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The Land Question Keeps Bobbing Up: The Henry George School of Social Science

His Holiness, Pope Pius XII, in his Pentecostal Sunday radio broadcast, called attention to the land question, noting the basic social and moral implications involved. During the Catholic Rural Life Conference at Jefferson City, Mo., several weeks ago, a session was devoted to "Land Tenure," the speakers being Dr. Harry Gunnison Brown of the University of Missouri and the Rev. Joseph H. Fichter, S.J., of St. Mary's College, Kansas.

"Georgism"

Some months ago the Rev. Fichter had a brilliant article in the Catholic World "The Revival of Georgism," in which land reform again was the keynote, as one can imagine from the title. But even more significant than these incidents is the discussion heard here, there and everywhere of the land question and inevitably of the philosophy of Henry George. This current of thought seems to link up with the efforts of a group of followers of Henry George, about which we are hearing more and more.

School

It was about eight years ago that this group organized the Henry George School of Social Science, occupying a modest little place on Seventy-ninth street. Since then the school has expanded into a five-story building, formerly a telephone exchange, at 30 East Twenty-ninth street, and we are informed that extension classes are operated throughout the country, and that a rather sizable correspondence course is also conducted.

It is a unique educational institution. In the first place, it does not charge any tuition fee for its basic course. The instructors are men and women in all walks of life, of all religious denominations and political belief, who devote their spare time toward the teaching of the philosophy of Henry George gratuitously. A considerable amount of the secretarial work is also done by volunteer graduates.

Not political

The school has no political ideology and even avoids, any semblance of one through discouraging the organization of its graduates. Of this school it can be truly said that "education for education's sake" is the ideal. The textbook, as might be expected, is Progress and Poverty. But the school does not even require the student to purchase a book. They advertise the fact that the book can be obtained in every library, dollar on this 571-page volume, and it is very obvious that this price is possible only because of subsidization or endowment.

The school has asked the Catholic Worker to call the attention of our readers to its correspondence course and has placed in our hands a number of copies of the book for the convenience of our subscribers. Anyone interested in taking the correspondence course can enroll through this publication. Those who desire a copy of the textbook, Progress and Poverty, will have one delivered postpaid upon receipt of one dollar.