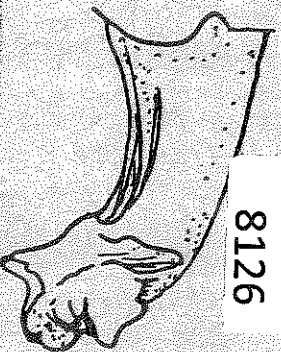


The Baroque



HENRY GEORGE SCHOOL OF NEW JERSEY

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THE DEAN THINKS

What Would Happen?

Many years ago, Henry Thoreau, son of a well endowed New England family, pondered what he wanted out of life. He finally came to conclusions which satisfied him that the aims, ambitions, the striving for material things of his day (a century ago) failed to bring happiness even to those whose efforts were successful. He left Harvard College and went to a primitive spot on the shore of Lake Walden, built himself a serviceable shelter and contented himself with the gratification of his material desires which he limited to necessities. His joy, his satisfaction with life came from the beauty of Nature, glorious sunsets, the cycle of life changing with the seasons, observing and getting to know the birds, the animals, insects, in fact, all the denizens of the forest, the lake and the region where he lived. He achieved his ideal of happiness.

He shrewdly observed in his well known book "Walden" that most men work at least one-third of their lives to acquire enough money to buy, build or pay for a house. Thoreau then asks, what is a house and answers by saying it is a shelter for man to shield him from inclemencies of the weather. But he observes that most men are not content, in the culture of the society in which they live, to have merely a habitation. They vie with each other to build bigger and grander edifices than necessity would require.

He does not spare the women-folk from his critical gaze. He depicts the average wife and mother as one who slavishly acquires ornaments, brick-a-brack, shells, etc., which she proudly displays in her house and then, week after week, expends much human energy to keep free of dust and accumulated dirt.

He recognizes that humans have esthetic tastes and like to satisfy their hunger for beauty. He notes that an object of beauty, a picture, a painting possessed and admired may serve a very useful purpose but he decries the desire to acquire possessions as a mark of prestige among the neighbors and friends.

Thoreau knew he was different from others of his family and neighbors in that he analyzed their motivations and concluded that true happiness and contentment do not come from physical material possessions, but do stem from the

serenity of the enjoyment of each experience, each communication with other humans and the "seeing" of nature in its glory and beauty. Thoreau was a thinker, engaged not with superficialities of human existence but with the essence of living.

Henry George also was a thinker, not content with observing the difficulties of human existence but concerned with the causes and the alleviation or elimination of those causes. Those familiar with his clear analysis recall his statement that Man's desires are limitless. Many interpret this as meaning that Man's desires for material things are limitless. George did not so mean his observation. He notes that when Man's desires for material goods are satisfied, he aspires to cultivate his mind, his knowledge and love of beauty, and to help his fellow man. His mind may delve into ethics, philosophy or the arts.

But in the society and culture in which we live, the misconception of George's statement is pervading. We glory and delight in the statistics of greater production of goods, of increased per capita consumption, of greater potentials to continue to increase the rate of production. We speak of "better living" in the terms of more goods for all to consume. The urge to automation is primarily not to decrease the total amount of human energy to produce goods, but to increase the rate and the total of goods to be consumed.

On television a mammoth chemical company in its "commercial" speaks of the contribution of the company to "better living" by the discoveries of chemistry. What it means and says in its message is that the advent of nylon, Dacron, and other synthetics have resulted in "better living."

Yes, our food, wrapped in a chemical synthetic does come to us cleaner and fresher than formerly, our clothes do have qualities that may satisfy our desires. (A woman wearing woolen or cotton stockings would be a rarity on Main Street of our cities). But are we really living better, that is, fuller, richer, more enjoyable lives because of these material advantages?

In these days when the national goal is expressed in the Act of Congress is the achievement of "full employment", the uppermost thought is the continued production of more and more goods, not just to supply an increasing population but

per capita. Our business cycles, carrying with them the suffering and loss of human dignity to the unemployed in times of recession or depression, are geared to this continuous rush to produce more and more.

Henry George did show us clearly why these cycles occur, and he showed us how much of the danger of these cycles could be eliminated.

Let me ask a provocative question? What would be the condition of man in society if many of us, if a majority of us would do as Thoreau did, reappraise our lives and decide that real satisfaction comes, not from material possessions beyond necessities, if prestige symbols in goods would lose their potency, and we could satisfy our demands for goods with a much reduced rate of production?

Is this hypothesis fanciful? Is it beyond the realm of possibility, not, of course, to be realized tomorrow but over, say, a generation or two? What then, would be the implications inherent in the doctrine of "full employment" or of Henry George's proposal to make land more available and within the capabilities of all?

The writer has his ideas, but invites each of you to give thought to the subject and to write your conclusions with your reasons for future publication in this journal.

Alexander W. Goldfinger

CONFERENCE NOTES

By this time all readers of THE CARGOYLE know that the New Jersey School will be host for the 15th Annual Conference of the Henry George Schools to be held at Rutgers, the State University, this coming July. Dates are Thursday, 9th through Sunday 12th. The Conference Banquet will be at Princeton Inn Saturday evening the 11th and the conclusion of the program will be the dedication of Headquarters building in Newark on Sunday the 12th.

As presently planned "Think Shop" sessions will take place Thursday morning and afternoon and Friday morning. Both Thursday and Friday evenings will feature speakers and special events. The Saturday morning session will feature a Panel Discussion and in the afternoon various organizations whose activities are allied with the school will discuss their programs and plans.

Those local people who cannot attend the entire conference can now mark their calendars thus reserving for sessions in evenings and on Saturday and Sunday.

Excellent transportation is available by road, train or bus from any points in New Jersey, New York and Pennsylvania to Rutgers, Princeton and Newark. Plan to stay in the new dormitories on the Banks of the Old Raritan if you possibly can, if not, to commute to as many of the sessions as you can. Detailed program will be mailed to you later, but now is the time to plan to attend.

THE AMISH SHOW THE WAY

The Amish people are very peculiar Americans in many ways. The men wear beards and the women bonnets, which makes them strange indeed. What makes them even more peculiar is the fact that being a very religious people, they have a deep sense of responsibility not only to their children but to their elders. They believe that when their relatives are too old to work it is their own personal responsibility to take care of them. As a matter of fact, it is one of the strictest tenets of their religion.

Because of this, they have refused to pay the Old Age and Survivors Insurance System taxes for they claim if they pay them they are admitting that the Government is responsible for the aged Amish and at the same time are denying their own responsibility.

But the Government bureaucracy must be served. Thus in Canton, Ohio, an auctioneer sold off livestock which was sized from 15 Amish farmers and seized cash assets from fifty others to pay the taxes. The records in that area show that no Amishman had ever asked for public aid of any kind. In this day and age, that is so unusual that one wonders if they are Americans. Today, Americans seem to feel it is the function of Government to take care of them from the womb to the tomb, but not the Amish.

They know better. Apparently they realize that when the Government takes care of you it winds up that you become the slave of the Government. And, of course, the Government only appears to take care of you. Actually, you pay for it all through taxes, with the bureaucrats taking a slice to maintain their sinecures.

The Amish also appear to know that the mature and able always take care of the very young and the aged, no matter what arrangements society sets up. But their arrangement--the one which was in effect before the socialistic concepts of Social Security became the law of the land--is the natural one. It is the one in which they held the aged not only with physical means but with love and kindness. The aged among the Amish thus do not just exist, but live. They are not just the debris of society who must be taken care of until they have the good sense to die, but rather the cherished members of the family who are being willingly helped to live out their days happily.

Yes, the Amish are a peculiar people. So peculiar, that possibly they can show us the way toward developing a finer society.

O.E. Johansen

CONTINUE TO SATISFY YOUR INTELLECTUAL CURIOSITY -

Take Advanced Courses at the Henry
George School.

Support the school financially - your
contribution always useful.

GRACCHUS O. REINHART

is a member of the Faculty of the Henry George School of N.J. He is a native New Jerseyan. His early years were spent in Elizabeth but he located in Roselle over twenty-five years ago, where he still lives.

His early business experience was in banking and the brokerage field; but his interests changed to industry. After preparation at Newark College of Engineering and Rutgers, he went into production planning, expediting and payrolling and eventually into production engineering. As I understand it this involves building specific machinery for a unique purpose.

In 1942 Mr. Reinhart organized "Production Engineers Society" and financed its initial activities. It has grown tremendously, until today it has branches serving student engineers in many universities. He has been its president repeatedly, as well as Chairman of its Board of Directors. He holds one of the two life memberships that have been bestowed, for services rendered.

Mr. Reinhart first affiliated with the Henry George School in New York. He took many of its correspondence courses. Later, he and his family participated in various activities there, particularly those involving the former S.A.G.E. For a number of years now he has been affiliated with the N.J. school and taken a number of courses here as well as served on the Faculty.

The personal interests of the Reinhart family are concerned with music. He has done vocal work; his wife, Mabel, teaches piano, trumpet, cornet, and trombone. Their son, Rolfe, who attends the Miami University School of Medicine, began the study of music when he was just over three but the family decided this was a little old and so, started Carole in similar training when just three. She will enter Miami University next year, majoring in music.

She studies at Julliard and her musical career to date has been so extensive that her Dad has become her manager. Both son and daughter were graduate bandmasters at age fourteen. Carole has conducted, and played in many musical groups. A favorite "spot" is first chair trumpeter. She will shortly leave for Canada, where she will conduct ten different bands.

But this absorbing avocation far from cancels out Mr. Reinhart's interest in fundamental economics as presented by the Henry George School. We are most happy to have him on our Faculty.

Virginia Harvey

SENSE AND NONSENSE

Want to read a preview of what the American Civilization will come to? Read Theodore Mennert's "History of Rome". Messrs Saunders and Collins have put out an edited version of it, and point out the "unmanning similarities between the political strategy and tactics of Cains

Gracchus and those of Franklin Roosevelt".

Did you know that Gracchus put an Ever Normal Granary and a Rural Resettlement program into effect to solve the Roman "farm problem"?

The Roman aristocrats were corrupted by nice living, and the poor enjoyed free distributions of grain. Today the rich live better than the Roman aristocrats, and the poor have home relief.

Some say history always repeats itself, but others, a little wiser, say, history repeats itself if we don't read history.

The PTA of Fairfax, Va. at its annual fair had as its theme "Outer Space and The World of Rockets". To illustrate it, they called the Pentagon to borrow cardboard cutouts of rockets. What happened? The Army sent a Nike, complete with launching equipment, the Navy sent a Talos guided missile, the Air Force sent a Thor and the National Guard sent a model Jupiter C rocket and Explorer satellite which reached from the floor to the ceiling in the school cafeteria. Of course, each exhibit was accompanied by a platoon of guards. What with all the Army, Air Force, Navy and National Guard personnel present, it was a wonder that the spectators could get in.

The PTA made \$1,000. as a result, which certainly is heartening. The taxpayers also gained. They now have some idea why not only missiles are going into outer space, but the budget.

The credit card clubs are now beginning to enroll housewives into their buy-now-pay-later system. The lovely ladies will be able to charge-it at beauty salons, charm schools, dress emporiums, etc. Obviously, what now will be urgently necessary is a special charge-it account for hubby at the nearest aspirin dispenser when he gets the statement at the end of the month.

Someone we suspect who either has an excellent sense of humor or knowledge of the State, wishes to establish the Al Capone Chair of Taxation at the University of Pennsylvania. The University is saying nothing, but maybe he's got something.

There's a boom on in farming--in Africa. Why? Well, the United States and Brazil have price prop programs for tobacco, cotton and coffee. This keeps world prices up, which enables the Africans to go into the business of growing the crops. Of course, this increases the supply of those crops which tends to force the price down, which means the governments must buy more from their own growers, which means the crops must be stored, which means more storage places must be built, which will result in prosperity to all, as the circle enlarges. Only it doesn't result in prosperity but unbalanced budgets, and economic chaos.

Attend the HGS Conference July 1959.

Agricultural land in Africa can be rented from the government of Angola for 7¢ a hectare (2.47 acres) per year. If rented for seven years, it belongs to the tenant, so it means an acre of land costs 19¢. If only that government knew, all it need do is rent out the land indefinitely instead of permitting the land to revert to ownership, and its problems of revenue might be much less than they probably are.

SALT OF THE EARTH

Boss: You're late again. Don't you know what time we start to work here?

Office Boy: No sir. Everyone is always working when I arrive.

Salesman: This machine will do half your work.

Customer: Good. I'll take two of them.

Modern Art: Oodles of Doodles.

Hobby: A kind of hard work that you would be ashamed to do for a living.

Cold War: Snowball fight.

Young wife: But Mr. Bank teller, why can't you make this withdrawal from my husband's half of our joint account?

What with Instant Coffee, Tea, and what have you, children are now coming up with Instant Mud Pies.

Saying appearing on company statement: "Pay us so we can pay them and they can pay him and he can pay you."

Why budgets don't fit. Wife to her impatient husband. "But dear, we always have too much month left at the end of our money.

Discussing a May-December marriage, the first man asked what the pretty girl, May, would get out of old December.

2nd Man: "Elementary, Christmas!"

Rutgers is in New Brunswick, N.J.

That is where the 1959 Conference of the H G S will be held.

Henry George School of New Jersey
78 Clinton Avenue, Newark 2, N.J.

15th Annual Conference
Henry George Schools
R U T G E R S
July 9th - 12th 1959

Form 3547 Requested

EXPANDED PROGRAM

Last Fall, after careful consideration the Board of Trustees and the faculty, your New Jersey School enlarged its curriculum to include other subjects in addition to the three basic economic courses. Discussion Groups were offered in Philosophy, History, Government, Money and Credit, and Speech & Writing.

The purpose was two-fold. One purpose in our advertising this broader field of study, persons who believed they had no interest in economics might be attracted to the school. We felt that those who would become acquainted with the school where they attended one of the other groups here, might be persuaded to take the economic courses.

The other purpose was to maintain the interest and active participation in the school by graduates of the basic courses.

Fall promotion was necessarily confined to one medium and we advertised in one daily Newark newspaper. The response was fair and in addition to the economic courses there was scheduled a discussion group in Philosophy and one in Speech & Writing. There were not sufficient replies evidencing interest in the other subjects offered to warrant scheduling other courses at that time.

In January we sent out direct mail announcements and advertised in addition to Newark, in a number of suburban newspapers. We also added to the subjects one in Psychology. As this article goes to press we have the following courses definitely scheduled:

Economics, Basic, Applied and Science
Psychology Speech & Writing

A Brochure describing the new courses has been prepared and will be sent to anyone requesting it. If a satisfactory number of persons show interest in a new subject groups will be formed starting in late February or early March.

You are invited to write or telephone now if you are interested in participating in one of these groups. And perhaps there is someone you have been trying to interest in the Henry George School who is not sellable on the basis of economics but may be interested in one of the new courses.

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