

The

Baragoule



"A throat, mouthpiece, spout." Opinions expressed herein are those of the writers and not necessarily endorsed by the Henry George School.

HENRY GEORGE SCHOOL OF NEW JERSEY

NO. 92

MAY 1965

SALES VS INCOME

The Afternoon Discussion Group which meets at school headquarters in Newark at 2 p.m. the second Tuesday each month endeavored to decide between sales and income tax on April 13th. The session proved to be interesting and instructive right through coffee and cake.

NEW JERSEY may be able to boast of a Georgist mayor! Leo Cohen of Oakland, has filed to run as an independent with the slogan, "Tax Justice Now." He is a member of the Board of Trustees of the New Jersey H.G.S. If he succeeds in Nov. he says he will have one of the largest "classes" in the state because he intends to campaign for sound taxation policies.

Next program will be on May 11th. Any who can attend are invited to do so and to bring others. These sessions are open to the public and provide opportunity for discussion and questions - come out and convince yourself it is a good way to enjoy an afternoon.

The subjects for discussion vary and suggestions of participants insure every one an opportunity to have his say and get the views of others.

The Annual Banquet of the Henry George School will be held Wednesday, June 9th at the Sheraton Atlantic Hotel, New York City. The theme will be the 10th Anniversary of the Robert Schalkenbach Foundation. Speakers will include Walter Dybeck, Washington correspondent of Dayton, Ohio Daily News.

Annual H.G.S. Conference, July 14 - 18 at Pacific Grove, California. Plan your vacation to take it in.

QUO MODO?

Government never produced a thin dime's worth of wealth. All it does when it allows a special privilege is to skin one fellow and fatten another, collecting a nice commission for the politician and the bureaucrat for handling the steal. The only way I know to get a real prosperity, which results from you producing something I want and I producing something you want and we trade, is to take Tom Jefferson's advice: equal rights for all; special privilege for none. When everybody has an equal opportunity to produce his living, no one except those sick or disabled, will find it necessary to run to Washington with his begging cap held for a handout. A man will find himself free to get whatever he desires by working for it.

James C. Carson

HENRY GEORGE SCHOOL OF NEW JERSEY
78 Clinton Avenue, Newark, N.J. 07114
623-9333, John T. Tetley, Director

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Aesthetics
Abolish 51
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AESTHETICS

Science today has gained such an ascendancy over men's minds that its status is almost that of a religion with an ecclesiastical hierarchy consisting of the scientists with the rest of the people, the paying congregation. Ironically, only a few generations ago scientists were either considered largely as impractical theorists or viewed with superstitious fear. Today, they are the votaries of a religion which is presumed to be based on the bedrock of eternal truth. The result of science's triumph is that more and more of the intellectual disciplines are trying to get under the cloak in order to merit attention and approval. And in the effort, much that is valuable is lost in an attempt to apply the rules of physical sciences where they do not apply.

It is a distinct relief, then, to realize that in aesthetics no serious attempts have been made to claim it as a scientific discipline. Efforts have been made to give scientific explanations of it, but it seems generally agreed that this is one field which is not reducible to statistics, to logic, or to prediction.

America, with its emphasis on the practical--on getting ahead--on piling up material wealth--has to a degree neglected this facet of man which constitutes one of the greatest differences between man and the animals. It is not that we are mere materialistic grubbers with no thought whatever to the arts. Many Europeans, probably jealous of our material well being, delight in picturing us that way. Aesthetics has and does play a part in our lives--at least some of us. Witness the magnificent museums, opera houses, works of art, not to mention the literary, musical and artistic masterpieces which are the work of Americans. It is rather that there does not, as yet, seem to be in America as great an interest, nor as great an awareness--certainly not as great an understanding of the arts among the mass of the people as seems to exist among many of the people in the older countries.

It may well be this is because we do not have the time rather than a lack of interest, although since we have more leisure than any other people this explanation seems inadequate. It is true, though, that many are too preoccupied with building a new company, or a new sales campaign, or closing a new contract to look about them to observe the beauty of life, itself. When they have more time, they will get into that phase of life but right now they are too busy. That at least seems to be the attitude.

Paradoxically, those with a scientific bent, who boast of their ability to examine carefully the facts of nature, probably never see the flower which they are studying. They note the atoms, molecules, and the physical and botanical laws which make up a rose, but as for really seeing the flower, probably few do. The subtle blending of the colors of the rose, the relationships of each part to the total effect, the exquisite and delicate texture of the

petals--all of these combine to appeal to something within man which is as difficult to put into words as it is to describe the color. And it is something that only the artist in man sees, never the scientist.

Possibly it is the artist who really grasps some understanding of God and his laws as He is revealed by His works of nature, just as man, himself is revealed thru his own works. The artist in us is awed by Greek sculpture and architecture. We realize that only members of a noble tribe of men would have produced such work. But it is more than that for we somehow get the impression not that they had better aesthetic senses than we but that they took the time and effort to develop them. They took the time to try to be truly human beings and not mere animals of a higher type.

What does aesthetics have to do with Georgism? Well, for one thing, probably if George's principles were applied in certain fields, people would develop their aesthetic senses more readily. For example, take T.V. Here is a medium which should be a tremendous aid in improving the taste and discrimination of the people. But does it? With a few notable exceptions, most of what is seen on TV is trash. Why is this? Because a company's success is measured by the amount of advertising revenue obtained, it feels it must get the largest possible audience which means appealing to lowest common denominator.

Were the wavelengths rented out to the highest bidder annually or every few years, instead of the present system of licenses, which amount to a perpetual grant, and with no control exerted over them by a bureaucracy, the companies could then establish all sorts of programs. Some would be paid for by the viewer, some by the advertiser. Diversity would be the rule instead of the boring conformity which rules the waves today. With better programs, more freedom, the arts would really have a medium in which to work which would reach out to all.

Henry George was not insensible to aesthetic values. Consider the style in which Progress and Poverty is written--a style which many would love to possess. Read his discourse on justice and note his delineation of the correlation of the laws of justice with the laws of wisdom. His view is that of an artist who sees things in the whole and not that of the scientist who dissects. In the latter part of the book in which he discusses the problem of man and his relationship to the earth and to God, George writes as an artist. Probably it was his recognition that the essence of man consists of aesthetic values caused him to end his masterpiece with the quotation from Flaubert expressing the supremacy of the spirit over the physical.

Oscar B. Johanssen

Old Tomer: One who remembers when there wasn't any television and people just sat around and ate corn.

John T. Teley

A recent study of the writings of 20th Century liberals from the sudden incident of 1931 to Pearl Harbor indicates that they started out as pacifists and wound up as the most violent of warmongers. Today, the liberals are appeasers at any cost, will history repeat itself with the liberals beating the war drums in another five or ten years?

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ty League.)

four assistants get \$11,000. each.

23,000.

The Salvation Army has been battling poverty for years with a dedicated corps of workers who are paid a mere pittance. Who do you think is more effective--the Salvation Army or the Office of Economic Opportunity?

Keep it all to themselves."

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have?

Sigm in Tokyo used car dealer window "We pay highest prices for cars we buy. We get lowest prices for cars we sell. How we stay in business? We lucky."

"We stay in business? We lucky."

Will have only three questions:

How much more

HOLSON

Yours truly,
 Wm. A. Rorer

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As for solving the problem of poverty:

In New Jersey, under Chapter 51, every person owning tangible personal property used in business and taxable under the local property tax law, must prepare and file with the assessor of the municipality in which such property is located.

Such report is to list inventories of merchandise, finished and partially finished materials and supplies held. All inventories except raw materials, supplies, small tools and goods stored in a public warehouse are subject to tax. Motor vehicles held for sale by a dealer are taxable.

If the taxpayer claims exemption of raw materials, supplies and small tools, a rider must be attached to the return setting forth a complete description of the property upon which exemption is claimed.

With respect to inventories the average fair value must be determined, as the sum of the fair values as of the end of each three months period, divided by four; provided however, a more frequent basis of reporting may be used by the taxpayer or required by the assessor.

There is a schedule for farmers providing for depreciated value of machinery and equipment and for live stock.

Such reports require records and take considerable time to prepare. It is an additional burden and expense upon the business man and farmer. He may have to engage help to do it, and this extra cost both of preparing and reporting in addition to the tax, if it cannot be passed on to consumers in higher prices will lessen profit. Either way it results in reduced purchasing power, production and employment in the long run.

It conceivably can prevent industry from expanding or locating in New Jersey.

Why then does not business seek to abolish Chapter 51? Perhaps the alternatives considered are: (1) higher real estate taxes (2) a sales tax (3) higher corporation income tax (4) imposition of business income tax on other than corporations (5) state personal income tax.

Unfortunately most businessmen and farmers as well as politicians are entirely uninformed of another method which would obviate any of the five alternatives here listed. This would be to insist that land be assessed at its full market value as required by the State Constitution and taxed at the same rate as buildings. It is quite possible that more revenue would thereby be provided than would be raised under Chapter 51.

In addition, selling price for land would fall, unused or under-used land would be put to its best use and land speculation would be curtailed. Production and employment would be increased.

Someone must get this message across - and soon. The Garden State (farmers) and the New Jersey businessmen cannot permit the unsound Chapter 51 to bring on havoc.

T. I. C. (Tax Inquiry Council)

Americans are funny! They took the countery away from the Indians who accepted them, and then they turned it over to the politicians who skin them.

Last summer I visited the Hall of Free Enterprise at the World's Fair. It took only a few minutes for Miss Golden (a beautiful young lady) using the revolving "Tree of Economic Life" to teach fundamental principles of economics and I was awarded a certificate "Honary Degree of Economic Wisdom." I recommend to any going to the Fair this year to take in the Hall of Free Enterprise. In addition to the Tree, there is a very well presented dramatization of our economic system in a little theatre.

The exhibit and the economics course is under the auspices of the American Economic Foundation, headquarters, 51 East 42 Street, New York City, of which Messrs. Clark and Rimanoczy are the principals.

"NR stands for Natural Resources, the soil in which the "tree" grows - is the first factor of production," says Betty Golden.

"The leaves of the tree symbolize the second factor - HE - Human Energy."

"The roots, trunk and branches of the tree is the third factor - T - Tools."

"The fruit of the tree represents what is produced by human energy applied to natural resources with the aid of tools - MMW - Man's Material Welfare."

Miss Golden explained, natural resources are the gifts of nature which make possible our life on earth - Human Energy is work by mental and muscle power, and tools are usually called Capital Goods. When she got to the fruit, she termed it "Distribution of National Income" - how we spend our income - including taxes "which support the world's biggest and most expensive government."

Here I was a little confused but didn't let it bother me too much.

The whole demonstration, with one exception, I could go along with. That exception was the concept of "tools". Teacher Golden said "tools are many other things than machinery - the buildings that house the machinery, the land under the buildings... everything that aids man in production."

Now here I had to object. Miss Golden was in effect saying "natural resources" are tools, which implies there are only two factors in production (1) natural resources - all of which are "tools" (everything which aids man in production) and (2) human energy. I'll grant it is permissible to hold such concepts, however, this nullifies the distinction between the gifts of nature and the product of man.

It is precisely an understanding of that distinction, which leads to unsound distribution of the "fruit", permits of fallacious taxation and the "most expensive government in the world."