

## What Is the Henry George School?

By May Sexton

The beautiful building at 50 East 69th Street, New York City, is the world organization, the outward and visible sign, of an ideal of economic freedom for all.

The father of this ideal had a vision of practical justice so complete that in writing "Progress and Poverty" (the textbook for all seekers after this truth) he wrote for all time and for all peoples. Although written in 1879, this book is still as fresh as today's newspaper, and it develops a scientifically tested theory that shows all who dare to read how we can simply and finally "secure for ourselves and our posterity the blessings of peace, liberty, and justice for all."

Starting in 1932, Oscar Geiger, a friend and disciple of Henry George, began with eight pupils. Since then, thousands of people have studied at the school and its extensions all over the U. S. and Canada, as well as by correspondence. The teachers are all volunteers, there is no charge for tuition, and no political influence or affiliation of any kind.

But what do the students of this school learn?

First, a practical, just way of economic freedom and true democracy for all men without recourse to the galling charity of the dole, make-work programs that support the unemployed by robbing the employed, or other fumbling plans of bureaucracy.

Second, he learns that the dignity of the individual — a man's right to his soul and to all he produces—need not be sacrificed on the altars of Statism for the bread he must eat.

And third, he loses his prejudice against his fellow-man, whether of

race, creed, or color, in a new realization of the security and progress possible for all mankind in our time.

Scorning the ivory tower of intellectual isolationism, the student spreads this new philosophy of freedom in every way he can, by teaching, talking, writing, or cajoling. He knows that this is no pink-cloud panacea, making angels of us all, that enforces equalitarianism and supports each of us in a manner to which he would like to become accustomed with a no-work guarantee. Rather, he learns that all other reforms only bail the lumbering ship of state, while this one permanently stops the leaks. Here is a basic change upon which the success of all other improvements depends. In this understanding he has the support of such men as John Dewey, Newton Baker, Judge Samuel Seabury, Count Tolstoy, John Haynes Holmes, Abraham Lincoln, Clarence Darrow, and a host of others who would shun any idea verging on the crack-pot.

He believes with Henry George that,

"Whoever, laying aside prejudice and self-interest, will honestly and carefully make up his own mind as to the causes and the cure of the social evils that are so apparent, does, in that, the most important thing toward their removal. . . . Social reform is not to be secured by noise and shouting; by complaint and denunciation; by the formation of parties, or the making of revolutions; but by the awakening of thought and the progress of ideas. Until there be correct thought, there cannot be right action; and where there is correct thought, right action will follow."

New York, N. Y.