

"If You Get Something for Nothing It Hurts You"

ONE OF the most quoted addresses at the fifth annual conference was given at the opening luncheon by the school's president, John C. Lincoln of Phoenix and Cleveland, when he came to grips clearly and concisely with the question, "What is natural law?"

Pointing out that it means different things because words mean different things (the word love, for instance), he showed that is has no connection with the law of policemen, courts or legislatures. "It isn't man-made law at all; instead it brings day and night, and the seasons. Also, natural law is self enforcing. If you break man-made laws you're all right provided you don't get caught." If you break natural law you get the penalty at once. Sometimes, as in the breaking of health laws, it is delayed, but it always comes. Worse still, we get the penalty whether we have broken the law knowingly or unknowingly. "Natural law is absolutely ruthless, and absolutely fair." To carry this a step further, you have to know the facts before you can take advantage of nature. Man could never have learned to fly without learning those laws.

"Natural law," said Mr. Lincoln, author of the thought provoking book *Christ's Object in Life*, "is a recent development, 300 years ago it had never been thought of. I believe Jesus of Nazareth was pretty near 2,000 years ahead of his time." In Bible times, too, people were interested in finding out how they could "inherit eternal life," and they were told to "keep the Commandments." Mr. Lincoln asked if it was not fair to say that natural law represents the Commandments of the Creator, and that moral law is part of natural law.

"If we are going to have successful relations between man and man, we must obey the Commandment, 'Thou shalt not steal,'" said the speaker. "As far as man-made laws are concerned, it means, don't pick the other fellow's pocket. Natural law says . . . thou shalt not get something for nothing. That is a fair statement. We shouldn't accept money from the government for not producing, or for destroying what we do produce. Slavery 100 years ago was wrong because slave owners stole from the slave, but suppose I said that the penalty for that stealing was more severe on the slave holder than on the slave?"

The school's president carried this over into economics very adroitly by pointing out the people make land values because they create ground rent and ground rent capitalized is land value. "Columbia University," it was pointed out, "gets three billions a year for Rockefeller Center. You folks made the value—it belongs to the community. If the community collected all the ground rent, the selling value of land would go to zero and we would have the condition the Creator provided in the beginning. Wealth is produced from land, no place else. The greatest enemy of business is located in Washington, D. C. and in governing bodies all over the country who collect from each of us things that we produce—things the government has no right to. When the community allows an individual to collect this enormous amount of money they must steal from those who own the land. Two steals never made a right. If we don't stop stealing we will be, in 25 years, where England and Russia are today."

Hiram B. Loomis, president of the Chicago Henry George School, speaking at the second luncheon meeting on the subject "Association in Equality" also emphasized the important function of language as a social product. "How much thinking could we do without words?" he asked.

"I can't think," continued the speaker, "without putting it in terms of words. I wonder how much that socially developed language has to do with my and your freedom of thought. How far could we go if we didn't have a language in which to express our thought, and where did we get our language? We got it from society—from association. We get together and want to do something, and we must act in a decent way, so we adopt Roberts' *Rules of Order*. We get a book full of conventions but they are necessary. You can't play ball unless everybody agrees on certain rules.

Mr. Loomis then turned to arithmetic for an example of the necessity for conventions. "Try to multiply 304 by 23," he told the audience. "You can do it and get the right answer, so can every pupil in the sixth or seventh grade if they do it three or four times. Years ago few people knew how to multiply. When you get home, write those two numbers in the old Roman numerals. Forget the Arabic system and then try to multiply. Then you will discover what a great thing the Arabic system is. One of the great improvements is that instead of using the old Roman system we adopted the system of having columns on paper in which to put our nine digits and zero (these columns correspond to the wires on the abacus which he displayed in illustration).

"At first," said Mr. Loomis, "they didn't accept zero as a number. They made a law against it; but there were bootleggers in those days as well as today, and merchants continued to use the cipher. It came to be regarded by the untutored as a secret code, hence our present word 'decipher' means to unravel or decode.

"But do you know what it really involves?" he asked. "It gives the mathematician a number with which to separate plus numbers from minus numbers. Would Descartes have had an easy time with analytical geometry without the cipher?" Here the speaker made reference to some of his experiments with the electro-magnetic theory of light when he was a student at Johns Hopkins University showing how the legalization of the cipher made possible analytic geometry, without which we would not have had the electro-magnetic field, which led to Hertz's experiment, which contains all there is to wireless, radio, electricity and television.

"That convention zero," said the Chicago president, "might be regarded as typical of the idea of collecting land rent for the community. We have a social development back of the one and back of the other. I am one of those fellows who is an optimist, and in spite of all they say about the world today, I'd say, better fifty years of the civilization we have here in the United States in the twentieth century than a 'cycle of Cathay.'"

Otto K. Dorn presided at the first luncheon presenting John C. Lincoln. Lancaster M. Greene was the chairman for Hiram B. Loomis. Both are members of the board of trustees.



Good-bye, Gordon

The untimely and unexpected death of Gordon S. Macklin was a shock to anyone who knew him. We are in the habit of saying that there is no irreplaceable man, but those who knew Gordon Macklin intimately know that he cannot be replaced. The job he did of investing the funds of the Henry George School and the Lincoln Foundation will not be as well done in the future as he did in the past. Believing as I do that the death of the body is simply an incident in a continuous life, I am sure he knows what is going on in the Henry George movement and will be as much interested in its progress as he was in the past. Let us all hope that this movement will progress fast enough and far enough to keep us from being overwhelmed with the communism that is threatening the world today.

JOHN C. LINCOLN

"He knew values with a sixth sense. When others had given up hope, Gordon Macklin would come up with the right answer," was the comment of one of Mr. Macklin's Cleveland friends following his death on July 14. Self educated, the son of a minister, and once a student for the ministry, he carried his deep respect for Christian principles into his business life. Envious tributes were paid to him by all newspapers in Cleveland, where his passing at 52, when his career had just taken its most impressive turn, is sharply felt.

From president of the Cleveland Stock Exchange he proceeded to become senior partner in Gordon Macklin & Co., then-president of Macklin Operated, Inc. As president of the recently formed Twelve Eighty Co. he directed the closing of a \$6,000,000 deal in Shaker Heights, believed to have been the largest transaction of its kind in Cleveland. It was said of him, as a demonstration of his courage and will power, that he had set his mind ten years ago to get Shaker Village, and he got it, just two months before his death.

There are 15 other Macklin Operated properties, including the beautiful Flamingo Hotel in Miami. Mr. Macklin, though a seemingly inactive trustee of the Henry George School, took pride in his connection with the school and the Lincoln Foundation, Inc. of which he was the director. Both Mr. Macklin and his notable partner, John C. Lincoln, were engaged in Henry George activities in Cleveland years ago before they met to form the association which was to become both a sincere friendship and a formidable business connection. Mr. Lincoln wrote the brief tribute which appears above and which expresses the sentiments of all in the Henry George School who knew him.