

began to veer towards the rebels. When his lines were everywhere giving away, the stork was transported in state to Holland by his faithful retainers.

REEL TWO

When "The shouting and the tumult cease, and kings and captains pass away," so said Kipling, the frogs re-established a democracy with universal franchise. They were warned that eternal vigilance is the price of liberty and for several years they cudged their brains in the administration of their government, but they found it more and more difficult to maintain this high plane of patriotism, and slowly at first and then with accelerated speed they petitioned political parties and partisan newspapers to do their thinking for them and soon they were accepting canned opinions like the lazy housekeeper who lives on tinned foods, and a poison squad would have been necessary to ascertain how much they had been poisoned and poisoned by it. Public opinion disappeared and farmer's opinion, merchant and manufacturer's opinion, banker's opinion, labor union opinion, and other class opinion took its place, but it was not public opinion and got them nowhere and in the welter of much discussion the truth was lost sight of. The curse of kings was again fully established in the frog republic and afterwards history repeated itself in a certain king of England who granted the monopoly of the Thames Harbor to one of his courtiers who attracted the favorable notice of the king by throwing his cloak over a mud puddle in the king's path. In the frog republic, the courtier was called the "good mixer" and the frog voters peddled their votes to him in exchange for this most subtle touch to their personal vanity. These courtiers possessed an uncanny insight into the simple brain processes of the frogs, knew their thought and industriously framed these thoughts into glittering generalities, so that the frog voters were wont to go home, saying: "He expressed just my sentiments, don't you know," for the motto of the courtiers was: "Send them home with the idea that **THEY** are the wise guys and they will sell themselves to a yellow dog." NICHOLAS A. VYNE.

Man's Divorce from Nature

WHY are we still spending billions of dollars and training millions of men for the work of destruction, when all the world is war-worn and weary with the atrocities of the past? Is it not at the behest and demand of those who believe that might makes right? Those who believe in upholding by the sword the injustice mostly responsible for all the wars of our so-called civilization.

Virtually, millions of God's children, divorced from the soil today are ill, diseased, and dying prematurely for want of contact with the earth, which is denied them by this "crooked and perverse generation," crooked and perverse just as they were in the time of Christ, because now as

then, "The son of man hath not where to lay his head."

The earth is our common mother, but two-thirds of God's children divorced from the soil, are orphans, separated from her who gave them birth and denied a normal amount of fresh air, sunshine, and most of the things that make life worth while. "I came that ye might have life, and have it more abundantly," was Christ's oft reiterated message to humanity, yet now as then the greater part of the children of men are sodden in poverty, languishing in prison, or wander as pilgrims and strangers on the face of the earth.

Man should live close to the soil and dig in it every day of his life, if he would be normal, healthy and happy. All originality comes out of the soil. This divorcement of man from nature is what makes cities "wens on the face of civilization," which as Max Nordau has said would soon become vast cemeteries, were it not for the constant influx of people from the country. This divorcement of man from nature, this denying men their birth-right in the soil is back of most of the ills to which flesh is heir. We have founded our thrones and altars on the premise that a small per cent. of the people can own the earth and all be well. The fallacy of such an assumption has been disproven by all the blood stained history of the past. The inequitable distribution of wealth as a result of these premises has given us swollen fortunes on the one hand, and dire poverty on the other for which all the charities and palliatives under the sun can never atone.

Man's divorce from nature spelled "Paradise Lost." Man's restoration to nature will spell "Paradise Regained."

JOSIE THORPE PRICE.

The Enlightened Selfishness of Unselfishness

NAUGHT save poverty, or the fear of future poverty, or lowering of present living and social standards, can greatly retard the *real* progress of civilization.

This fear constitutes, in varying degrees, in *every* level of society, either the most generally depressing influence, or the strongest incentive to inordinate selfishness and greed. It is the basal barrier to *general* prosperity, to reasonable degrees of human happiness, and to both domestic and international peace.

The chief duty of man, toward both himself and society, is genuinely earnest seeking for the fundamental cause of and remedy for such "unearned," or needlessly excessive, production and distribution costs as inevitably superinduce artificially high "overhead" in every process of production and thus necessitate undeserved and unavoidable poverty.

Before either general or continuous prosperity and peace can obtain, the compelling divinity and intelligently directed selfishness innate in man must be *conscious* of a goal sufficiently adequate to make them possible. This goal cannot be less, and need be no more, than merely *just* and *natural* human relations.