in their occurrence. There can be but very little doubt among Georgeists that the election of Henry George, Jr., to membership in the United States House of Representatives (the 62 Congress) was a memorable moment in the history of the Single Tax movement.

In the *New York Sun* of April 27, 1938, nearly ten columns were devoted in the news of the proceedings of a session of the New York State Constitutional Convention assembled at the State Capitol in Albany to write the State Constitution. Squeezed in, most inconspicuously, near the very end, was the following:

"William S. Bennet, Republican of New York, would exempt intangible personal property from taxation."

This was the news-reporter's way of saying in a few words that Mr. Bennet had offered and was therefore sponsoring an amendment to the Constitution to that effect, which for Mr. Bennet is quite laudable and in fact should be applauded, though very softly perhaps, by Single Taxers. It is impossible to conceive of a Georgeist who would not work for the adoption of such an amendment. An ever increasing number of people who have in recent years become tax-conscious would equally subscribe to its approval. It would not require a preponderance of evidence to prove that of all the silly, unjust, unscientific, impractical and uncollectable forms of taxation now cluttering up our statutes, the intangible personal property tax could easily win a first prize. Therefore, it is quite reasonable to hope for the adoption of this amendment.

Now, why the pianissimo applause of Single Taxers? It is curious how vigorously our opponents, especially the paid ones, will oppose most any forward step, whether it be ballot reform, tax reform, or any other reform, it happens to have our sponsorship or even our tacit approval. To them just one simple point stands out—"Single Taxers are behind it—it is another of their entangling wedges." Yet another reason for the soft applause. If Mr. Bennet knew how acceptable his proposal is to Single Taxers, he might not be "so happy about the whole thing"; for it is a belated admission of conversion. Mr. Bennet's amendment cannot fail to remind the old time