



In "The Need for Maturity" in the April HGN, Mildred J. Loomis sees an inconsistency in George's axiom that all men seek to satisfy their desires with the least exertion. This is based on the natural law that all motion seeks the line of least resistance. George knew that to accomplish anything men had to overcome *some* resistance, big or little. He also knew that man's desires are unlimited and that it was only common sense, since he did not possess unlimited energy, for him to use what he had with discretion. Endeavoring to find a shorter and easier way to accomplish his purpose has always been one of man's objectives and the chief reason for the invention of labor-saving devices, besides making possible his present ability to produce enough food and goods for all. What is needed now is adoption of George's plan for just distribution.

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"The least expenditure of energy" means that there has to be energy to expend. How can there be expenditure of energy if there is none? Mrs. Loomis seems to be just as confused in regard to developing maturity, probably derived from her advocacy of re-education, as if schooling, teaching and education were the same thing. To advocate re-education is like talking of living your life over again. Our education, our maturity, is the result of what we do during the process of growing up, to what extent we have been permitted to use our own minds. As Gerald Johnson said 15 years ago in *This American People*, "it is an astonishing fact that some people can take almost any form of formal schooling without becoming educated.

Our troubles go back to the school

curriculum. Many folks have had to spend so much time getting degrees that they have had little time to think for themselves.

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I read with interest the question by Mrs. Loomis and the comments but I feel all forgot the three ways of acquiring wealth: to produce it, beg for it, or steal it. The only ways to acquire it with that "ideal" of least work or none, requires begging or stealing for it, and these methods seem to be frowned upon by mature normal people. Subconsciously or instinctively, children beg for their food, clothing and shelter—but when they mature they are expected to make their own way, although I wonder whether they are being taught this primary moral principle today.

Recently I have noted a few bumper stickers with "I'm fighting poverty; I WORK." Would it be worth while for Georgists to get up a similar type of sticker with some such phrase as "Fight poverty; TAX LAND VALUES?"

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With respect to Knud Tholstrup's article "The Land and the Peace" (April HGN), I cannot accept the war in Vietnam, or any war, as a step toward land reform, simply because the land reform must be motivated by justice, *not* politics. The essential error of the communists is that justice (or social harmony) can be achieved politically, through the "class struggle."

I accept as true the statement of a military man (Clausewitz) that war is political action carried on with violence, or by physical force. Even the "rich landlords" of China were not murdered if they cooperated with the new dispensation, and this fact accords with Clausewitz's statement.

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