

JOHN DEWEY once encouraged a young man to climb mountains. When asked why, he replied, "to see another mountain to climb." Then in his slow Vermont cadence, he added, "when you get through wanting to climb mountains, life is over."

Dr. Dewey, the beloved honorary president of the Henry George School, died at his home in New York on June 1st, at the age of ninety-two. Many of his friends doubtless believe this means that he has climbed his last mountain, but many others will take a different view.

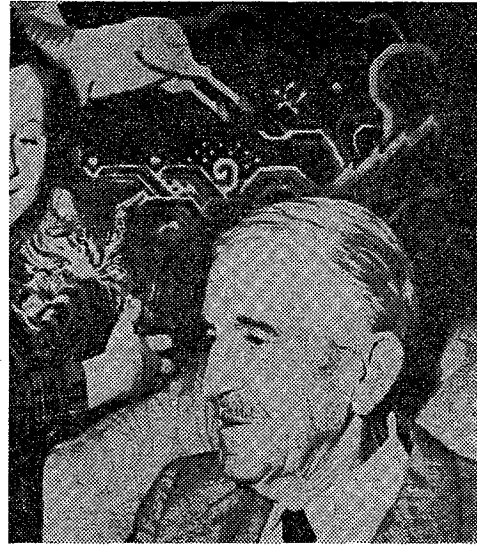
Donald Harrington, minister of The Community Church, New York, said of Dr. Dewey in a simple but moving tribute, "here was more than a teacher or reformer; here was a true philosopher-saint, whose life shall inspire us so long as we draw breath. And so we give thanks for him. And we know that all that was best in him can never be taken from us. It is ours always."

Mr. Harrington referred to John Dewey as "philosopher, teacher, educational pioneer, and great, good, gentle man, who was wise beyond words, yet very simple; great yet humble, famous and reckoned among the mighty, yet one who was sweet and loving in his ways and who never lost the common touch."

The young minister, successor to John Hayes Holmes who was prevented by illness from being present, spoke of "our need to dedicate ourselves anew to the ends of human striving which he portrayed, namely the enrichment of human life in all its aspects in the achievement of a cooperative and harmonious human community. When the full impact of his revolutionary thought reaches the heart of our society, some generations hence, scarcely a single social institution will remain as it is today," said Mr. Harrington.

Naturally it is significant for us that a man of such undisputed eminence should have paid repeated tributes to Henry George, referring to him as "one of the great names among the world's social philosophers." Many of us are familiar with his comment: "It would require less than the fingers of the two hands to enumerate those who from Plato down rank with him."

"I do not say these things in order to vaunt Henry George's place as a thinker in contrast with the merits of his proposals for a change in



"The ideal ends to which we attach our faith are not shadowy and wavering. They assume concrete form in our understanding of our relations to one another and the values contained in these relations. We who now live are parts of a humanity that extend into the remote past, a humanity that has interacted with nature. The things in civilization we most prize are not of ourselves. They exist by grace of the doings and sufferings of the continuous human community in which we are a link. Ours is the responsibility of conserving, transmitting, rectifying and expanding the heritage of values we have received that those who come after us may receive it more solid and secure, more widely accessible and more generously shared than we have received it. Here are all the elements for a religious faith that shall not be confined to sect, class, or race. Such a faith has always been implicitly the common faith of mankind. It remains to make it explicit and militant."

—From *A Common Faith* by John Dewey

methods of distributing the burdens of taxation," wrote Dr. Dewey. "To my mind the two things go together. His clear intellectual insight into social conditions, his passionate feeling for the remediable ills from which humanity suffers, find their logical conclusion to his plan for liberating labor and capital from the shackles

which now bind them. But I am especially concerned to point out the claims which his social theory has upon the attention of students.

"No man, no graduate of a higher educational institution, has a right to regard himself as an educated man in social thought unless he has some first-hand acquaintance with the theoretical contribution of this great American thinker . . .

"It is because the present system not only depresses the material status of the mass of the population, but especially because it renders one-sided and inequitable the people's share in these higher values that we find in *Progress and Poverty* the analysis of the scientist combined with the sympathies and aspirations of a great lover of mankind.

"There have been economists of great repute who in their pretension to be scientific have ignored the most significant elements in human nature. There have been others who were emotionally stirred by social ills and who proposed glowing schemes of betterment, but who passed lightly over facts. It is the thorough fusion of insight into actual facts and forces, with recognition of their bearing upon what makes human life worth living, that constitutes Henry George one of the world's great social philosophers."

John Dewey, addressing a radio audience in 1933, fifty years after the publication of *Social Problems* by Henry George said:

"The contradiction between increasing plenty, increase of potential security,—and actual want and insecurity is stated in the title of his chief work, *Progress and Poverty*. That is what his book is about. It is a record of the fact that as the means and appliances of civilization increase, poverty and insecurity also increase. It is an explanation of why millionaires and tramps multiply together. It is a prediction of why this state of affairs will continue; it is a prediction of the plight in which the nation finds itself today. At the same time it is the explanation of why this condition is artificial, man-made, un-

necessary, and how it can be remedied. So I suggest that as a beginning of the first steps to permanent recovery there be a nation-wide revival of interest in the writings and teachings of Henry George, and that there be such an enlightenment of public opinion that our representatives in legislatures and public places be compelled to adopt the changes he urged.

"Go to the work of Henry George himself," he advised, "and learn how many of the troubles from which society still suffers, and suffers increasingly, are due to the fact that a few have monopolized the land, and that in consequence they have the power to dictate to others access to the land and to its products—which include waterpower, electricity, coal, iron and all minerals, as well as the foods that sustain life—and that they have the power to appropriate to their private use the values that the industry, the civilized order, the very benefactions, of others produce. This wrong is at the very basis of our present social and economic chaos, and until it is righted, all steps toward economic recovery may be temporarily helpful while in the long run useless.

"I do not claim that George's remedy is a panacea that will cure by itself all our ailments," he said in conclusion. "*But I do claim that we cannot get rid of our basic troubles without it.*"

Mrs. John Dewey, who had hoped to be present at the Twentieth Anniversary banquet in New York, sent a message based upon her knowledge of her husband's interest.

She referred to the Henry George School as a pioneer in adult education, not merely in literature and the arts (which had previously composed most of adult education), but in economic thought. John Dewey was deeply interested in this school, she said, not only because of his enthusiasm for Henry George, but also because he thought this education of citizens in economics, which was vitally important, had been neglected.

J. Rupert Mason of San Francisco, president of the International Union for Land Value Taxation and Free Trade, though unable to be present, extended an invitation to all banquet guests to attend the international conference in Denmark July 29 to August 4.

"The Henry George School of Social Science," wrote Mr. Mason, "which was merely an idea twenty short years ago, is living proof today of the truth in a saying attributed to Victor Hugo: 'More powerful than military force is an idea whose time has come.'"