

A Word With You

AS you know Ormuzd, the Prince of Light, and Ahriman, the Prince of Darkness, go on battling forever, and everyone must decide which side he is on. The other day Ormuzd and Ahriman left off fighting for awhile to hold a parley, and this is how it went:

ORMUZD: So you still won't give up after all these millenia?

AHRIMAN: It's you who should give up! Can't you see how useless it is? Just look at the debacle in Vietnam, the race riots, the hunger and injustice everywhere, the madness of governments, and see what all your "enlightenment" has brought!

OR: The trouble with you is, you only read the headlines. But behind all this is much thinking and striving—the forces of life and light are still there.

AHR: What you call "life and light" are a din and glare. They are an offense to me, and I long for the peace of darkness. It was not I who started this battle. You disturbed the peace of my realm and I have been but protecting it. And some day your minions are going to get tired of fighting and they, too, will seek the comfort of the dark. It always turns out that way.

OR: And always the light dawns again. And even in the night, I have stars in the sky and prophets on the earth.

AHR: In the day I have shadows—and prophets, too. Juvenal, Voltaire, Mencken, and many other wise men, saw clearly the utter stupidity of hu-

mans and knew I would triumph.

OR: Do you know Henry George?

AHR: The economist?

OR: My servant he!

AHR: Yet he too foresaw things going from bad to worse—violence, lethargy . . . and then the sweet darkness.

OR: But he said that ultimately—

AHR: Ultimately! Who cares about that? "Ultimately," in case you're interested, the scientists predict death for the whole universe. As for now, any discerning person can see that only convulsions lie ahead—and darkness.

OR: The universe, too, will start over again. And as for now, within man is the urge toward a better life.

AHR: You can have that if it consoles you. I don't care how men come over to my side, even if it is with the delusion that they are on your side.

OR: With all your seeming profundity you are really very shallow. Man, with his urge toward a better life, may make many mistakes, including sins against his fellow man. But he is discovering that he has to learn the right relationships, that justice has to be done to all men, that the freedom of each means the freedom of all. So may light and life be magnified. These things you can never understand. We have parleyed enough. Hark, the clarions of the battle call!

AHR: They are music to my ears, too. Lay on, Ormuzd! (*Exeunt fighting*)

— Robert Clancy

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The community, by its presence and activity, gives rental value to land, therefore the rent of land belongs to the community and not to the landowners. Labor and capital, by their combined efforts, produce the goods of the community—known as wealth. This wealth belongs to the producers. Justice requires that the government, representing the community, collect the rent of land for the community purposes and abolish the taxation of wealth.

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