

think, when confronted so repeatedly with the consistent refusal of faculties to accept and expound simple truths?

There evidently must be a vast number of teachers in our universities who are obliged to adopt the lines of least resistance, in order to assure their tenure. In the business-world, such individuals are characterized as "yes-men," and they seem somehow, not only to get along, but manage to get on, as well. But they never become outstanding personalities, such as we are so sorely in need of, both in the business-world and in our college faculties.

Who knows how significant may be the power of external influences? A man whose testimony cannot be disregarded and who has a broad experience as a college teacher and professor, recently remarked in the course of a public address: "I witnessed many honorary degrees conferred on philanthropically inclined gentlemen with profound citations; and I have heard those old rascals expound *their* theories of political economy, which were wholly incompatible with recognized authorities." All of which only adds to the problem, and emphasizes the injunction that it *cannot be sidestepped nor should it be dismissed lightly*.

Another task for the College of Tomorrow is to recognize that the need for straight thinking in economics is at least as important as in other fields of learning. That this is not yet recognized is well illustrated by the following story.

A small group of college professors were discussing the proceedings after one of the sessions of a New York State Conference of Single Taxers, back in 1914. They happened to be there, because the meetings were held in an upper New York University, through the courtesy of its head. Among those present was the Professor of Economics and the Professor of Engineering, who, much to the consternation of the former, gave his hearty approval to the proceedings. The Professor of Economics, in the most gentlemanly manner, touched with unmistakable signs of sarcasm, could not understand how such a highly trained technician could subscribe to such views. It was unbelievable, he said, that such an outstanding Engineer could not see through the fallacy of the proposals.

The Engineer maintained a dignified calm while the Economist was verbally chastising him. Finally the Engineer replied: "You see, my dear Professor, it does not matter a great deal what you teach *your* students. If they do not understand their text-books, they soon forget that they ever took up economics. If, perchance, what you teach, should permeate their skulls, and even if it turns out to be wrong, nothing very serious can result which cannot eventually be corrected. But in my department, it is entirely different. My greatest problem is to teach my students to think straight. And the penalty for their failure, or inability to think straight, is that the bridge will fall."

Prophetic Words,

I CAME upon a sentence which I submit is prophetic in high degree:

"Is it too soon to hope that it may be the mission of this Republic to unite all nations of English speech, whether they grow beneath the Northern Star or Southern Cross, in a league, which, by insuring justice, promoting peace and liberating commerce, will be the forerunner of a world-wide federation that will make war the possibility of a past age and turn to works of usefulness the enormous forces now dedicated to destruction?"

Those words were spoken in San Francisco by Henry George in a Fourth of July oration, 1877. They are prophetic in their insight and prophetic in their appeal.

Shall we sit still indefinitely and let the world drift with all which that may mean, or shall we concern ourselves with the task of leadership in a broken, impoverished, and war-torn world? Shall we lead, or shall we sit and watch and wait and take the consequences?

—DR. NICHOLAS MURRAY BUTLER.

Natural Government*

BY T. E. McMILLAN

AS one who had put in ten or more years of hard and enthusiastic work on behalf of social justice, holy justice, honest government, an equitable distribution of wealth, aiming to relieve man of the fierce, tigerish struggle for mere material sustenance, the conviction slowly dawned upon me that we shall never get this vision realized until we adopt the form of government fashioned for us by the Creator.

The word "factitious": "artificial, as contrasted with natural; sham, unreal, spurious," is a good description of our forms of government in the world today, and while we have them it will be useless for the world's statesmen to "reason together," for such conferences could only be like a modern Tower of Babel. Let us, in chastened mood, observe Nature's method of government, that is, the divine way.

We actually did adopt God's form of government when we first came out of the jungle into the clearing, but we have, in the complexity of progress, got right away from our natural social foundations. So we are back in the jungle. When we adopt the system God made for us, we shall have the master key to the solution of the social problems that now baffle and break the hearts of high-minded men and women. The Natural Laws are all simple, direct, unchangeable. By obeying them we shall come to the Kingdom on Earth, and by no other way. They are of the Kingdom. "Seek ye first the Kingdom of God and His righteousness" (that is, rightness, justice), "and all these things" (material well-being) "shall be added unto you."

* From "This Struggle," reviewed in this issue.