

FRAGMENTS

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Fifty Years of Georgist Education

By ROBERT CLANCY

Nineteen hundred and thirty-two was quite a year. That was fifty years ago. It was the worst period of the Great Depression which had become world-wide. It was the year Roosevelt was elected President in the U.S.; and over in Europe Hitler was getting ready to take over—resulting in a cataclysmic confrontation a decade later. Meanwhile, the election of Roosevelt meant “the old order changeth, yielding unto the new.”

In this dark time, a man decided to start a venture in New York. The man was Oscar H. Geiger, and the venture was the Henry George School of Social Science.

For the previous fifty years, the movement spurred by Henry George had been waging campaigns for the adoption of the Single Tax on land values. After many surges and setbacks, there was not much left of the movement by 1932. Of all times, this was the time the George message on the cause of depressions was most needed!

Geiger had been with the movement for forty years and had witnessed and taken part in many of its activities. There had been vigorous campaigns, but not enough new converts were being made to replace those who had fallen. Geiger saw the need for a more fundamental educational program that would increase the number of adherents and so help build up the movement again.

Although not many Georgists appreciated the importance of this idea at first, Geiger stayed with it, and a year and a half after the founding of the School, he died. Yet he had established it on a firm enough foundation so that it could continue to grow—and it did.

It is not too much to say that Oscar Geiger rescued the Georgist movement

from oblivion. I should add, however, that what I refer to as the “Georgist movement” had hitherto been known as the “Single Tax movement.” This slight change of emphasis included the Single Tax but also surrounded it with more of the economic analysis and philosophy, rather than featuring it merely as a tax reform. In Geiger’s words: “The fiscal aspects of the Single Tax have heretofore been largely emphasized; and while this method had its advantages, the prevailing chaos . . . demands a more fundamental treatment of Henry George’s proposals.”

The Henry George School continues to this day, with branches in various cities. And it has led to other Georgist educational enterprises. Among them are the Henry George Institute, which offers correspondence courses; the Institute of Christian Economics, which gives George courses in Spanish; similar schools in Canada, England, and Australia; and the School of Economic Science, headquartered in London, with affiliated schools in several countries, teaching George-oriented courses. In New York, it is the School of Practical Philosophy.

Out of this educational effort there have come renewed interest and activity, and the movement is no longer moribund. The success of this effort I at-

tribute to two main factors: 1, the revived use of *Progress and Poverty*; and 2, Oscar Geiger’s philosophy and initiative.

Henry George’s work, *Progress and Poverty*, is a closely-reasoned yet moving work, an analysis that guides the reader through a difficult journey and leads him to an inspiring vision. There are slow passages, it is true, and some of it is rather prolix—but, by and large, it holds up as one of the world’s great classics.

For many years, George’s followers tried to accomplish their aims by shortcuts. But the message that was obvious to them was not so to the majority of their audiences. Away from *Progress and Poverty* the movement lost its strength. This decline was reversed, I believe, by Geiger’s return to the book, developing a course out of it, and adding additional courses.

Oscar Geiger developed a philosophy of life in which he postulated the Universe as being basically spiritual in nature. Spirit expresses itself through force or energy and manifests itself as matter. The same principle holds true in the human domain. Man’s spirit determines what will take place in man’s world. Therefore, any fundamental change has to begin with man’s spirit or mind. It was to reach the minds of men that Geiger initiated his educational effort. Enough motivated people of leadership caliber would eventually produce the action that was needed. I believe this philosophy has demonstrated its validity.

The Georgist movement still is not as much as it should be. There is some activity resulting mostly from previous educational work. But there has been a slowdown in this work. Unless it is renewed more vigorously, the present wave of influence may run its course. The field of action must be continually fed from the field of education.

This special issue of
FRAGMENTS
celebrates the Fiftieth
Anniversary of the
founding of the
Henry George School.

Recollections of a Curmudgeonish Georgist

By OSCAR B. JOHANNSSEN

I can see him today. It must have been in the Fall of 1938 or '39 that I first entered the Henry George School of Social Science, which was then located on East 29th Street. The man who greeted all who entered was Mr. Otto Dorn, who, I learned later, was a Trustee of the School. He was a courtly gentleman with a greying Van Dyke beard, which caught the eye immediately. His distinguished bearing and gracious welcome could not fail but impress anyone who entered.

This was disconcerting, for I had come prepared to demolish the theories of that crank, Henry George, who (I was led to believe) was against real estate. Could such a man who appeared to be as intelligent as Mr. Dorn be led astray? I knew all there was to know about real estate, for my father had owned three tenements. I remembered only too well how he, my brother, and I slaved to paint the roofs of these buildings, and repaired leaking faucets and electric fixtures, trying to keep the buildings in presentable shape so that there would be no vacancies. One vacancy was enough to cause my mother and my father sleepless nights.

The school hummed with activity. The depression was still very much in the minds of all of us, and most of those who came were anxious to find out why jobs were so scarce and why the economy seemed to be going from bad to worse.

Shortly after we were ushered into a classroom and met our teacher, in walked a very attractive young woman with a dazzling smile to give us a little talk about school. Theresa McCarthy was her name, but while she was, without question, an Irish beauty, her voice certainly had no tinge of an Irish brogue to it. What fascinated me, and I am sure all present, was the beautiful modulated voice she had. Her diction reminded me of those English actors and actresses whose voices made those of American actors appear to be flat and banal by comparison.

As I think about it now, it is strange that I should have been so impressed by the physical attributes of the school's personnel. Possibly it was because I must have felt that with such attractive and intelligent people, the school must have something.

So, I took the ten-week course. Ironically, as the course proceeded, instead of my being able to annihilate George, I was slowly but surely agreeing with what I read and heard in the classroom. But it was not until about the ninth or tenth lesson that it suddenly hit me that this was not a course on some kind of fiscal reform, but that it had to do with freedom, and to me the *sine qua non* of happiness is freedom. Without freedom, life can be a torturous experience instead of a fascinatingly enjoyable one. It dawned on me that what we were learning was a highly individualistic philosophy, with freedom of choice and freedom of activity as its base.

That decided me. I was hooked. I took the advanced courses, studying Henry George's *Protection or Free Trade*, *The Science of Political Economy*, *Social Problems*, as well as Max Hirsch's *Democracy versus Socialism*. After having had my fill of these, I was invited to join the Teacher Training course under lovable, if irascible, Frank Chodorov, the then Director. Once again, I studied *Progress and Poverty*, this time with the "Master." To this day, I have the notes and amusing examples that Frank used, to make the course not only an interesting but an informative one. I doubt that he ever was able to keep that pipe of his lit for more than five minutes. Sometimes, I think he used it so as to enable him to tamp it when a tough question was thrown at him, and thus give him time to ponder how best to answer it.

The day arrived when, as one of the new teachers, I stood before my first class. It was a good one. Somehow or other, I managed to struggle through the whole course, and I found it exhilarating. It was so surprising to find how many of the students looked up to the teacher as though he knew all, even though I stressed that as the teacher I was not some guru with all the answers. But not all students were awed. Some could make the class really lively with caustic arguments. Some could put everyone to sleep with their interminably long, boring comments. I knew that the best monitors of a class were the students themselves, so I let the class bores mumble on until they were advised to cut it short, in no uncer-

tain words, by their fellow classmates. It was great fun.

And, of course, because of the school, I wound up absolutely unbearable to my friends. I was always spouting George. I don't know why they tolerated me. I even managed to get some of them to attend the fundamental course. But, to my dismayed surprise, while most of them were impressed and recognized the truths, they did not seem to have imbibed the enthusiasm which filled me.

"It's a beautiful theory. I'm for it, and if it comes to pass I'll go along with it, but it's not going to happen in my lifetime, so why get all excited?" In a nutshell, that seemed to be the attitude of far too many of them.

But nothing could stay me. I had discovered something which saved me from being a socialist; something which changed the direction of my life. This was true even though I began to recognize that Henry George's dream for a just society was going to take years, possibly generations, for it to reach fruition. We, of my generation, were among the pioneers. It was we who had to do the educating so that those who came after us might someday actually be able to turn the dream into reality.

Now, it is 1982. The school is celebrating its Fiftieth Anniversary. Did Oscar Geiger, the founder, expect that it would last fifty years? He had planted a seed which has borne fruit, probably beyond what he reasonably could have expected. The political action of George's time has been all but forgotten. The political activists of his day are all dead. Only the school, and its affiliates, survive to carry on the dream. It remains the central institution around which the Georgist philosophy revolves. It has had its ups and downs, and will have more in the future.

But the seed which Geiger had sown was a good one, and as long as it is nurtured, as he would have wished it to be, Henry George's dream will live on, and those of us who have helped to keep it alive may someday look down from the heavens above (where all good Georgists go) to see the dream become a reality.

Twenty-Ninth and Lexington

By SYDNEY A. MAYERS

It occurs to me that by rights the Big Apple headquarters of the Henry George School of Social Science, now more-or-less comfortably ensconced on Forty-fourth Street, numerologically should have been installed on, say, Forty-ninth or Fifty-ninth or the like. This would appear to be logically more in order, since from its inception New York's center of Georgist education has been successively located on thoroughfares in the Nines, viz: Seventy-ninth, Twenty-ninth, and Sixty-ninth Streets. However, even though the current site apparently interrupts the established pattern, upon reconsideration of the numbers, perhaps the nonary continuity of the School's location in fact still prevails. By the simple arithmetical process of adding Forty-four (the HGS street) to Five (the avenue abutting it), we do come up with a total of Forty-nine, so there is our Nine after all. The tradition carries on!

I was not privileged to be a "Seventy-niner," as my first introduction to the provocative philosophy of Henry George took place whilst the School was situated on Twenty-ninth Street, just east of Lexington Avenue. It may be that is why, notwithstanding my admiration for the architectural beauty of the Sixty-ninth Street edifice, and my appreciation of the modern amenities to be found nowadays on Forty-fourth, I retain a special affection for and especially fond memories of the Twenty-ninth Street School that flourished circa the 1930's and '40's. I remember it well.

Strolling in the vicinity could be a delight. Toward the west, quite nearby one found the "Little Church Around the Corner," the old Hotel Seville, and Dr. Norman Vincent Peale's Marble Collegiate Church, all of which venerable institutions thrive unto this day. To the south was Madison Square Park, to the north the city's then fashionable shopping area, and a block or so east one might gander at the now-defunct Belmore Cafeteria, known far and wide as the New York taxi-drivers' favorite rendezvous. Diagonally opposite the School was a popular Japanese restaurant, featuring sukiyaki, tempura, and geisha-type waitresses. It closed, abruptly and understandably, on Sunday, December 7th, 1941. I recall with

some amusement that within a few days the establishment reopened, its facade newly decorated with a prominent sign bearing a Chinese name, offering cuisine reminiscent of Peking rather than Tokyo.

The School's physical plant was not at all imposing: no more than a motley assortment of walls, doors, and windows. Nevertheless, the individuals who occupied that commonplace building transformed it into one of the most exciting, lively, and inspiring premises I have ever entered. It had a contagious vitality about it that imbued one with a kind of intellectual energy, and engendered interest in everything that was going on. (Usually there was something doing on every floor.) Most of the profoundly stimulating environment was created, I must say, by the so-called faculty, that peerless aggregation of dedicated volunteer zealots who conducted the classes where George's works were enthusiastically propounded.

I wish I could identify every one of the wonderful people who were my friends and colleagues on Twenty-ninth Street, but regrettably I cannot recall the names of some whose presence I remember clearly. Yet many names do spring to mind: Frank Chodorov, of course ("the Boss"), Maury Dreyfus, M.B. Thomson, Burt Levey, Abe Ellis, Dave Targ, Jack Schwartzman, Bob Clancy, Lanc Greene, George Bringmann, Andy Christianson, C.O. Steele, Dorothy Sara, Bill Quasha, Harry Lundin, Archie Matteson, Oscar Johannsen. Of them, too many I shall never see again; a few I meet once in a while on some special occasion (such special occasions being much too infrequent), and three veterans, it warms my heart to state, have remained close to me through the years till now.

Aside from the *soi-disant* "professors," there were numerous others who contributed greatly to the furtherance of the cause we all believed in. The day-to-day routine operation of the School would not have been possible without the bevy of lovely ladies (and a few willing gentlemen) who handled the never-ending administrative, clerical, secretarial, and editorial chores. All of them were either unpaid or underpaid, but mundane considerations never

curbed their cheerful zest. How can I forget the indefatigable sisters, Laura Lundin and Beatrice Peach; or the amiable Jessie Carter, or the charming colleens, McCarthy and O'Shaughnessy? (Names change, but memories do not!) I must also mention a lady I knew only as Edith, she who was the genius of home-cooking, and in motherly fashion fed the hungry at the School. Using incredible culinary legerdemain, for the princely sum of Fifty-five Cents, Edith produced and delivered a full-course dinner, the like of which no longer exists on this earth, for which achievement she surely merits a place in Georgist historiography.

So much for a quickie glance over my right shoulder, squinting across the years toward a time and place of long ago. I dare say retrospection inevitably constitutes a distorted view of things past. In a way, looking backward is tantamount to peering into a kaleidoscope, seeing a jumble of shapes and shadows that will take a completely different form when next you put the lens to your eye. Thus could be my present perception of "Twenty-ninth Street," decades after it served as a social habitat for me, a home away from home, where I found friendship, interest, and purpose. Maybe the Twenty-ninth Street I see in my mind's eye never existed; maybe I am concocting a Shangri-La, my private Bali-Hai. Could be. But even if my vision is enhanced by rose-colored glasses, I am quite content.

If perchance I exaggerate the character and quality of that Henry George School that was, my emphasis is prompted by esteem and gratitude. The great deal that I learned there, and the manner of my learning, have broadened me and brought me many rewards. I am glad I returned and remained after my first tentative visits, for I am still entranced by the glorious vista that Henry George has given me; and it was through the School that I attained the great revelation.

And so I sing a nostalgic paean to that rather dilapidated structure at Twenty-ninth and Lex. From that locale, we trekked to Sixty-ninth, and thence to Forty-fourth, hopefully onward and upward, creating bigger and better HGS's. Nevertheless, wherever we may advance, I shall always warmly remember the Little Old Schoolhouse downtown.

Education and Reform

By WALTER RYBECK

It is unfortunate that some think of politics as a substitute for—or a shortcut around—education. The best political leaders in a relatively free society are often limited by the understanding and will of the majority of their so-called followers.

Consider Winston Churchill. He wrote some of the most persuasive arguments for dealing with the land problem. He called land monopoly the mother of all monopolies, and his entry into political life included considerable effort to remove the tax penalties from production and to shift the tax burden to land values.

This same Winston Churchill became a hero for guiding Britain through the horrors of the blitz and, in concert with the United States, turning back the Nazi threat. What follower of Henry George would not thrill at the opportunity of having such a man—thoroughly versed in the necessity of economic reform, and a revered leader of his people—as prime minister?

Yet, as far as I know, Churchill did absolutely nothing for the land tax reform when he occupied the highest seat of power in the postwar government of Britain. When he was asked about this, he said he had not lost his interest, but rather that he did not have the troops or the voters to back him up.

In short, political “victories,” such as winning the interest and support of particular officials in high office, are likely to be empty.

Even if some cabinet member, senator, governor, or congressman is convinced of the importance of land value taxation, we should not forget the process by which that man or woman would try to translate his or her interest into action. Assistants or deputies are handed the job of trying to carry out the official's intent. How effective will that aid be if he or she has not been educated in the basics of land economics? Even those assistants who try to follow the orders they have been given are likely to confuse the issue. They may do more harm than good. More typically, lacking understanding, they will tend to keep pushing this item to the bottom of their agenda while they come to grips with other matters with which they are more comfortable.

Political action may take a more positive form than reaching a particular leader. It may result in permissive legislation for site value taxation or ac-

tual action in that direction. In the case of permissive legislation, such as I helped to win for the District of Columbia, it is now almost eight years that this program has languished because our education efforts have not yet succeeded in creating enough of a groundswell of support to untax buildings and tax land more, as the law provides.

Where friendly officials and permissive legislation both have been achieved, and where the benefits of site value taxation—or some initial steps in that direction—are beginning to be seen, one must still express a genuine fear. These advances, important and vital as they are, must be viewed as fragile victories. A change of the political actors could readily wipe out these significant site value tax laws. Needed is a vigilant public that will monitor the administration of existing laws, prevent setbacks, and push for the logical progress toward a fuller application of sane public finance strategies.

Is any of this an argument against political action? Of course not. It is simply a suggestion that successful political action that will be durable and dynamic awaits the education of a substantial cross-section of the public. Whether this education is one-to-one from friend to friend, formal classroom education, or other creative ways of sharing insights, is not important in this context. But in one way or another, the ideas that Georgists have been fortunate enough to inherit must be transmitted to a larger public.

If some argue that political action or pressure group work is itself a kind of education, the point is well made. The notion that we are poised between some decided fork in the road where we have to choose politics without education or education without politics strikes me as a misstatement of the way society operates. Perhaps it arose during the days when the political doors were tightly closed to our way of thinking. This led to dreams that, if we could just open those doors, the difficult work of changing people's mental processes and perceptions could be dispensed with in a flash. Now that the political doors are opening, we should be especially careful to think that the job of educating the troops, the voters, the citizens, can be sidestepped. Only by sustaining the educative effort can we look with any confidence on momentary political gains.

A Letter to the Readers

By HARRY POLLARD

We are not property tax reformers. Rather are we people with a vision. We look toward a society which is both free and fair. A place where choice is the watchword, contract the glue that binds our actions, and personal commitment the underpinning of our moral behavior. Significantly, we came to these beliefs not by faith or hope—but by clarity. We reasoned things out. During our study we came across a problem. We searched, found a probable cause, and engineered a solution. It was a good one, simple, effective, easy to apply.

And it came without harmful side effects.

Perhaps, it was too good. For, easy to lose beneath the heaping euphoria of discovery was our original motive for tackling the problem. As has happened before, an end can become obscured by the sheer elegance of the means. Worse, the means could become our end. It might be well for us to draw back for a moment to re-confirm the validity of our activities.

Our friends, involved in direct action to vary the rates of property taxation, are engaged in an important demonstration of basic theory. Their efforts are invaluable, for they point to the consequences of particular political and economic policies. But, our primary charge remains unchanged. It is to realize a dream many have shared—but which offers the greatest promise of success through adoption and application of the philosophy of Henry George.

We need not be reminded of the immensity of this task. Even if tomorrow we were to achieve a Georgist society, we would scarcely be past prologue. An ignorant utopia is a step away from the pit, just an instant from oblivion. If our Cockaigne would survive, its people must know not only how it came to be—but how it may be continued. A free society and its enduring vitality are functions of persistent education and general understanding. Liberty is never sale-priced. The cost is never less than an eternal and *literate* vigilance.

Always, there will be those who take up arms “against the fall of night.” Give heed to the never-ending struggle that will wage long after we are gone. The teaching of the philosophy of Henry George must never be eclipsed.

That Was the School That Was: A Personal History

By JACK SCHWARTZMAN

I remember 1932. That was the year when I, as a college sophomore, first came across the mention of Henry George and his strange proposal, the Single Tax. Just what the country needed in the midst of a depression, I thought disdainfully. Another tax! And I dismissed the idea from my mind.

That same year, on Nassau Street in New York City, Oscar H. Geiger opened the door to a special kind of learning. The Henry George School of Social Science was born.

* * *

I remember 1938. As a newly-hatched lawyer, I casually walked into a classroom at the Henry George School, on West 79th Street—and was exposed to one of the most stimulating experiences of my life. The teacher, Burt Levey, left an indelible impression on my mind. I was introduced to a philosophy that has continued to affect me to this day. As for Burt, he has remained (after all these decades) a valued and worthy friend.

That same year, I made a resolution that I, too, would someday be a teacher.

* * *

I remember 1940. I was now a member of the splendid faculty of eighty at the Henry George School, which had moved its quarters to East 29th Street. For me, it was sheer joy to purvey Georgist knowledge and wisdom. The classes were sparkling and scintillating. Like many other Georgist instructors, I employed the Socratic method of teaching (which I still use in my college classes), and the results were astounding! Excited students would ask: "What can be done to popularize this theory? Should not a political party be organized immediately to fight for the cause?" Invariably I would answer, in the words of Henry George: "Until there is correct thought, there cannot be right action; and when there is correct thought, right action will follow."

It was our custom, after evening classes, to meet at the Belmore Cafeteria, where the disputes raged on interminably. The clamor was deafening and exhilarating. Occasionally, I would walk the beautiful Josephine Billington to her home—fifty blocks away! There we'd be, in the dead of night, walking and talking, arguing and agreeing, laughing and singing!—It was a long, long time ago.

That same year, Director Frank Chodorov sent Robert Clancy into "exile." Bob, an "original" from the days of Oscar Geiger, became co-Editor of *Land and Freedom*, at 150 Nassau Street, and for two years accepted and published a series of my articles collectively called "The Critics Criticized." (It was a predecessor series to Robert Andelson's book, *Critics of Henry George*, to which book I later contributed a chapter.)

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I remember 1941. As a member of the school's Speakers' Bureau (headed by the energetically efficient Dorothy Sara), I "soap-boxed" and debated all kinds of Communists, Trotskyists, Socialists, Fascists, and various other "lunatic-fringers."

That same year, Mike Bernstein and his group picketed the Henry George School, protesting the anti-war policies of Frank Chodorov and Albert Jay Nock.

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I remember 1942. The country was mobilizing for total war. Sydney Mayers, Bob Clancy, Oscar Johannsen, and I (and many other Georgists) were eventually inducted into military service.

That same year, Jessie Carter wrote her "Hail and Farewell" essay to Frank Chodorov, who had just been dismissed as Director of the school.

* * *

I remember 1944. Since we were stationed in Washington State, Bob Clancy and I, together with the venerable George Dana Linn, opened a Seattle extension of the Henry George School. It lasted until both Bob and I were sent to our respectively different destinations.

That same year, the New York school was making preparations to move again.

* * *

I remember 1945. As an army officer assigned to a San Francisco base, I met the ebullient and distinguished J. Rupert Mason, and he and I organized the first San Francisco branch of the Henry George School. After a few months, however, I was shipped elsewhere.

That same year, the war came to an end.

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I remember 1947. I was again teaching at the Henry George School, which was now located on East 69th

Street and directed by Bob Clancy. My classes were jammed with enthusiastic students, and I was delighted and elated.

That same year, by a strange reversal of roles with Bob Clancy, Frank Chodorov (in his "exile" at 150 Nassau Street) became editor of *analysis*, and for two years accepted and printed a series of my articles, which I subsequently collected in book form and published as *Rebels of Individualism*.

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I remember 1968. That was my greatest teaching year at the Henry George School. After a long period of self-imposed "exile," I again began to teach Georgist classes, which were so large that they had to be held in the auditorium. With insanity, ecstasy, and humor, I conducted my spiritual symphony as a tribute to the school that molded me in its own image.

That same year, Bob Clancy was dismissed as Director of the school and later formed the Henry George Institute.

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And now, it is 1982. As an infrequent speaker at the Henry George School, which is presently domiciled on East 44th Street, I find the atmosphere at the school depressing and dismal. (Bob Clancy, as President of the Henry George Institute, is back at the school—but only as a tenant.) The current school "philosophy" appears to be purposeless and pragmatic. The emphasis is hardly on teaching; the stress is mostly on political expediency. Agitation has replaced meditation.

What is urgently required, in order to stop the continuing decline in numbers of Georgist adherents (especially the youthful ones) is to reverse the present policy of the school. Research and fiscal application are fine, but they are only supplements to ideology, which seems to be non-existent. What is desperately needed, in short, is to return to fundamentals, to seek a resurgence of the spirit,—to revive the Quest for our own Holy Grail.

This year is the Fiftieth Anniversary of the founding of the Henry George School. Has the dream of Oscar Geiger been realized, or has it vanished forever? Only time will tell. Only time will reveal whether this essay is a reminiscence of the School that Was—and Still Is, or an obituary of the School that Was—and Is No More.

I fail to understand why the followers of Henry George do not recognize the great contribution of Loring D. Beckwith, late of Stockton, California. When a young man, I was often antagonized by the effusions of some Georgists that George's philosophy was of great moral portent, a great Christian message, etc.

Now, I am not a Christian, and it seems to me that such claims tended to push me out among the *profanum vulgus*. To me, it seemed that George's message was not at all sectarian. It was a universal message. The resolution of this mental conflict came when I read Beckwith's *Forum*. Morality, he said, is concerned with relations between individuals. Social problems have nothing to do with morality; they are problems in natural law. The implications of this are enormous. Their ramifications imply that Bibles, Korans, Zend Avestas, etc., have nothing to do with social problems. All types of believers can combine harmoniously to work for social betterment. Therefore, if we approach the solution of social problems in a scientific manner, we shall never become angry or provoke anger in others. It is my opinion that Beckwith's ideas should be spread more widely than they have been to the present. Truth cannot stand still at the point where Henry George left off.

Ernie Bryan
Aldergrove, British
Columbia, Canada

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Being with the Henry George School on Twenty-ninth Street was an unforgettable experience in my life and the lives of others. They came by the hundreds, and then, as the depression lessened and seemingly passed, they vanished. A small percentage, of whom you are a part, stayed and will be there always. But the rest? Where did they go and what do they remember of what they learned and argued about so long and so earnestly? Perry Prentice informs me that there were a number of Americans at the Georgist conference in Holland, but evidently not many Danes. This saddens me. We once had such a large and vigorous group in Europe, especially Denmark! That country was one of our stellar accomplishments. I don't know how things stand there now, but I fear that the picture is not good.

Vie (Peterson) Graham
Acton, Massachusetts

Our pamphlet, "A New Approach" (prepared by J. L. Geddes, President of the Scottish League, and assisted by Dr. R. J. Sandilands of Strathclyde University), has already received considerable support. The document contains the following thoughts:

The efforts of the Georgist movement to expound the doctrine of economic liberty have been, in the last one hundred years, almost wholly unsuccessful. Furthermore, the steady decline of the Georgist movement shows no sign of coming to an end. It is imperative, therefore, that Georgists should now recognize the futility of the present method of promoting George's economic policies and look for a more effective way of putting our case.

What we should do now is call for the immediate collection of the whole economic rent by the State. We must explain, however, that this is only a means to our ultimate aim, which is the eradication of poverty and unemployment. To lessen the opposition to our scheme, we should propose giving refunds to the landowners (over a specified number of years) of a percentage of the rents.

Our policy will bring about the establishment of a just and moral society. To promulgate a tax on land values, without any mention of ethical values, is a policy completely bereft of Georgist principles, and carries with it little hope of success. The purpose of our movement is to give back to the community the ownership of all lands, to which it is morally entitled.

J. Reilly, Chairman
The Scottish League for
Land Value Taxation
Clydebank, Dunbartonshire
Scotland, United Kingdom

* * *

Voices in the wilderness: this is how I recently characterized the Henry George proponents, my own voice contributing to the almost inaudible Why? The personal, polemical caliber of present-day Georgist tutors makes me wish nostalgically for the likes of Frank Chodorov. Ideas, novel ideas, are most resisted by *Homo sapiens*. So what else is new?

Philip Wurtzel
Westbury, New York

* * *

I've had a bit of unexpected good luck, and I'm sharing it with you. What prompts me to send the contribution is a measure of your honesty in publishing the letters of Benjamin M. Rodman and

Concerning

Donald Le Vor, both of whom have validly criticized the Henry George School "leadership." Surely, Rodman's letter should make us all ask ourselves what has been wrong with our propaganda these hundred years. Isn't Fred Auld right when he inquires, "What's the use of talking sentimentally about a book that sold by the million if a bearded young man asks, 'Who is Henry George?'" Le Vor raises an even more serious question: "Why are they, who are supposed to be the knowledgeable exponents of our policy, so ignorant?" One of the reasons why I like the name, Single Tax, is that its mention almost invariably prompts the rejoinder: "Would a Single Tax provide enough revenue for a modern government?" There we have an opening. Too often we never get even that. It is only through the Single Tax that the inordinate powers of the central government can be broken.—By the way, what is the purpose of FRAGMENTS?

H. T. A. McGahan
Matamata, New Zealand

* * *

Henry George was a gifted writer and powerful speaker who not only strove to achieve justice through taxation but was endeavoring to express a vision of man. That vision is still advanced through the Henry George Schools. President Franklin Delano Roosevelt called Henry George "one of the really great thinkers produced by our country."

E. Robert Scrofani
Director, Henry George School
San Francisco, California

* * *

To restore the "natural rights" of man, promulgated by Thomas Jefferson, we have to tackle the land question. The reason why Jefferson and his colleagues ignored the land question is that they were landowners and slaveholders. Dr. Carl Sagan has shown us dramatically the place of the Earth in the Universe. If Dr. Sagan had gone a bit more deeply into analyzing man's place on Earth, he would have discovered that man is dispossessed: that the direct link of man to land has been broken. What can we do to give back to man his "natural rights" to life and land? We must pursue the remedy advocated by Henry George, and, possibly, form a political party to bring about the realization of his dream.

Dr. Samuel Scheck
Bethpage, New York

Henry George

In 1945, during my one and only discussion with Professor Schwartzman, I listened while he kept extolling the virtues of Nock, Paine, Thoreau, and Jefferson—all excellent writers, but hardly in a class with Aristotle, Marcus Aurelius, and, especially, Henry George. I have little patience with less than *fanatical* Georgists. Jack Schwartzman was *not* a fanatic! Moreover, he was wasting his intellect on long dead humans promoting long dead issues. He was gathering with other good persons and scholars periodically to argue endlessly about ambiguities such as justice and freedom. FRAGMENTS continues to champion these undefined abstractions that nobody really gives a damn about.

If anyone knows anything about the nature of depressions and their by-products, it should be a person who taught as many Georgist courses as Jack Schwartzman did. The politicians know nothing about Nation's Problem Number One. Why not give them the answer?

As for FRAGMENTS and the constant pleas for money: Donations won't help. A quality product that gives the mass market something it *knows* it wants is all that is needed. The money will come of itself. (Who ever heard of a worthwhile product for \$5 a year? I pay much more than that for coffee!)

Phillip Grant
Frederick, Maryland

(Editors' Note: The writer of this letter had sent in his financial contributions several times.)

* * *

Government establishes protective tariffs, to protect capitalists, and sets limits to the number of workers in a labor group, to protect the unions. Instead of removing legal privileges, government creates its own powers of monopoly. Labor, capital, and government must recognize the negative aspects of taxing the wages of labor and the earnings of capital. They should promote taxation of resources and special privileges, and establish a true free economy. In 1910, Sir Winston Churchill declared: "Land monopoly is not the only monopoly, but it is by far the greatest of monopolies—it is perpetual monopoly and is the mother of all other forms of monopoly."

Hon. John Fisher
Rodney, Ontario, Canada

At a meeting held in Manitou Springs, the old Colorado Single Tax Association was brought back to life. It changed its name to Colorado Incentive Tax Association. The old organization would have eliminated all taxes except a levy on land according to its value, but the new group only proposes to work for the elimination of improvement taxes from the present property tax system. This should inspire people to build more buildings and beautify their homes.

Professor Emeritus James L. Busey
University of Colorado
Manitou Springs, Colorado

* * *

Some of the political people here are doing a great job to foster the Site Value Taxation cause. With more legislators now cognizant of what Site Value Taxation is all about, we hope to become a state with the same tax advantages now partially enjoyed in Pennsylvania. Wish us luck!

Stanley A. Frederiksen, Director
Public Revenue Education Council
St. Louis, Missouri

* * *

The question which haunts me daily is: will there ever come an end to all the senselessness? That you, and others like you, have devoted lifetimes to the cause of humankind is indeed remarkable; and yet, the challenges now are as great or greater than ever. For my own part, I have suggested to Georgists that one way to interest students, and get them to accept our views, is first to make them read Carl Sagan's essay, "Who Speaks for Earth?" I sent Sagan a copy of *Progress and Poverty*. He responded with gratitude. I wonder if he will read it. Well, we'll always have FRAGMENTS!

Edward J. Dodson
Philadelphia, Pennsylvania

* * *

The current tax structure is causing tremendous havoc. We fail to tax land values sufficiently, so people keep land out of use. Therefore, to eliminate (or drastically to reduce) taxes on buildings, I helped form the Massachusetts chapter of the Incentive Tax League. Our tax change should spur the rebuilding of cities and encourage business and residential development.

Robert Harding Zwicker
Westford, Massachusetts

Thomas Paine's *Agrarian Justice* gets no public notice because of the conspiracy of silence about ground rent. Most people slightly call him "Tom." Jefferson is always referred to as "Thomas." Certain views of Gandhi, Thoreau, and Nathaniel Bacon are also never mentioned in school books. Roger Williams was expelled from the Massachusetts Bay Colony for recommending a ground rent assessment, not because he was a separatist, as the schools teach today. To arouse the country and to acquaint it with Georgism, we must do something comparable to Bryan's "Cross of Gold" speech!

Howard W. L'Hommedieu
Arlington Heights, Illinois

* * *

FRAGMENTS is the best libertarian publication in existence, primarily because it recognizes that taxation of land values is a necessary first step towards creating a libertarian society. FRAGMENTS recognizes that only if land values are taxed can all taxes on labor and capital be completely obliterated. Only a land value tax can prevent landowners from living off what the active producers, labor and capital, produce. To each person the fruits of his own labor! Apply that to landowners, and they get no fruits at all!

Dr. Steven Cord
Indiana University
Indiana, Pennsylvania

* * *

I believe it is time for Georgists to recognize that, since the Social Security taxes are paid to the government by the employee and are matched by the employer, the latter treats this tax as an operating expense of his business, and passes it on (with an increase in price) to the consumer. The number of times an item is taxed depends on the number of steps from production to delivery. Think what it does to our economy! The large part of my income is derived from Social Security, yet the latter is destroying our country. I'm surprised that we have survived thus far.

Grace Darlington
Delray Beach, Florida

* * *

Of all the Henry George propaganda I receive, I find FRAGMENTS and Harry Pollard's papers to be the most enjoyable. I find myself reading them when I ought to be doing something else.

Dan Sullivan
Incentive Tax League
Pittsburgh, Pennsylvania

Alphabetical Minisketches

Dr. and Mrs. George (and Chris) Borchard are long-time readers of FRAGMENTS.

Ernie Bryan, former school teacher, is Editor of *The Indicator* and Secretary of Commonwealth Society for Economic Education.

James L. Busey, Professor Emeritus, University of Colorado, is Secretary of the Colorado Incentive Tax Association.

Sharon Cameron, Professor, Johns Hopkins University, is a recent recipient of the Guggenheim Fellowship for her Thoreau Journal studies.

Heman Chase, surveyor, is author of several works, including *More than the Land*, and a book of poetry.

Robert Clancy, former Director of the Henry George School, is President of the Henry George Institute, Chairman of the Council of Georgist Organizations, Editor of *The Georgist Journal*, and author of *A Seed Was Sown*, the story of Oscar Geiger.

Lawrence Clark, Sr., writer and speaker, is President of the Henry George School of New England.

William Condry, author of *Thoreau*, is a scholar of international repute.

Steven B. Cord, Professor, Indiana University of Pennsylvania, is President of the Henry George Foundation of America, trustee of the Henry George School, Editor of *Incentive Taxation*, and author of *Henry George: Dreamer or Realist?*

Gracie Darlington, a Florida "retiree," has made her views on Social Security known to various newspapers.

Edward J. Dodson, Deputy Chairman of the Council of Georgist Organizations, and teacher at the Henry George School of Philadelphia, is also co-Editor of *Equal Rights*.

W. Arthur Dowe, Director of the Australian School of Social Science, is widely known throughout the Georgist world.

John Fisher, Councilman (Rodney, Ontario), is a noted Georgist.

Geoff Forster, Secretary of the Henry George League (Australia), is also co-Editor of *Progress*.

Stanley A. Frederiksen, Executive Director of the Public Revenue Education Council, is also a Director of the Henry George Foundation of America.

Vie G. (Peterson) Graham, to whom Robert Andelson's *Critics of Henry George* was affectionately dedicated, was, for a long time, Executive Secretary of the Robert Schalkenbach Foundation, and was (and is) a mainstay of the Georgist movement.

Phillip Grant, former teacher at the Henry George School, is author of *Wonderful Wealth Machine*.

Lancaster M. Greene, whose FRAGMENTS poem ("For Bloodless Victories") was recently reprinted in *Evergreen Woods News* (Florida), is President of the Robert Schalkenbach Foundation and a trustee of the Henry George School.

William R. Hawkins, Assistant Professor, Radford University, is author of several articles dealing with reindustrialization, freedom of the seas, etc.

Oscar B. Johannsen, Senior Editor of FRAGMENTS and Vice-President of the Henry George School, is also Executive Director of the Robert Schalkenbach Foundation, and author of *Private Schools for All*.

Caswell L. Johnson, Professor, Carleton University, is author of a recent study on political unionism and autonomy in Jamaica and Trinidad.

Jane Langton is author of the recently-published *Natural Enemy*, a mystery involving Homer Kelly, the Thoreau sleuth.

Howard W. L'Hommedieu, Editor of *Public Press* (Illinois), is also author of *One-Sentence Economics and World Leprosy*.

Sydney A. Mayers, Senior Editor of FRAGMENTS and former Editor of the *Henry George News*, is also an attorney, and a trustee of the Henry George School.

Charles McCabe, author of articles about Thoreau and George, is a well-known columnist for the *San Francisco Chronicle*.

H. T. A. McGahan, Georgist activist (New Zealand), is an inveterate writer of controversial letters.

E. P. Middleton, living in famed Norfolk Island (settled by the *Bounty* mutineers), is a prominent Georgist, and author of *Towards the Free Society*.

Irving Mill, free spirit, has been part of the Georgist movement for more than four decades.

William H. Peterson, Director of the Center for Economic Education, University of Tennessee, is author of the recent "Unbinding Prometheus" and many other works.

Harry Pollard, Director of the Henry George School of Southern California and the initiator of the *Interstudent* program, is an accomplished speaker and writer, as well as Editor of *The Good Society*.

J. Reilly, Chairman of the Scottish League for Land Value Taxation, is one of the proponents of the "New Approach" program.

Walter Rybeck, special assistant to Congressman William Coyne and Editor of *Landmarks*, is also Director of the Center for Public Dialogue (Washington, D.C.).

Samuel Scheck, Long Island dentist, has been an instructor at the Henry George School for many years.

Jack Schwartzman, Editor-in-Chief of FRAGMENTS, is also an attorney, Professor at Nassau Community College, and author of *Rebels of Individualism*.

E. Robert Scrofani, Director of the Henry George School of Northern California, is a teacher, speaker, and writer of various pamphlets, including a recent Global 2000 rejoinder.

Dan Sullivan, Western Regional Director of the Pennsylvania Incentive Tax League, is also in charge of Henry George classes in Pittsburgh.

Mark A. Sullivan, staff member of FRAGMENTS, is Secretary of the Council of Georgist Organizations, co-Editor of *The Storm*, and co-Editor of a forthcoming book on Benjamin Tucker.

Knud Tholstrup, prominent member of the Justice Party in Denmark, is a prolific writer of essays on economics and finance.

Philip Wurtzel, long-time teacher at the Henry George School, is also a writer and speaker.

Robert Harding Zwicker, founder of the Massachusetts chapter of the Incentive Tax League, has been active in Georgist organizations for more than three decades.

The First Half Century

By LANCASTER M. GREENE

George Rusby, who, together with Oscar Geiger and Leonard Recker, founded the Henry George School, introduced me to the principles of Henry George. Recker rented space on West 79th Street in New York City, so that Oscar Geiger could both live there and conduct classes at the school. Recker felt the Georgist philosophy to be so important that he gave one-quarter of his salary to the school. I began a ten-week course taught by Recker. At the end of the fourth week, I called Rusby and told him: "This is the greatest economics course I have ever taken, and the Henry George philosophy has my complete devotion."

In 1935, a dinner was held for the graduates of the ten courses given that term. Each class appointed a representative to express his or her views about the course, and each speaker, in turn, rose and praised the individual teacher. To my distress, no one mentioned George or his remarkable philosophy. When my turn came to speak, I expressed my chagrin, and exclaimed that the Georgist theory was absolutely great. Anna George de Mille (Henry George's daughter), who was present at the dinner, was so impressed with my talk that she recommended me for the trusteeship of the school. And so, I became a trustee.

The Robert Schalkenbach Foundation, of which I am President, has helped materially to popularize the views of Henry George. The Foundation publishes many books and pamphlets by and about George. Hopefully, these publications will bring George more prominently to the public's attention.

I am proud of the accomplishments of the Henry George School during its first fifty years of existence. I am happy to have contributed to its duration and its growth. I hope that it will continue to grow in the next fifty years.

Christ and His Church

By LAWRENCE D. CLARK, SR.

Jesus Christ speaking to his Church: "I was poor and oppressed and you did nothing to remove the cause of my poverty or to stop my oppressors. I was robbed and you did nothing to oppose the system that permitted me to be robbed. You thought it was sufficient to ask alms for me from your members, steadfastly ignoring the wisdom and knowledge with which you have been provided concerning the causes of my suffering, and disobeying the commands you have been given."

The Church in reply: "When, oh Lord, were you poor and oppressed and we did nothing to remove the cause of your poverty or to stop your oppressors? When were you robbed and we did nothing to oppose the system that permitted you to be robbed? When did we ignore the wisdom and knowledge with which we have been provided, or what commands have we disobeyed?"

Jesus Christ to his Church: "Millions of my people, even in the richest nation on earth, are poor and oppressed. Their poverty deprives them of liberty and condemns them to economic slavery. Millions are unemployed, and those who do work are robbed of what they have created in order to sustain the riches of the privileged few. Instead of learning why these things are so and how to change them, you have been content to feed the poor and the oppressed and to assume that their poverty and oppression are inevitable and cannot be changed. Inasmuch as you have failed these my brothers and sisters, you have failed me."

The Church: "But what commands have we disobeyed and what wisdom have we ignored?"

Jesus Christ to his Church: "It is written 'The Lord said to Moses: The land shall not be sold in perpetuity, for the land is mine; for you are strangers and sojourners with me.' Yet you, my Church, have stood by in silence while

a system continues unabated which permits the land to be monopolized by the privileged few, a system which allows individuals to gain permanent possession of land with no provision to recompense the people, to each of whom equally the earth was given. Allowing this system to continue is disobedience to God's command.

"You have listened to false prophets and rejected true ones. A wise and devoted teacher was sent to you a hundred years ago. His name was Henry George. He saw how my people were oppressed and how poverty grew worse with the passage of time. He found out why and wrote a book. He learned that this failure to obey God's commands concerning the possession of the earth is the main cause of poverty and oppression. In his wisdom, he found a way to restore the people's birthright without taking land away from anyone who wishes to use it and is willing to pay the people for the privilege. The government would collect for the people the land rent from every land owner each year as a tax. The *value* of the land would then belong to all people as it should. The possession and use of land would be available to each person on equal terms. The land rent would be used instead of the stolen products of capital and labor to pay government costs and provide government services to the people. Truly I say to you, this man's wisdom is from God, and his knowledge is of the truth. His plan which would set my people free from the bondage of poverty has been available to you for a hundred years but you, my Church, have ignored it and even fought it. You have been intimidated by the worldly powerful and have failed to stand against their selfish desires. Inasmuch as you have failed my brothers and sisters, in this you have failed me."

The Church, will it listen at last?

Truth

By HENRY GEORGE

The Truth that I have tried to make clear will not find easy acceptance. If that could be, it would never have been obscured. But it will find friends—those who will toil for it; suffer for it; if need be, die for it. This is the power of Truth.

Will it at length prevail? Ultimately, yes. But in our times, or in times of which any memory of us remains, who shall say?

For the man who, seeing the want and misery, the ignorance and brutishness caused by the unjust social institutions, sets himself, in so far as he has strength, to right them, there is disappointment and bitterness. So it has been of old time. So it is even now. But the bitterest thought—and it sometimes comes to the best and bravest—is that of the hopelessness of the effort, the futility of the sacrifice. To how few of those who sow the seed is it given to see it grow, or even with certainty to know that it will grow.

Let us not disguise it. Over and over again has the standard of Truth and Justice been raised in the world. Over and over again has it been trampled down—oftentimes in blood. If they are weak forces that are opposed to Truth, how should Error so long prevail? If Justice has but to raise her head to have injustice flee before her, how should the wail of the oppressed so long go up?

But for those who see Truth and would follow her; for those who recognize Justice and would stand for her, success is not the only thing. Success! Why, Falsehood has often that to give; and injustice often has that to give. Must not Truth and Justice have something to give that is their own by proper right—theirs in essence, and not by accident?

That they have, . . . every one who has felt their exaltation knows. . . . Though Truth and Right seem often overborne, we may not see it all, . . . Far, far beyond our ken the eternal laws must hold their sway.

A Reply to S. E. Konkin

By MARK A. SULLIVAN

Samuel Edward Konkin III writes in FRAGMENTS that he "is surprised to find [me] guilty of the following misstatement: 'Tucker distinguished his position from the "survival of the fittest" school of "rugged individualism" that defended special privileges enforced by the State. . .'" Konkin goes on to say that there have been and continue to be "good libertarians of the hardest core" who were/are Social Darwinists.

So what! The existence of libertarians who espouse Social Darwinism does not make Benjamin R. Tucker a Social Darwinist. On the contrary, Tucker considered himself an Anarchistic Socialist (socialism he defined as "the great Anti-Theft Movement of the nineteenth century"), and he was an outspoken critic of the leading Social Darwinists of his day, William Graham Sumner and Herbert Spencer.

For Tucker, the doctrine of *laissez faire* in the mouths of those who oppose only those laws that attempt to help the poor and weak is a false one. "Survival of the fittest" is a truism that tells us nothing. Of course, those who survive in any particular environment are the fittest *in that environment*. And the Social Darwinists, it seems, wanted an environment that protected the privileges of the employing and propertied class.

Tucker would have agreed with Anatole France's comment that the law in its sublime majesty forbids the rich as well as the poor from sleeping under the bridge. And this, of course, is the kind of law the Social Darwinists wanted.

Tucker's opposition to Social Darwinism may, however, be seen as a more thoroughgoing Darwinism than that of Sumner or Spencer. Tucker's willingness to do away with what he considered *all* forms of privilege, including the legal protection of patents, copyrights, and land titles, puts the burden of their enforcement upon those who actually will benefit from the privilege. If they really *are* the fittest, they should be able to survive on their own—without the protection of the State.

Unlike the Social Darwinists, Tucker hoped for a society which would not have to depend on the "fittest," the monopolists of land and capital, in order to survive.

Relatively Speaking

I received the latest issue of FRAGMENTS. I don't think that anyone will accuse me of nepotism or something similar if I say that Jack Schwartzman's "War Jobs" was the best article in the issue. The article was so logical, so matter-of-fact, that a reader must inevitably be led to the same conclusions. "War Jobs" was a good job.

Steven Schwartzman
Austin, Texas

* * *

Keep the articles coming. They are great—especially those written by Oscar B. Johannsen.

Peter G. Johannsen
Wellesley Hills,
Massachusetts

* * *

I think that the articles by Sydney A. Mayers are witty, delightful, excellent, stupendous, and tremendous. Did I leave anything out—except that I am married to him?

Wallis Mayers
New York, New York

* * *

How nostalgic I felt when I read Herbert Shelley Good's article in the latest issue of FRAGMENTS! How the memories rushed back! I also greatly enjoyed Jack Schwartzman's "Prometheus," although I do not agree with *his* ending. Sydney Mayers' article on Mencken was, as always, immaculately written.

Hannelore Good
Eugene, Oregon

IN MEMORIAM

With sincere regret, FRAGMENTS notes the passing of Philip Finkelstein. As Director of the Henry George School in New York, and of the Center for Local Tax Research, Phil contributed greatly to the endeavor to promulgate the teachings and the economic principles of Henry George. He was well-liked and respected by those who knew him, and his departure leaves a void the Georgist movement will not easily fill.

—The Editors

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Joanne McDermott*Reserved for Harry Golden*

This space was originally reserved for an article by Harry Golden. The world-famous author of *Only in America* and *For 2¢ Plain* (and Editor of the *Carolina Israelite*) had been planning for more than a year to submit to us his remembrances of Oscar H. Geiger, George Geiger, and the Henry George School. Golden was no stranger to FRAGMENTS, having twice previously contributed his pieces to our magazine. I communicated with him by telephone and by mail, and, at his suggestion, corresponded briefly with George Geiger.

On April 27, 1981, my son, Steven, and I visited Harry Golden at his home in Charlotte, North Carolina, and spent about an hour there. Steve took an infrared photograph of Golden and me (which photograph now rests on my desk), and our genial host autographed some of his books for us. He agreed to come to New York that fall, to speak before the FRAGMENTS group. At his request, I gave him a rare 1962 program of a speech that he had made at a Henry George School dinner, and he promised to send us his essay in a few weeks.

Unfortunately, death intervened. Harry Golden passed away several months later. His manuscript was never sent.

Harry Golden's article (he had informed me) would have dealt with the following events:

He was fourteen when he started to work for Oscar Geiger's fur company. The forty-five year old Geiger became a second father to young Golden. Geiger's overriding passion was the philosophy of Henry George, and soon it became Harry Golden's belief as well.

Geiger lived in a then-fashionable Harlem apartment on West 118th Street, in New York City. It was in that apartment that he established the Round Table Literary Club, to which belonged Harry Golden, George Geiger (Oscar's son), and a few other young men. George Geiger became a noted professor, philosopher, and writer. The Round Table Literary Club, which met on successive Sundays, also achieved its share of fame. The members maintained their friendships for life. When Harry Golden was married, George Geiger was his best man.

In 1932, Oscar Geiger founded the Henry George School. He had lost faith in politics; he now believed that only education would perpetuate the Georgist ideas. With the aid of John Dewey and Dean Harry Carman of Columbia University, Geiger opened his school on Nassau Street, but soon moved it to West 79th Street. When the New Deal came into existence, Geiger attacked Franklin Delano Roosevelt for splitting the country into two classes, the rich and the poor. Only education, Geiger believed, would bring people together, instead of polarizing them, as politics did. He gave to the school his total devotion and time.

In 1934, Oscar Geiger died. In 1981, Harry Golden followed his great teacher. May they both rest in peace.

—Jack Schwartzman

Major Works of
HENRY GEORGEProgress and Poverty
Protection or Free Trade
The Science of Political Economy
Social Problems
The Land Question
A Perplexed Philosopher
Condition of Labor

These works may be obtained from:
The Robert Schalkenbach Foundation
5 East 44th Street
New York, New York 10017

News Item

Stanley Rubenstein, Associate Editor of FRAGMENTS, has been appointed Interim Director of the Henry George School of Social Science, New York.

Letters to the Editors

Jack Schwartzman's "War Jobs" is not only superb economics but probably the most powerful anti-war article that I've read in a long time. It deserves maximum circulation and publicity.

*Geoff Forster, Secretary
Henry George League
Melbourne, Australia*

* * *

I enclose a money order chiefly in response to Jack Schwartzman's front-page demolition of the superstition that wars create jobs. They certainly create work, but not productive employment, and create uneconomic activity.—I would support FRAGMENTS more if I were not already so flooded with literature of all kinds.

*W. Arthur Dowe, Director
Australian School of
Social Science
Redfern, N.S.W., Australia*

* * *

I can easily agree with Jack Schwartzman's argument that war is not necessary to prosperity. War production only reallocates resources from civilian to military use; it does not create any new resources. However, I do object to his extreme anti-war sentiments which seem similar to those which infect so much of libertarian thought. If the relatively free societies of the West renounce war and military preparation, then a monopoly of force will rest with the totalitarian powers. I am reminded of the slogan of the advocates of the right to bear arms movement: "If guns are outlawed, only outlaws will have guns." If free men disarm, only the enemies of freedom will have guns, with tragic results. It should be remembered that Hitler did not renounce Naziism because he was seduced by the logic of libertarian propaganda. He was destroyed by armed force after years of bloody warfare. It is doubtful that the Soviet Empire will dissolve in any more peaceful fashion. It has always struck me as odd that libertarians who claim to see a conspiracy in every Post Office can be so blind to foreign enemies of freedom and the need to counter them. Free men, more than any others, need to study war and become proficient at it, for they have more of value to defend.

*Prof. William R. Hawkins
Radford University
Radford, Virginia*

As if to annotate Jack Schwartzman's staunch anti-war argument, a recent report, called *Bankrupting American Cities* (published by Employment Research Associates of Lansing, Michigan), shows that (in a large majority of cities, especially New York and Chicago) military spending takes away more money than it returns. Dr. James Anderson of Michigan State University, author of the study, said that the industrial heartland "is being devastated by the military tax drain."

*Irving Mill
Coconut Creek, Florida*

* * *

I really don't need to clutter my desk with yet another magazine (or learned journal), but as a real Jamaican male, I do admire Dr. Jack Schwartzman's image as a sincere, straightforward, swashbuckling American capitalist with a poetic soul. It oozes through the "lines" in FRAGMENTS. For that reason, I am subscribing.

*Dr. Caswell L. Johnson
Carleton University
Ottawa, Canada*

* * *

Vol XIX, No. 4 is pure gold. Congratulations!

*Dr. William H. Peterson
The University of Tennessee
Chattanooga, Tennessee*

* * *

I was very glad to have Oscar Johannsen's piece on the Fed. I have referred to it in an article I have just sent to *Good Government*, and have recommended its reprint in full in the next issue. Concerning John Tetley, it is a pity that he did not challenge von Mises' statement on the likely effect of Henry George's proposals. It is exasperating not to know the great man's reason for such an assertion. As for Dr. Andelson's term, "neo-Georgism," I doubt that many of us in the Georgist movement would propagate the term; but I don't think that Dr. Andelson would be likely to accept our conclusions about Land Value Taxation. I am sending you, with my compliments, a copy of my book, *Towards the Free Society*.

*E. P. Middleton
Norfolk Island (via Australia)*

* * *

Thank you for your interesting articles—and hurray for Thoreau!
*Jane Langton
Lincoln, Massachusetts*

It was very interesting to read Oscar B. Johannsen's views of Fed, but I think that he is giving it too much credit. The Fed, just like Denmark's Nationalbank, is issuing bank notes, but the amount to be printed is decided by the public. Actually, out of the total of circulating money, the percentage of bank notes is shrinking because of the increasing use of checks, credit cards, mortgages, and IOUs. They are all money. Gold is not. Gold is just metal, even though, when minted, it was once regarded as money.

*Knud Tholstrup
Copenhagen, Denmark*

* * *

I am glad that FRAGMENTS exists. However, it does not come out often enough. Therefore, I will have to do more of my own thinking.

*Heman Chase
Alstead, New Hampshire*

* * *

Thanks for FRAGMENTS and for your comments about my two Thoreau articles in the *Chronicle*. FRAGMENTS sounds off the bat like a helluva good idea. Ideas are too rare today at all. A publication dedicated to them is my kind of read.

*Charles McCabe
San Francisco Chronicle
San Francisco, California*

* * *

Many thanks for yet another splendid issue of FRAGMENTS. It's lovely to see the enthusiastic letters you get from all around the world. I thought of you all on the day of the annual Thoreau meeting in Concord. It is a shame that Walden Pond cannot be preserved, instead of abused (as it is today) by uncaring and destructive mobs. Could you not publish a protest in FRAGMENTS and send it on to Concord?

*William Condry
Eglwysfach, Machynlleth, Powys
Wales, United Kingdom*

* * *

We enjoy your FRAGMENTS with its witty and thoughtful articles. Contribution enclosed. Better late than never.

*Dr. and Mrs. George Borchard
Westmount, Quebec, Canada*

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Thanks for the interesting Thoreau material. I enjoyed it.

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