

A Word With You

TWO different kinds of devil plague us (say the Anthroposophists), the Ahrimanic and the Luciferic. Under the influence of the Ahrimanic devil, we seek escape from the world; the Luciferic devil, on the other hand, tries to get us to lose ourselves in the world.

The Georgist is confronted with both temptations. Having learned a great message that could shake the world, he tries to do his bit to shake it—but, like as not, he is met with rebuffs. Then he must decide what to do, and Lucifer and Ahriman are at hand to whisper their messages.

The world is not ready, the world is not worthy, says Ahriman; now that you have Knowledge, you're better than *hoi polloi* on whom you needn't waste your time. The world is shot through with rottenness, and it doesn't do any good to try to correct a situation too far gone. Nobody will understand the truth. Save your breath, find a few people who agree with you and warm your hands at the dying embers of freedom. Some day you might go with them to a far-away island and start up the ideal society—and let the world go hang, which it will.

Some undoubtedly succumb. And then there is Lucifer with his line: Yes, it's nice to have the Knowledge, but why should you expose yourself to the uncomprehending scorn you will undoubtedly meet? Life is difficult enough, why make your lot any harder?

Go about your business, make your way, and keep to yourself this stuff that will not add to your popularity. Once in a while you can make a knowing statement that you will privately understand, even if nobody else does—and that will be concession enough to the demands of your conscience.

There are those who succumb to this, too.

Not only individuals, but whole programs are susceptible to these temptations. There have been those activities which involved breaking away from society, cultivating exclusiveness, building up barriers. And there have been other programs which would cause the Georgist identity to be lost, which would so eagerly seek acceptance that, in pursuit of it, that which is to be accepted is surrendered!

The way forward lies in resisting both Ahriman and Lucifer; accepting the world, and being part of it, and seeking to offer the Georgist contribution to it; while at the same time preserving the unique Georgist identity, admitting that this is the way it is and let the chips fall where they may.

We need be neither defiant nor diffident about it, but readily available to offer the knowledge the world needs so much. There are those who will step forward to learn. And there is enough of clear reasoning and high morality in our philosophy so that we need not worry about jeers and attacks.

—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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