

# A Word With You

"WHEN I was unknown and hungry, no one invited me to dinner," said Jack London. "Now that I am well-known and not hungry, I get more dinner invitations than I can handle. And yet I am the same person now that I was then. Why couldn't people have fed me when I was in need?"

Might not we Henry Georgists bear this in mind when we are wondering whom to reach with our message? There is a temptation to go after people who are already established, the successful, the famous. But such people have already been pretty well moulded; their ideas, drives, patterns and habits have been formed and are now being lived out. Furthermore, now that they've arrived, they are hounded by a hundred and one different creeds, causes, petitions, messages and requests. Their main concern with these new causes is to fend them off with as polite an evasiveness as possible.

It is rather the young, searching minds that offer the most fertile field. Reach them while they are still unformed, still asking questions, and they will be staunch allies for the rest of their lives. Not all of them, to be sure, nor will all of them become famous. But the harvest will come, and the result may well prove to be much more fruitful than from efforts spent on the already-famous.

Jack London's early experiences

with poverty made a Socialist of him. He embraced a creed foreign to his nature, for he was as rugged an individualist as ever lived. But he saw no other way out of the abyss of poverty in modern civilization. His "socialism" was more of a protest than a plan.

If, while he was suffering and searching, some kindly Georgist had taken him in, and not only fed him but showed him a solution to poverty consistent with freedom, the story might have been different!

As it was, London could never reconcile his urge for freedom and adventure with his Socialist doctrine, and the two remained in separate compartments to the end of his life. If he had had the Georgist philosophy, he could have put doctrine and inclination together, and there's no telling to what heights he might have soared!

Perhaps some Georgist did try to reach him after he was famous—but by then it was too late.

There may be a few cases of people won over after having arrived—but even in such cases, the seed usually had been sown earlier in their lives.

The unknown, the poor, the young, the struggling and striving—from among such may very well come our best prospects—so let us keep the road open to them.

—Robert Clancy

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The Henry George News, published monthly by the Henry George School of Social Science, 50 E. 69th Street, New York 21, N.Y., supports the following principle:

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 community purposes and abolish the taxation of wealth.

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