

ANNOUNCING A COURSE IN

FUNDAMENTAL ECONOMICS

FOR MINISTERS IN THE ROCHESTER AREA

The Henry George School of Social Science with International Headquarters in New York City has secured the consent of Rev. W. Wylie Young, pastor of the First Presbyterian Church of Batavia, N.Y. to organize and teach a class in Fundamental Economics to the ministers of the Rochester area.

Dr. Young is well qualified to interpret the philosophy of Henry George to those who have been trained in the Christian tradition. With twenty years of experience as a minister and with ten years of close association with the Henry George School during which time he has taught many classes of business and professional people in Buffalo and more recently in Batavia, he is in a position to present the whole argument of Henry George with force and clarity.

The Henry George School of Social Science is a non-profit, non-sectarian, non-political institution, chartered by the Board of Regents of the University of the State of New York. Classes are held in many cities. Every thinking person is an eligible student. Enrollment involves only one obligation: to study. Teachers give their services voluntarily. Materials are supplied by the School. The only expense involved is the purchase of "Progress and Poverty" by Henry George.

Classes will be held every other week in the Y. M. C. A. beginning Tuesday, October 10th at 11:00 A.M. After one hour there will be a half hour recess for lunch followed by a second session from 12:30 to 1:30. There will be ten sessions which will bring the course to a close the second Tuesday in February.

If undecided as to whether to take the course, why not plan to be present at the Y for the first session. No other form of registration will be expected.

1903

THE STUDY
FIRST PRESBYTERIAN CHURCH
BATAVIA, NEW YORK

W. WYLIE YOUNG, Minister

TO ALL MINISTERS OF THE ROCHESTER AREA.

Dear Sirs:

In accepting the invitation of the Henry George School of Social Science to conduct a class in Fundamental Economics and Sociology among ministers of the Rochester area, I feel that some word of explanation is in order. Having been associated closely with ministers of all denominations for the past twenty years, I am satisfied that only a very few have any clear and precise knowledge of the philosophy of Henry George. To me this is a tragic fact.

To explain why it is a tragedy will require many hours of study and lecture work together but having absorbed his philosophy and having followed through his analysis of the basic relations in our economic life, I find that his insight is invaluable in understanding the signs of the times.

There is something strange about the doctrines of Henry George. Once one gets his point of view, new light is thrown on the whole economic political and religious scene. Not to see the things which Henry George makes plain is to suffer a blind spot of such proportions that it is all but impossible to speak with prophetic accuracy on the trend of current events.

The urge to undertake this work has come to me with particular force this Fall because we are moving into a period of life as critical as any we have witnessed even in the darkest days of the war.

Henry George, though a product of a Christian home, may not have been particularly interested in religion as such when he began his research but his discoveries made him one of the great unordained preachers of his day. He was indeed a great spirit and I never re-read his "Progress and Poverty" without stopping to exclaim every so often at the sheer precision of his logic and the power of his mind to probe to the very heart of complex economic operations.

Will you accept the invitation that is here presented and if you have not already made a thorough study of his work will you not agree to join us in searching for THE answer to the problem of poverty? Having done so I am confident that you will agree that Henry George has much to offer the leaders of the Christian Church in days like this.

Because I expect to conduct a course in Buffalo simultaneously I will plan to be in Rochester only every other Tuesday. This will not prove too strenuous for either teacher or class.

I think I can show you, who are concerned about these matters, something new in the technique of teaching economics in your own church. Our plan has worked out beautifully here in Batavia and this is a large and conservative group of people. Incidentally I have some ideas on the whole business of dealing with economics in the Church which will interest many of you.

Very cordially yours,

W. Wylie Young

HENRY GEORGE SCHOOL OF SOCIAL SCIENCE

CHARTERED BY THE UNIVERSITY OF THE STATE OF NEW YORK

50 EAST 69TH STREET, NEW YORK 21, N. Y.

TELEPHONE RHINELANDER 4-8700

Wartime, 1944

When the fury now sweeping the world has spent its force and men are free to turn their minds to thoughts of peace, what kind of a world are we going to build?

Well, what kind of a world do we want? Surely we shall want a world of which it can never be said that one third of any nation is ill housed, ill clothed and ill fed; a world in which there is no poverty and unemployment, and where crime has been reduced to a minimum; a world with a higher standard of living and morals and a higher level of public health. And we shall want a world from which the fear of war has been finally and forever banished.

Surely, it is the business of the church to lead men into such a Kingdom, but unless the leaders of the church KNOW what it is that causes poverty, unemployment, crime and their attendant social evils, the church will be impotent and its leadership will be in the wrong direction.

Many ministers frankly confess that they do not pretend to know too much about economics. Seminaries do not teach it in any form since knowledge of economics has never been deemed an essential in the preparation of a man for the gospel ministry.

It is, however, becoming more and more apparent to thoughtful ministers that correct thinking and acting in this department of life is essential if men are to be saved from the pitfalls of poverty and war. Surely, leaders of the church should welcome an analysis of basic economic processes which would put the finger on the real source of poverty and indicate a solution for the evil.

Many ministers believe that it is futile for one in his position to spend his time on any specific cure other than that which the Gospel as a whole suggests. There is no doubt but that character is the essential and basic need of a nation and that the church serves society by implanting those convictions which eventuate in character. This we believe. But we are all victims of erroneous ways of thinking and acting. The plight of our world today proves that. Certainly as a minister you would agree that if our ways of thinking and acting were in harmony with God's law that we would have peace and plenty for all.

What then is fundamentally wrong? Is there something apart from just plain greed and selfishness that keeps men out of the Kingdom? We believe there is and that you will agree with us once it is pointed out to you. This wrong is not widely recognized even by our most ardent social reformers. Indeed to many of these good people it is entirely unknown. It may come to you as a new and startling revelation.

Can we in America escape the fate that in recent years has fallen so heavily upon European people? Once the ministers of European churches believed themselves above economics but in the end their church became victims of the most vicious persecution that the Christian Church has suffered in all its two thousand years of history. Ministers cannot afford to neglect this department of thought. They must be informed. They must know.

"In a land so blessed by God with the climate, the soil, and natural resources which America has, there is no defense for poverty. Poverty in such conditions is a crime. Henry George, that prophet and seer of an earlier generation, once said, 'If poverty is appointed by the power which is above us all, then it is no crime; but if poverty is unnecessary, then it is a crime for which society is responsible and for which society must suffer.' ... God has placed in our hands the keys of the kingdom, one of which is intended to unlock the door of economic opportunity for all men. So long as it is possible for a comparatively few people to own and control the natural resources....there will be poverty for the masses. Political democracy demands economic democracy. This is supposed to be what we are fighting for in the world."--From "What Price Christian America?" by Mark A. Dawber in FREEDOM'S HOLY LIGHT, published by the Home Missions Council of North America.

"There are four requisites for life which are given by the bounty of God--air, light, land and water. These exist before man's labour is expended upon them, and upon air and light man can do nothing except spoil them. I suppose if it were possible to make established property rights in air, somebody would have done it before now, and then he would demand of us that we should pay him if we wanted to breathe what he called *his* air. Well, it couldn't be done, so it hasn't been done. But it could be done with land, and it has been done with land; and, it seems to me, we have been far too tender towards the claims that have been made by the owners of land and of water as compared with the interests of the public, who need that land and water for the ordinary purposes of human life....I am persuaded that we need to find ways of asserting the rights of the public over the interests of the private owners; and we come back here to the great Christian principle, that the right which attaches to ownership is a right of administration, but should never be a right to exclusive use. That is a principle deep and constant in the old Christian tradition about property, but we have so largely forgotten that property is in its own nature and of necessity a social institution and a social fact, that we have ignored the rights of society over against the rights of those to whom it entrusts ownership, and we must restore that balance."--The Archbishop of Canterbury, Albert Hall, London, Sept. 28, 1942.

"Henry George, the social worker and tax reformer, was once in conversation with Cardinal Manning of England. Said the Cardinal to Mr. George, 'I came to love my fellowmen because I first loved Christ.' Henry George replied, 'I came to love Christ because I first loved my fellowmen.' Love works both ways. We may start out like Cardinal Manning with a mystic adoration of our Lord, and then learn that such love is meaningless unless it eventuates in love for our brothermen. Or we may set out like Henry George, the social reformer, to serve our fellows."....Dr. Ralph W. Sockman, Christ Church, New York, N.Y.

WHAT PROMINENT THINKERS SAY:

- John Dewey "We find in "Progress and Poverty" the analysis of the scientist combined with the sympathies and aspirations of a great lover of mankind.... Henry George was one of the world's great social Philosophers."
- Justice Brandies "I cannot disagree with Henry George."
- Leo Tolstoy "People do not argue with the teachings of Henry George; they simply do not know it."
- John Kieran "No one should be allowed to speak above a whisper or write more than ten words on the general subject (economics) unless he has read and digested "Progress and Poverty"."
- Newton D. Baker "Nobody who has read "Progress and Poverty" is ever the same in his thinking as he was before he saw those eloquent and impressive pages."