

WELL, it is true that you cannot include so much wealth, so much wages, so much speculation, so much monopoly, and while mixing well, induce a recognizable residue of depression. It is impossible to furnish the proper admixture. Because we cannot produce experimental depressions with the factors involved for actual laboratory experiments we must substitute "wishful thinking." On this any comment would be superfluous, save to say that if Prof. Langmuir were not a great chemist he would make a great figure among the economists, such as they are!

A Great Soul Passes

DEATH OF OSCAR H. GEIGER

IT will be sad news to hundreds of his friends who do not yet know of it to learn of the death of Oscar H. Geiger on Friday morning, June 29, of a sudden heart attack.

He died at his home which was also the home of the School that with indefatigable labor he had built to its present proportions, and to the greater success of which he was looking with that hopeful vision that was part of his nature. It was an augury of the future that the student body numbering some eighty pupils, young men and women who have learned of their teacher the vision and practicability of a new and just social order, declared to the very last among them, "The School must go on." The debt they owe to the teacher must be repaid. The truth which they have learned must be passed on to others.

His death was a great shock to those who knew and loved him. The noble qualities of his mind, the supreme devotion, and the sacrifice he had made, were known to many who were close to him. He had done this, for he felt, as many of us did, that he was on the eve of a great achievement. He had, what so many of us seem to lack, imagination. His vision pictured the School growing year by year, until it should exercise a compelling influence upon public thought, on the leaders of opinion.

And this was, we are convinced, no idle hope. It is not yet too late for those who remained cold to the call of Oscar Geiger and the School to step into the breach and save the greatest adventure ever begun in the interest of the movement. God knows that he asked nothing for himself. As pure in heart as in mind, as beautiful and serene a character as ever walked the earth, he gave his all, and by his intensive labors hastened his end. "Those who will live for it—if need be die for it." "That is the power of truth." And Oscar Geiger did not shrink from the possibility. "The School must go on," he said to us when urged to relax and seek recreation.

It is not yet too late, we repeat, to make the vision of our friend a reality. Not yet too late, for he has left a group of disciples touched with fire that was all his own who comprise the nucleus of a new army that is forming. And they stand ready to "carry on." And those who are

known to cherish a belief in the cause, who for any motive have held back, have still their opportunity.

To Oscar it will not matter now. He is with the saints. And though something of the sweetness and light has departed, though the world is temporarily poorer for his going, he has left in his life and work much that is destined to bear fruit. Not all of his dream has been realized but he had passed the threshold. Something of the inner beauty of that palace of light and truth, the glorious structure of a new civilization for a freer race of men and women, he had seen and made others see. Perhaps that was achievement enough for any man.

We have said that to him it does not matter now who helps or who, standing idly by, refuses help. But perhaps it does. Oscar Geiger believed—he said *he knew*—that the individual consciousness does not die with death. This was a part of his faith on which to all save a few he was nobly reticent. And another faith he held, equally, we fear, as remote from popular apprehension, that the truth for which he gave his life is part of a natural law as irrevocable as that the sun will rise tomorrow. Civilization may go down, but the simple truth of Henry George, which is the truth of God, is implicit in creation.

Oscar Geiger has done his work—nobly has he done it. He will rest now, but perhaps he will rest better if those to whom he meant so much, not only the students he guided with gentle ministration out of the dark into the light, but we who are older in the movement, give to this truth a renewed devotion. That is all we can do for him now—pure soul, unsullied spirit!

HIS LIFE AND WORK

Oscar Geiger was sixty-one years old but seemed much younger, for he had kept his spirit young. He had studied for a rabbi and was for a time superintendent of the Deborah Orphans Home here. Later he declined a call as pastor of a Unitarian Church in Boston. Then he drifted into the theatrical business and became bookkeeper for Koster and Beal and other managers.

Later he entered the fur business and founded a house of his own which rapidly attained a standing in the retail trade. He became an authority on the subject of fur and later served as buyer for a number of houses here, Loeser's in Brooklyn, and Arnold Constable in Manhattan. No one in the fur trade was more highly respected for his knowledge and probity. On the very eve of assuming the work of the Henry George School he had received a flattering offer from an established fur house which entailed an assured competence and a share in the business. This was declined.

His work in the Henry George movement is known to readers of LAND AND FREEDOM. He was a member of the Committee of Forty-Eight which was swallowed up by the Farmer-Labor Party, and he was the keynote speaker at the Chicago convention, which fizzled out. But you recall how in the finest speech ever made by Mr. Geiger

he held that convention for a brief space in the hollow of his hand. *Almost* that great convention was on the point of being swayed by this speech to declare for the only remedy that would have held them together, and perhaps the course of history would have been changed. Certainly the Committee of Forty-Eight would have been saved. But the politicians were too strong, despite the well intentioned purposes of the leaders who did not know what they wanted. But we were all proud of Oscar Geiger for that magnificent appeal which had almost won out.

Mr. Geiger is survived by his wife, to whom the cause her husband served owes almost as much, and his son, Prof. George Raymond Geiger, author of "The Philosophy of Henry George."

THE SERVICES AT THE SCHOOL

The funeral services in the School, 211 West 79th street, on Sunday afternoon of July 1, at which perhaps a hundred and fifty or more were gathered, were conducted with dignity by Hon. Lawson Purdy, who read the Lord's Prayer and the great chapter from "Progress and Poverty," the Problem of the Individual Life. He closed with Tennyson's "Crossing the Bar," and paid a fine personal tribute to the great dead.

There was hardly a dry eye in the crowded rooms of the School, but it was apparent that those present mingled with their sorrow an intense determination that the cause for which our friend gave his life must not be allowed to die. His words, "The School must go on," seemed ringing in their ears even as his body was lowered in the earth.

ADDRESS OF

HON. CHARLES O'CONNOR HENNESSY

Mr. Purdy then introduced Charles O'Connor Hennessy, who spoke as follows:

If the spirit of Oscar Geiger is hovering near us today, in this school room, as well may be, I am sure he would be disposed to admonish anyone chosen as I have been to speak on this occasion, to say little in personal eulogy except it be related to the cause for which, in a more than figurative sense, he gave his life.

But it should be recorded none the less that this good man who has passed from our mortal sight was a fine gentleman, a scholar and a lover of his kind. He was a gentleman, I mean, in that sense of being a gentle, manly man, brave enough to live his life according to high principles of duty and justice at whatever cost. Of such on Judgment Day I am sure will be formed the host of the True Anointed of the Lord.

Oscar Geiger's greatest attainment was as a teacher of the truths of political economy as Henry George had revealed them in his immortal writings; truths which are now of the most vital concern to humanity; portentous truths which have been unperceived or neglected or distorted by most of the teaching professors of our time. It was Oscar Geiger's part to saturate his fine mind with George's philosophy and economical teachings, and reveal them persuasively and convincingly to the minds of others.

I recall the great tribute paid to Dr. John Dewey by the teaching profession upon the occasion of his seventieth birthday, a few years ago. At that time Dr. Kilpatrick, Professor of Education at Teacher's College, in expressing the gratitude of teachers said something to the effect that Dr. Dewey had helped them to see truth more broadly, more deeply, more clearly and more truly than anyone else. Some of us here recently had the privilege of hearing a number of students under Oscar Geiger earnestly testify to the same idea as applied to him. He had helped them to see the breadth and depth and clarity of George's revelations. Mr. Geiger listened to this testimony at a notable public gathering over which he presided, and I am sure he was made very happy by it. For had not his great teacher, Henry George, declared that it is given to few men to sow the seed and know that it will grow.

The teachers headed by the President of Yale, who were so justly extolling John Dewey on his seventieth birthday, were considering him as a world-honored expositor of educational theory. But as a great philosopher he would no doubt tell us that the thing that is taught is always more important than any process of teaching it. So I deem it no disparagement of his intellectual eminence to say that the things he taught about education, however true, may be of far less importance to humanity than the things that have been taught in the Henry George School of Social Science by Oscar Geiger. Not only in New York but elsewhere throughout the country, and even in lands across the sea, there are now a growing number of educated men and women who believe that civilization is in the shadow of a great menace, and that there is now no need in the world so great and so pressing, if it be not too late, than the need for the sowing of the seeds of George's teachings in the minds of men.

We are told that a few hours before his death Oscar Geiger was listening here to President Roosevelt's eloquent radio address to the nation, on the evening of June 28, which concluded with the inspiring invocation to all of us "to make and keep this country of ours a God's Country."

I think there must have been sadness in the heart of our departed friend on hearing these words sent from the White House, into the homes of listening millions of our people. Perhaps Oscar Geiger, like some others of us, was thinking of President Roosevelt as a humane and courageous man struggling valiantly but in vain with the greatest problems and anxieties that have ever confronted a President of the United States. I do not know what Oscar Geiger thought when he turned away from the radio the other night, but he may well have been both sad and fearful.

Not long ago he expressed to me the conviction, shared by many of us, that the President with all his worthy zeal for the relief of distressed millions in a land of plenty, was wasting himself as well as the substance of the nation in doctoring symptoms rather than dealing with the cause and cure of a great social disease. Not in that wise, we fear, can any God's Country be attained.

Oscar Geiger knew his Henry George, and no doubt recalled that his great prophet had reminded us more than once that the lesson of the centuries demonstrates to all who have eyes to read and brains to think that a social structure whose foundations are not laid in justice cannot endure. And he knew his Old Testament too, with its proverbial admonition to the nations that:

"Where there is no vision the people perish;
but he that keepeth the law, happy is he."