

permanently by war; but that it is threatened only when substantial parts of the population have their wages reduced to the subsistence level, for at such times there is but little desire for discoveries and inventions to replace labor power. They feel that their program alone is a consistent plan for maintaining progress. But they are at a complete loss for a plan that could bring the light of Georgeism to the people in our life-time.

I think that such a plan might be evolved after a little more study of the situation.

Firstly, we must be willing to cooperate with other movements that contemplate only partial objectives which are comparable with Georgeism. I think that such cooperation should be extended to trade unions that are free of racketeering influences and that are free of practices which obstruct production. I conceive that we could easily cooperate with trade associations that are free of monopolistic influences and that are combating propaganda adverse to the profit system of a free economy. I imagine that it would be relatively easy for us to cooperate with consumers' cooperative organizations that are free of socialistic influences. I cannot attempt to limit here the types of organizations with which we might easily cooperate, but in general I should be ready to advocate cooperation for all types of organization which aim at increasing production and the returns to capital and labor made possible from such increases of production.

Secondly, we must search out the practices that operate to the economic detriment of the people as a whole, and display them in their strong and weak points, so that the problem they represent may be seen in its entirety.

Thirdly, we must construct a position of authority for Georgeism in public relations. To construct such a position soundly, we should conscientiously study each selected problem on its merits, and not on its significance to some obscure point of Georgeist principle. To maintain such a position soundly, we would avoid involvement with exaggerated claims of fanatics, be they Georgeists or not.

The combination of these three methods may not comprise a complete plan, but they would, I think, bring many beams of light to a great many people. With the backing of present Georgeists, it might conceivably be attempted. And it is even conceivable that they could enjoy the reward of their efforts in their own lifetime, for it lies well within the limits of probability of success. Light to the people is never lost.

"IF a man is not a socialist by the time he is twenty, there is something the matter with his heart. If he is still a socialist by thirty, there is something the matter with his head."—Heard at the Henry George Congress.

The Keystone of Our Efforts

By DAVID C. HYDER

WE who embrace the philosophy of Henry George believe that it is conducive to the highest ends of humanity. We believe in the purposiveness of the Universe, and feel that all things in it, as phenomena, are united and brought into harmonious relationship, through Natural Law. In this belief is the basis of our Hope for the success of our efforts.

We carefully study the economics and the philosophy of Henry George, and prepare ourselves to deliver the great message to others. Behind and within our teaching efforts is the element of Hope. There is absolutely no objective criterion for the determination of our future success or failure. Some, looking ahead, will see a gloomy abyss; others, roseate triumph. Neither of them can know.

Minute by minute, economic, political and emotional tension is growing all over the world. While the blind, raging, impulses of man are reducing nations to ruins how many are there who see nothing but futility in the efforts of those who are striving to bring a brighter, freer, more ideal world into existence?

In the face of the terrible world events of today, to what can we turn as our guiding star? *Hope*.

There is in mankind an irresistible belief that Happiness is the attainable purpose of life. Without this belief, and the Hope of achieving it, mankind would have vanished from the face of the earth long ago. This Hope, then, is the keystone of our efforts.

The People

By TOMMASO CAMPANELLA

(1568-1639)

Translated by John Addington Symonds

THE people is a beast of muddy brain
That knows not its own strength, and therefore stands
Loaded with wood and stone; the powerless hands
Of a mere child guide it with bit and rein;
One kick would be enough to break the chain,
But the beast fears, and what the child demands
It does; nor its own terror understands,
Confused and stupefied by bugbears vain.
Most wonderful! With its own hand it ties
And gags itself—gives itself death and war
For pence doled out by kings from its own store.
Its own are all things between earth and heaven;
But this it knows not; and if one arise
To tell this truth, it kills him unforgiven.