
—PRISCILLA DUNWIDDY—

The Henry George movement, in its emphasis on human welfare as an end result, is part of a majority group. To be sure there are in this group certain mixed motives, but to a degree all that it does must tend to be for the common good.

Henry George gave himself wholeheartedly and unselfishly to the interests of the people. Today there is a clear challenge and opportunity to continue in his interest by helping to clarify the motives and actions of the majority.

This should be a settled policy, and students should be ready to lend their influence to any changes that might increase the benefits. As this is done more and more in varied enterprises and situations, the result will be a noticeable advance in the spirit of Henry George.

Duty of the Minority

When we turn to the specific remedy of the single tax, the Georgist becomes one of a minority—one with a special role. It is evident to most people that the body of human kind is not in perfect health. Therefore, one who presents a clear diagnosis and offers a specific remedy may perform inestimable service by patiently calling attention to the particular ill and the cure for it.

But untiring zeal demands a growing and intelligent interest in human beings as the beginning and end of every earthly value. Any slump in this effort will deflect the creative action of the majority and cloud the service of the minority. Without this understanding a minority group tends to set itself off where soon its interests and activities are found to revolve only about its own organization.

While the interests of a few new persons may be won, the larger or greater efforts will be used up within the organization. Like an engine room not connected with the building which it is to operate, it may emit great sound, energy and power without results.

There may be justifiable pride, enthusiasm and contagious interest within this walled-off group. All that is good—but to be better and *best* these need to be used in relation to the whole of humanity.

Only honest interest in human welfare gives meaning and power to the visible and particular. Only rooms which have access have habitable significance. Similarly, a philosophy, like a lake, if it is not to become stagnant, needs both inlet and outlet.