

stations would do much to eliminate the Cult of the Insoluble and its "feel and fumble" and "change in human nature" philosophy.

It may require another hundred and fifty years to remove the blight of former error, but with a highway built on a foundation of justice, illuminated by the knowledge of those laws which are both natural and divine, the journey upward will be safer and brighter, ultimately leading to that time when the rhapsodies of the Prophets and the "American Dream" may become living realities and mankind may truly practice that simplest and shortest of the creeds: "To do justice, to love mercy and to walk humbly with thy God."

Tower of Babel

By T. E. McMILLAN

THERE is no keeping up with the flood of foolish ideas that gush forth once men fall away from the solid earth and the moral values. Mephistopheles tells Faust that the private appropriation of the land rent, the social wage, has nothing immoral about it; the shrewd ones get after the rent quite naturally, that being their way of satisfying their desires with the least exertion, quite in accordance with the first dictum of economics. In keeping, it must also be quite permissible, in terms of economic science as taught by some, to sandbag a man in the head and rifle his pockets—so long as you are not found out.

Faust falls for the seductive sophistry of Mephistopheles and blames his religious upbringing for having been blind so many years to the scientific fact that his "rent racket" is no racket at all, but merely scientific economics. Poor Faust, he has long been, if not blind, at least afflicted with a decided squint on moral issues. He holds that morality is merely a matter of conduct between individuals, but just how he distinguishes between Smith's conduct toward Jones, and toward the two thousand millions of others who inhabit this globe is a mystery known only to himself. The fact is that Natural Moral Law is our sole infallible guide to just relations of all kinds between man and his wife, his child, and every other person on earth, and all of them together. All of man's conduct and activity is properly referable to Natural Law alone, and Natural Law is the only law, all else being merely human rules and regulations, not law at all, and it is laid down by the most eminent jurists that the closer these human rules copy Natural Law the better and more just they are. Bear in mind that nature has her laws for all our states of existence; that if we choose to live the jungle life, nature has her laws of the jungle; that as we develop to higher and higher states, so we find loftier laws suited to our advancing condition. Cooperation is the law of progress.

One of the greatest of Americans, Abraham Lincoln, scornfully refused to acquire sections that would rise in

value, and thereby reap where he had not sown. But then Lincoln, poor man, was a sheer nincompoop—according to ultra scientific economics!

The fundamental facts of the matter are these. There runs right throughout nature two forces, those of production, and of parasitism, respectively. The development of parasites, or parasitic proclivities, actual or potential, seems to be nature's way of punishing the creatures who become slothful, and fail to exert their powers adequately. The private appropriation of land rent is the first fruit of the blasphemous assumption that the earth can be "owned" by man, either individually or collectively, for what can really be "owned" collectively can be sold to private persons, it being then human "property." The moral failure to maintain the earth as the property of the Creator—"The land is Mine"—is primarily responsible for the permitting of that form of parasitism under which the social wage, the value "attaching" to land, is stolen from the people. The receivers of the rent are parasites, thieving, battenng leeches; the masses are the victimized hosts, and when they undergo a moral and spiritual regeneration, they will arise in their wrath and sweep the whole fundamental iniquity away. And those who spurn the moral issue will also be swept away, dispersed like those other would-be builders who wanted to get too far off the earth; already their language is confounded, and they speak divers tongues. Such men are dangerous, beware of them, for they but build a modern Tower of Babel.

Semper Fidelis

UNDER date of June 7 we have just received from Australia a letter directed to Joseph Dana Miller. It is from a most devoted friend, an adherent and worker for the cause and a reader of LAND AND FREEDOM. At that date he did not know of Mr. Miller's death but expressed deep concern over his illness.

We quote parts of this unusual letter. Referring to the coming Henry George Congress and hoping it will be a power for good he said, "If the good friends from all over the world will each bring a fire stick and put them all together I am sure the good Lord will blow upon them and there will be a great blaze of enthusiasm *which will not go out when they go home.*" (italics are ours)

We further quote, "I was reading LAND AND FREEDOM with my daughter yesterday. She remarked, 'LAND AND FREEDOM, that is a good slogan, the best of any of your Single Tax papers.'"

In enclosing a money order to pay for an extra copy of LAND AND FREEDOM, which he had just received, he added this postscript:

"Since writing the above, I took a two mile walk on a cold night along a dark road to see if I could get a year's subscription, using my spare copy of LAND AND FREEDOM. I failed to get the subscription although I sold the spare copy."