

The Henry George Tract Society, Endwell, N. Y.

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Hints As To What You Can Do

By Henry George

TO HELP THE CAUSE we must awaken thought and arouse discussion; then, the truth will take care of itself. To set people thinking in directions which will finally lead them to see the essential injustice of treating land as private property, and to recognize the relations between this wrong and the social and political evils which the masses of men are already sufficiently suspicious, is a work in which everyone, no matter how or where placed, may do something.

If you can speak in public, take every opportunity you can get to explain our doctrines, to, at least, allude to them. If you can write, do the same thing in that way. Everyone can at least write well enough to send occasional short letters to local papers. If these communications are published they will surely set someone else to thinking, and if they provoke replies so much the better. Anything said against us—even abuse and misrepresentation—is better than nothing. And even if not published, such communications have their effect upon editors and publishers as showing the drift of public sentiment and indicating that our doctrines are not so unpopular after all.

Whether you have or have not opportunities for public speaking or writing, take every opportunity of talking to those you come in contact with. A word, a question or a comment will frequently start a train of thought in the mind of some man or woman that will bear fruit even though its effect may not at once be perceptible.

Keep on hand a supply of Land and Labor tracts or of such of them as you think most useful. You will find in our list tracts adapted to various minds. Give or send these to people you may have talked with or whose attention you wish to attract, even if you do not know them personally. These tracts may also be readily enclosed in your private letters, even when you have not time or do not care to mention the subject yourself.

If it is possible to start an Anti-Poverty society or Land and Labor club in your vicinity, do so, and hold weekly or fort-nightly meetings. If you are only few in number, and cannot get well

known speakers, do the speaking yourselves. It is important for the cause that its friends should develop this talent.

Permit no one to become a member of the society unless he is thoroughly with us; it will be a source of weakness if you have to convert your own members.

Seek to arouse all—men, women and children—but make a special effort to attract to our doctrines the attention of clergymen, teachers and others who by their talents or position wield influence. Whether you may be able to bring them to our views or not, any effort you may make to get them thinking about our doctrines is certain to have beneficial effects. Even if you arouse them to oppose us you will do good. Opposition is only somewhat less useful to us than advocacy.

Those who contend that some people really own the land on which all people must live, those who argue that society ought to suffer some individuals to grow rich by appropriating values that the whole community creates, are doing missionary work for us. Everything that tends to put people upon inquiry—everything that advertises the fact that there are people in the world who believe that all men have equal rights to the use of the land and that public expenses ought to be met from that fund which is created by the growth and improvement of the community, instead of by taxes on labor and the products of labor, will help our cause. Our work is not so much to educate men as to uneducate^a them—to bring them back to natural perceptions and first principles. The monstrous injustice involved in attaching to land the same rights of property that justly attach to things produced by labor, where it is not upheld by absolute force, can only exist where accepted as a matter of habit, and people tolerate it because they do not think about it. Argument in defense of such a system will weaken and kill it as certainly and almost as quickly as argument against it.—*The Standard*, Dec. 31, 1887.

^aLearning involves unlearning.—Dr. Stanley Arthur Cook. (Oxon.)

LEADERS DO NOT LEAD

"The task of the leader," said Theodore Roosevelt, "is to think what the people think, but to think first. He must seem to be out in front of the flock, but he must not get so far out that he suddenly looks back to find that the flock has gone elsewhere."

The mass of mankind were not born with saddles on their backs, nor the few booted and spurred ready to ride them legitimately by the grace of God.—THOMAS JEFFERSON

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