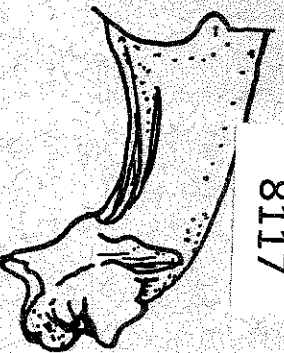


Barquole



HENRY GEORGE SCHOOL OF NEW JERSEY

No. 37

D E C E M B E R 1 9 5 9

THE DEAN THINKS

IMPATIENCE

Last summer, while enjoying a "cook-out" at a friend's house, the guests vocally admired a part of the garden in which thousands of plants bearing multicolored blossoms were growing. Our host enlightened us by telling us that the plants are called "Impatience" and were so named because they grow so rapidly and profusely that they crowd out other vegetation and seem impatient to usurp the whole garden.

Actually, the plants have no such sentient desire. They are doing what Nature intended they do, grow, multiply, blossom, seed, and continue a growing cycle. But we humans, who dream, aspire and have ambitions and who rarely achieve the goals we set for ourselves know what we call "impatience". We project our own feelings and make an analogy to the behavior of the plants and call them "Impatience."

Are all men so impatient? Americans, particularly are accused of impatience. What are the symptoms, what are the facts? Is impatience a virtue or a vice? What is impatience?

Was it impatience that caused the Filgrims to be dissatisfied with the environment of their home-land and to seek a new haven in an unexplored continent? If it wasn't, then the motivation they experienced was closely akin to that which we call impatience. One who is complacent, one who is satisfied or accepts the existing conditions, his status, freedom or lack of freedom, his relations, good or bad with his fellow-man and society, is not impatient. Nor is he the one who stands out as a beacon, remembered by those who follow him as a pioneer to a better way of life.

Dissatisfaction with tyranny, oppression, unsatisfactory conditions may give rise to impatience, a strong motivation to change. If such impatience does not result in rash decisions, in violence, in impetuous behavior, if the impatience inspires deep thought and rationalization as to cause and effect relationships, it may be a boon to the evolution of civilization.

If it merely motivates to action without consideration of end results or alternatives, then it may lead to a disastrous conclusion.

The mean between abject complacency and rash action is the goal of those who are interested in the betterment of life. We have heard the expression "the British always muddle through". To some, this means that the fire, the spark of reform, of change, of standing up for a principle is lacking in the English behavior. To some, it means that the British are adult in comprehension, they meet changing conditions with composure, and when they have not fully weighed the cause and effect, the alternatives, and when they are not sure that a given course of action will be beneficial, they adopt the "wait-and-see" policy. To some, the British behavior betokens indecision and an unwillingness to adopt and act upon a rigid code of right and wrong, a willingness to compromise and adapt, regardless of basic principles.

To summarize these conflicting attitudes regarding British behavior is to oversimplify, perhaps with unfairness. Undoubtedly, this behavior, like all human behavior, has so many complex motivations that to attribute it to any one of the conflicting opinions regarding it would be to fall into error.

Adherents of these conflicting opinions point to the fact that with all its reputation for "muddling through" Great Britain did achieve the foremost prestige and influence among nations, it did abolish chattel slavery before other enlightened people did, it did change from feudalism to a highly industrialized society with a higher standard of comfort than many of its neighbors.

Others think that Britain's policy of "divide-and-rule", its subjugation of primitive people, its aggrandizing imperialism, its embracing Socialism and nationalization of industries, its loss of colonies and prestige are all attributable to its "muddling through."

Still others think that Britain has a very small territorial home-land, has existed and grown for centuries, has learned from experience to make adjustments, to do what prize-fighters call "roll with the punch" and so a change of circumstances, a threat from a foreign power, or any adverse development is received by a Britisher without too great a dislocation of his equanimity and this is deemed "muddling through". In other words, the British are not regarded as an impatient people.

In contrast, Americans have the reputation of being very impatient. Those who objectively view the Americans and point to the fact that the launching of the Sputnik satellite by the Soviet Union so upset the majority of Americans that there was an insistent demand for a crash program to "catch up to Russia". They point to the fact that in the strike of the steel workers, most Americans were ready to condemn both the steel management and the Union because the strike was not quickly settled. What these views betoken is that most Americans desire that issues be resolved, whether rightly or wrongly, but at any rate by "tying in the loose ends." In respect of international relations, Americans are accused of being intractable. Being convinced that theirs is a moral and ethical stand, Americans in the United Nations and in international conferences are accused of feeling that our position is white and any divergent position is black, and hence reprehensible and incapable of compromise.

In social relations, since most Americans are inculcated with the opinion that this is the land of opportunity where every farm boy or newsboy can become President or a millionaire and since most Americans aspire to the heights and fail of achievement, the rate of mental and nervous ailments is greater than in other countries where the aspirations of upward mobility is far less than here.

In other words, Americans not only have the reputation for impatience, they are, in many ways, an impatient people. It may be claimed that the fact that Americans are here is the first proof that our ancestors who migrated here were impatient people, so we come by this characteristic naturally. It might also be claimed that the settlement of this vast continent was achieved by impatient people, and that the industrial supremacy of this nation is attributable to impatient people who wanted to "get there" or to achieve their goals more quickly and easier and hence led the way in industrial pioneering.

So, impatience may be both a vice and a virtue, perhaps at the same time and in the same person. At any rate, it does motivate behavior.

Some of us who have learned that justice and economic equality of opportunity is achievable by the recognition and the adoption of the reform that would make access to land equally available sometimes succumb to impatience because what seems so clear and simple to us is so obscure and far distant to the economic actions of our Government and our people. Some of us lose interest because our objective, the adoption of the reform makes such little headway. Some of us even feel that human nature being one of selfishness and self interest, the achievement of such an economic reform will be deterred if not defeated by the ferocity and ruthlessness of those now enjoying special privileges or that when con-

ditions become worse, we will voluntarily embrace a collectivist society. In other words, our impatience for the achievement we seek is sometimes a deterrent to our continued interest and activity in behalf of the reform we so ardently seek. To such impatient people, I suggest the contemplation of the achievement by a great teacher and his twelve disciples, firm in their conviction, and dedicating their lives to the principles they had learned, but not achieved in their lifetime nor in the several centuries after them, but eventually in a world made ready for such principles. Shall we be inspired by such achievement after centuries of privation and say "Do thou likewise". A friend of mine used a prayer which lies within it the essence of man's hope on this earth for a truly good and wholesome life. The prayer was "Lord, grant me the patience to accept those things which cannot be changed, the courage to change those which can be changed and the wisdom to know the difference." If only this prayer were granted to each of us, our impatience, our frustrations, our unrealized ambitions would not plague us and cause us the bitterness which so dulls our enjoyment of life and this world we live in.

Alexander H. Goldfinger

LETTER TO THE EDITOR

In your October issue, the quotation from the book, "The Rise and Fall of Society", shows the book's author as having but a shallow grasp of the basic idea of Henry George's philosophy.

The basic idea of Henry George is not fiscal reform, but rather that--"land is NOT wealth"; which analyzed, points to the fact--that privately retained Ground Rent--is "social theft" and is the "Root of All Evil." Also, privately retained Ground Rent obligates society in order to have governmental revenues--to ROBB Labor & Capital, a second time, via taxation. Thus, Labor & Capital, are ROBBED by TWO ROBBERY PROCESSES.

Anyone who really knows the economic facts of life, knows that politicians are only cigar-store Indians for the economic poverty--that--be. The real economic powers--that--be, are the beneficiaries of the "uneared increment," the title holders of valuable; city land, rural land, natural resources land and public utility franchises.

In a society where the two robbery processes of Labor & Capital did not exist, a condition would arise of more jobs than applicants for jobs--at top wages. With no robbery of Labor & Capital--labor only would be the means of making a living.

In such a society, with "social charity" by-product of "social theft" eliminated--all levels of government would deflate to the requirements of a just society. In such an environment, politicians as known today, would have no more power--than a ninety-year old man with double pneumonia. Reference to the above, I would suggest

the reading of "The Menace of Privilege" by Henry George, Jr., son of Henry George particularly Book VI, "Privilege The Corrupter of Politics." Herman Ellenoff, Los Angeles, Cal.

JAMES F. GALLAGHER

This friend of the Henry George School of N.J. was a member of the group led by John Devoe in 1951; and though he attended other courses later, he says the fundamental course yielded the big mental inspiration which was a revelation to him. His was a voluntary testimonial to the studies, and just as much so to John Devoe. And so, again I have heard of the personal devotion that our well-remembered friend always generated. As often as I hear it, thus often shall I report it. We agreed that the stimulating conference sessions that followed the formal period of study were often even more informative. There was an added zest and enthusiasm, which built up to a remarkable pitch in the exchange of ideas.

Mr. Gallagher was brought from New York to Newark as a small child and has lived in this general area ever since. In his youth, he enjoyed participation in all the major sports. Later, his interests have turned to social work; and he does much organizational speaking all over the state. He is also active in union affairs, having held all the offices, from president on down the line.

To my surprise, I found that he is an associate of Bernie Kushner at the Wilcolater Co., He has long been involved in technical work and so attended the Newark Technical School. Mr. Gallagher has five children, most of whom are married. He shares his home with his mother at the present time.

I find that most people with whom I talk, in obtaining these thumb-nail sketches, regarding the economic principles expounded at the Henry George School, express enthusiasm spontaneously. And Mr. Gallagher is no exception. Though his working hours prevent him from taking part in the activities of the school, he expressed his deepest devotion to our ideas. He indicated that the school has changed his whole viewpoint permanently. In short, he is "with us all the way."

Virginia Harvey

SENSE AND NONSENSE

News item: Washington, Nov. 3 - The Internal Revenue Service said today it has no qualms about collecting income taxes from quiz show winners, even if their appearances are fixed. "If they have income, it's taxable," an I.R.S. spokesman said. He noted that the tax laws make no distinction between tainted earnings and those received in the most above-board fashion.

Need one say more about the utter immorality of the income tax?

Come to think of it the income tax might be worse. Suppose we had to pay an outgo!

The head of the AFL-CIO in commenting on the Taft Hartley law said, "If a law can compel a worker to work against his will, in my book it's a slave labor law."

I wonder if Mr. Meany considers it a slave labor law which forces a man to join a union against his will in order to get a job in a closed shop? Is it freedom which forces a company to take a worker's union dues out of his pay regardless of his wishes?

College Entrance Examination Board is including an essay test as part of its entrance tests. Seems that our youths' knowledge of the English language is so poor that even college professors are surprised. Maybe what this country needs is to cut out all the fancy modernistic school buildings and go back to the little Red Schoolhouse. The building wasn't much to look at, but the product turned out at least could write a decent letter. But, of course, that's going back to the horse and buggy days - that's not progress.

With interest rates rising, the bureaucrats are doing their level best to put the lid on them. They won't permit the savings banks to raise their interest rates paid to depositors, hoping thereby to keep the rates down. All it does is to penalize the saver who is not sophisticated enough to buy bonds or securities in the open market at higher rates. But why must always the poor, hard-working Joe be the one the bureaucrats go to work on? He could use the extra dividends on his small savings account.

! Funny world we live in. The TV industry had plenty of airtime for rigged quiz shows but none for "America's Town Meeting of the Air." That nationwide "Town Meeting" endured from 1935 to 1952 and offered a platform for prominent speakers to debate problems, and subjected them to heckling audiences. Mr. George Denny's death--the famous moderator of these programs--medically was listed as "cerebral hemorrhage". Actually it may have been a broken heart as he could not convince the TV moguls to put the show on the air. Maybe if he had rigged the show, it would have been welcomed with open arms.

A REAL CHRISTMAS PRESENT

What better than an Invitation to enroll for the course in Fundamental Economic Principles - at 78 Clinton Avenue Tuesday evenings at 7:30 starting January 12th 1960?

BALLOT BOX SAMARITANS

The Good Samaritan has come down to us as a man exemplifying probably the highest type of conduct toward his fellow beings. Unfortunately, possibly as a result of misinterpretation of this parable, the belief has arisen that it does not much matter how one does good, or how much good one does, as long as it is done.

(Continued on next page.)

INQUIRE ABOUT SECURITIES COURSE JAN.

But, actually, the parable of the Good Samaritan does not imply that. Careful reading of it points up the fact that first; doing good should be on a purely voluntary basis; second: doing good should be in proportion to the unfortunate's needs, that is, giving him just enough help so he can, thereafter, help himself.

You will recall that the thieves robbed a certain man and left him half dead. Two people passed him by without giving him aid, but when the Good Samaritan came along, he not only bound up the man's wounds, but brought him to an inn and paid the innkeeper to take care of the man.

It is important to realize that the Samaritan did all this good work on a purely voluntary basis. He did not take out a gun and say to the two who had passed by, "Here is an unfortunate man. You must help me to take care of him. Give me some of your wealth to do it." If his example had shamed the others into helping, no doubt he would have gladly availed himself of this assistance, but as they did not, he did it alone.

Also, it is important to note that the man was in no condition to help himself. Presumably, after he recovered the Good Samaritan expected the man to look after himself, for we find the Samaritan paying the innkeeper enough to tide the man over the emergency. There is nothing to indicate he was going to make the mistake of destroying the man's initiative or self-respect once the emergency was ended.

Today, instead of Good Samaritans we have more and more Ballot Box Samaritans. They are good people who want their unfortunate compatriots helped but prefer that it be done by government. This applies to hospitals, institutions of all kinds and many charities. In effect, they advocate that the government use its gun to force all to contribute to aid the unfortunate whether they wish to or not. In addition they advocate governmental action in doubtful fields of charity and for periods of time when emergencies are long past. They do this by voting for politicians who promise to put into effect all kinds of social welfare schemes.

In advocating all this, they forget the effect upon themselves as well as upon

the unfortunate. By divorcing themselves from actual voluntary work, they deprive themselves of that feeling of love and charity which is illustrative of the Good Samaritan.

More than that, however, without realizing it, their hearts become steeled to unfortunates. They become so accustomed to having the government do the charitable work that when cases come to their personal attention, they feel it is something for the State to take care of, not for themselves.

Francis Neilson in "The Cultural Tradition and Other Essays" quotes from Dr. Macnelle Dixon's "The Human Situation" on the effects on sufferers from welfare-ism.

"In their anxiety for human welfare, in their collectivist schemes, the sentimentalists have overlooked the individual man. They submerge him in the sea of their universal benevolence. But who desires to live in the pauperdom of their charity? Every man desires to be his own architect, and the creator of his own design, the sentimentalist himself among the rest. And the last and greatest insult you can offer to the human race is to regard it as a herd of cattle to be driven to your selected pasture. You deprive the individual of his last rag of self-respect, the most precious of his possessions, himself. If you treat him as a thing, an inanimate object which can be pushed hither and thither, if you treat him as one of a drove of oxen, you take away his birthright, and for this loss nothing can compensate him, not all the soothing syrups and honeys of the world."

Doing good requires finesse. You must remember you are dealing with beings who are just as easily hurt spiritually and morally as physically. In aiding one physically, whether with money or service the way in which you aid is almost as important as the aid.

In this period when the Christmas Season is about to begin, a true appreciation of the parable of the Good Samaritan can help all of us in rendering to others the good we would wish them to do unto us did we require it.

M E R R Y C H R I S T M A S
O.B.Johansen

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