

The New Social Order*

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PUBLIC attention has been challenged by the passing over into a new kind of world—the new world which it is agreed on all hands we are approaching—the unalterable principles of human association that Henry George inculcated and to the realization of which he pointed out a simple and practical pathway.

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Many will recall his picture in "The Law of Human Progress," his startling picture of the sword again become mightier than the pen, of carnivals of destruction in which brute force and wild frenzy would play their destructive parts, and how, when he had drawn this picture for a possible future for the world and had asked whence should come the new barbarians to over-run our civilization as the Huns and Vandals had over-run the Roman, he glanced at

the squalid quarters of great cities into which the House of Have had driven the hordes of Have-nots, where even then these gathering hordes were visible. Henry George has been dead nearly a quarter of a century. But what he saw and warned us of before he died, is full-swung in action now on the world's wide stage.

Two dictatorial mobs—call them what you will, for names make neither an ethical nor a patriotic difference—call them "Bolshevist" and "Junker," "Proletariat" and "Plutocrat," the "House of Want" and the "House of Have," organized "Labor" and organized "Wealth," no matter what you call them, they are dividing the world today into two belligerent camps, each inspired with hate and neither with rational ideals of social righteousness. To the genuine American democracy of Jefferson and Lincoln, which Henry George not only stood for but profoundly studied and eloquently proclaimed, to these principles of human equality, nothing could be more hostile than either of those mutually belligerent camps—unless it might be the other, if you will pardon the contradiction in terms for the sake of the emphasis.

Henry George urged the world to avoid this social conflict in the only way in which it can be avoided—by fundamentally establishing social justice. "If while there is yet time!" he exclaimed—"if while there is yet time, we turn to Justice and obey her," if we "trust Liberty and follow her," the dangers he foresaw as threatening our civilization would disappear, and the forces that menaced it would turn into agencies of elevation. But the Greedyguts of the world stood in the path and now the crisis

Constitutional proceedings. It is quite the contrary. Sleuths and head-hunters, who care nothing for Constitutional liberties so long as they can add a scalp to their string of scalps, the innocent along with the guilty, and often the innocent in preference to the guilty, do more to bring on the dreadful crisis that Henry George foresaw, far more, than they do to prevent it. I make no cry for any such viciously un-American crusades. The alarm I would urge you all to take is at the inevitableness that Henry George foresaw of the results of persistence in perpetuating institutional injustices. It is our own indifference, what I may call mass-indifference, to the integrity of American institutions, to the demands of American ideals, that threatens us now, not more certainly but more imminently than in Henry George's time.

Let us bring Henry George's guiding principles into the great struggle of this period so plainly that only the mentally blind and the morally crooked can ignore them; and however it may then be with the peoples we have abandoned in abandoning the world ideals for which our young men died and their mothers and wives and sweethearts prayed—however it may be with our abandoned allies in the Great War—it will at any rate go well with us. We shall have no revolutions if we dig out of our democratic institutions the surviving seeds of revolution, as Henry George advised us to. It would be a simple thing, as simple as living a righteous life. We have no more to do as a people than to recognize the self-evident truths that he who earns shall have what he earns, that there are community earnings as well as individual earn-