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and the injustice of taxation.

A PUBLICATION ADVOCATING: THE COMPLETE

ABOLITION OF TAXATION: THE PUBLIC COLLECTION
OF THE FREELY OFFERED AND AUTOMATICALLY
ADEQUATE GROUND-DUES

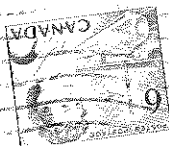
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A spokesman for the B.C.E.M.B. deplored a situation that would destroy orderly marketing and lead to Prairie producers selling eggs cheaply, which in turn would result in B.C. producers being put out of business. But that was not the end of the tragedy. His feverish imagination cast itself into the future and foresaw the B.C. consumer having to pay exorbitant prices once the local competition was removed.

This is a revelation of what the B.C.E.M.B. has been doing up to now with no competition. Prairie eggs are 9c. a dozen lower, and their sale results in savings to the consumer. However, no friend of orderly marketing need worry; there is to be a Canadian Egg Marketing Agency set up June 4th. to divide up the captive market and "keep prices from bouncing up and down." Another small step to the collectivist state.

S.E.E.

The chief activity of the Commonwealth Society for Economic Education since incorporation in 1970 has been to spread knowledge of the science of economics with particular reference to the Law of Rent. The Society has paid for meeting-rooms, and has had the use of library seminar rooms and school facilities free or for a nominal charge.

S.E.E. has just ended a busy year. Carl Iversen was director of a course entitled "The Economics of Land Speculation" which was held jointly with Vancouver City College. A highlight of this course was the showing of the film; "One Way to Better Cities". An advanced group has been meeting in the home of President Gunnar Jeberg. Night classes have also been held at Queen Elizabeth Sr. High in Surrey, and Centennial High in Coquitlam. The S.E.E. now has a high school student elected to the Board of Directors. Welcome Tom Raagner.

When he had played his last card, there was a landless proletariat.

We wonder why "the priests' land took he not," until we realise that the priests were the only educated people of the day. What had they been thinking as onlookers when they saw Yousseff making move after move? Might they not have cried out as Rousseau did millennia after, -"You are lost if you listen to this impostor"? They certainly would have done so if they had felt that their holdings were threatened too. Obviously there was a deal guaranteeing them immunity in exchange for their silence.

It is marvellous how many ministers of churches, - possibly millions, - have persuaded their congregations that Yousseff was the great saviour of the Egyptian people. If the god, Jawah, of Yousseff was the only and omnipotent god, what was Yousseff doing to make a deal exempting the leaders of an animal-worship cult? If later, Christ was justified in whipping money-changers out of the Temple, how much more would Yousseff have been justified in "taking" the priests' land?

No matter how much verbiage is used to decorate social phenomena, the two social evils that have always existed are those of land monopoly and abuse of power by rulers.

B.C. EGG WAR

If our out-of-province readers are eager to know the latest developments in the Chicken and Egg War, we have another report. A wholesaler brought Manitoba eggs into B.C. after a court decision which ruled that the B.C. Egg Marketing Board had no authority to seize eggs.

IS MY FACE RED?

The B. C. government's socialist intentions are gradually being made plain. The Minister of Agriculture has set up a Land Commission to deal with planning of land-use. We suppose that this is intended to be concerned with agricultural land only, although how anyone can accurately define agricultural land is not clear. It seems a rather inappropriate move since in the same government there is already a Minister of Lands and Forests.

Now, we have a group of planners set up presumably to decide whether a change of use may occur when "farm land" is demanded for other purposes. We've heard all this before! So what is the general trend? Some land speculator wants to sell a marginal farm for a golf course. He is a good party man, - attends local meetings, contributes to campaign funds and is active at election time. The majority on the municipal council is of his party and in his debt for support at local election time. His request for authorisation of a change of use goes forward with the strong support of council. What will the planners do when they receive this application, especially since they themselves are nominees of the same party? Why, they will dutifully dig up reasons why the permission should be granted. One ounce of political pull is always an adequate source of rationale.

To plan land-use is to plan people's lives. No individual or group should be allowed to interfere in the way the individual wishes to live while he is not harming the interests of anyone else. A social system based on taxation's abolition, with the public revenue derived from the freely proffered rents of land held by equals brings about an automatic planning of land-use in the private domain. People occupying valuable sites pay a high rent which makes it profitable for them to put the site to an optimum use, and costly to do otherwise.

Land which is now being farmed might become common once more as farmers moved onto some the millions of acres of more valuable land which is now covered with bush and speculatively held. Thereby, they would earn more with their labour, more than enough to compensate them for the loss of some day subdividing and reaping a fortune. There really would be no problem of farm land; - no land problem of any kind.

There would be emphasis on individual liberty. No tax man could force us to keep accounts his way, no police breaking into one's home on suspicion of evading excise duties, no servile status in their daily jobs for the majority of the dispossessed, no years of cholastic concentration camp for young people, no constant pressure to accumulate or to conform.

What a mean measure Bill 42 is! It does not free us but strengthens our bonds. It sets an extra group of demi-gods or land commissioners over us. One of this group, Mary Rawson we had always considered to be a lover of freedom and a disciple of Henry George. That's why our faces are red.

BIBLICAL ECONOMICS

Once a foreigner called Yousseff went to live among the Egyptians, where he came to the attention of the pharaoh because of his intellect. Yousseff had a penetrating mind where social matters were concerned and a working knowledge of agronomy. How he used his abilities to achieve great power the Bible clearly shows.

In brief, the use of monopoly of land and the wiles of the debaser of currencies enabled a house-servant in prison to become second to a king on his throne. The monopoly was due to the fact that Egypt was a fertile agricultural area surrounded by semi-arid countries

It was the only source of wheat for many pastoral tribes who regularly traded there. If Egyptian agriculture failed, famine would be widespread.

There is no reason to presume that the Egyptians were better informed on economics than we are. Therefore, it is not surprising to learn that the kings and the people considered money to be wealth. The king had great stores of gold, just as the mighty U.S. had its Fort Knox. They thought that a shekel was an absolute standard just as we do when we say; "the 1973 dollar is only worth 50 cents."

It only required an astute politician to use these facts in order to enrich himself. "Let's use that store of gold," said Yousseff, "we'll buy up most of the wheat crop at guaranteed prices." The simple farmers did not realise that the extra money in circulation made that already passing from hand to hand, of lower value. "Guaranteed prices!" they said, "Come on, let's grow more wheat, for a shekel is a shekel just as much as a buck is a buck." Result, - more wheat on the market next year, more gold circulating too, and the process repeated until with over-cropping and possibly the use of sub-marginal land, conditions for producing wheat deteriorated until the harvest was meagre. This time, the farmers don't have enough wheat to be able to set aside seed for the next year. The guaranteed prices they had were in gold which is now inflated and of low value. Wheat is scarce and of high value. Nor is there any neighbouring territory where they might beg, borrow or steal wheat. The monopoly is cast iron.

At this point, Yousseff plays his final card. He says "Give your land to the Pharaoh and in return he will give you seed to plant next year." This, we are told, did happen, but, "only the priests' land took he not." "Then Yousseff did move them from one end of the land to the other." What a transformation Yousseff had brought about! When he arrived there was a peasantry of owner-cultivators.