

## Barquole



HENRY GEORGE SCHOOL of NEW JERSEY

No. 64

S E P T E M B E R 1 9 6 2

CONVERSAZIONE

THIS IS YOUR INVITATION - the only one you will receive - WEDNESDAY - SEPTEMBER 12th - 8 p.m. - School Headquarters 78 Clinton Avenue, Newark, N.J.

DEAN GOLDFINGER - who visited Hawaii earlier this year will describe his impressions of the Islands.

DR. ESTY - will exhibit color slides of his tour of European countries - and

RAYMOND MASSEY - will narrate THE AMERICAN ROAD - taking you back over the past 60 years of life in America - authentic reenactments of historic events from horse and buggy to atomic energy.

CONVERSAZIONE - with persons you see but infrequently - refreshments.

YOU AND YOUR GUESTS are most welcome - donation of 50¢ to the school requested.

THE DEAN THINKS

At the Henry George School's Conference, held in Pittsburgh in July, several "pats on the back" were bestowed on THE CARGOYLE and the articles that have appeared in it. One of the delegates, after expressing admiration for some past articles, took this writer to task for repeated adverse criticism of the Democrat administration in Washington which, he said, showed a bias.

This writer assured his critic that politics was not the motivation of any discussions of executive policy, nor was any personal bias against the President or his administration involved.

In all our discussions of policy-making decisions the fundamental concepts of liberty were what sometimes prompted the articles. In their honest desire to aid less fortunate people, our politicians often take a dim view of the ability of their less fortunate brethren to make their own decisions as to their welfare and so the politicians decide to substitute their superior(?) judgement and legislate accordingly.

The do-gooders feel beneficent in proposing and legislating for other people's welfare. Rarely does it appear to them that they are arrogating to themselves an omniscience they would quickly deny, or that by protecting and sheltering their weaker brethren they are conditioning the recipients of shelter and protection to a crutch of dependence, to the lack of fortitude that is developed by mistakes and adversity and to the lack of the pioneer spirit that pushed us to a position of one of the world's foremost nations.

We often hear those who want to decide what is good for others ask "Would you let them starve? Would you deprive the aged sick of necessary medical care? Their answer usually is that people are incapable of providing their own welfare, or are improvident and so, government must take care of them.

Even an athlete who voluntarily or involuntarily fails to exercise his muscles will ultimately find that the strength and skill of those muscles has diminished and that his former capability is lessened.

It is easier to give a beggar the money for a meal, (also sometimes it soothes our deep-felt guilt complexes to do so) than to help the beggar to help himself so he need not beg. The true benefactor is not a giver but a teacher in the truest sense.

So, when it becomes so apparent that from a modest beginning in the days of the Great Depression in the thirties when our government became "my brother's keeper" to the widespread acceptance of today that it is the government's duty to provide full employment, protection against adversity, unemployment relief, medical care and other necessities to a good and happy life, we are moved to warn that Rome in its declining years also believed that the government's furnishing "bread and circuses" was also considered as a beneficence.

In so doing, we are not taking sides, Democrat or Republican, but in the light of liberty we feel free to criticize any attempt to infringe our liberty or to exercise a greater degree of coercion upon us.

Liberty is indivisible and any such expression as "more liberty" or "less liberty" is a misconception of the true meaning of the word. Some persons use the words "liberty" and "freedom" interchangeably. Just try to exchange the words in the language of the Atlantic Charter -- "freedom from want, freedom from fear, etc." How any such perversion of language can be justified is inexplicable. Freedom is not "from" anything. It is a positive attribute. We are free "to" do this or that. But liberty, a much greater and broader concept than freedom is not liberty "to" or liberty "from" anything. It connotes that one has the right to do anything he pleases provided that in doing so, the equal right of any other to do likewise is not infringed or diminished.

If our law-makers and the executives who administer the laws feel that their superior judgment should prevail by coercing others "for their own good" to be taxed so that welfare programs may be advanced, such coercion (taxation is always enforced payment to the tax collector) is an infringement of liberty. Social Security, Unemployment Insurance, Medicare and other protections could be justified if such programs were set up as voluntary. Most of us purchase insurance, fire, life, hospital and theft. It was our decision to spend part of what we earned for such protection and thus was not involved with our liberty. But when a government enforces tax collections to finance such insurances, with or without the consent of each taxpayer, liberty of each taxpayer is infringed.

We read in our newspapers some months ago that the Amish people of Pennsylvania believed that it violated their principles for any of them to accept Social Security benefits from the government, as their religion requires the help, if necessary, of their own people only. One such Amish man implementing his principles, refused to pay Social Security taxes on his income. A levy was made by the government on the man's horses, and since he was adamant in his refusal to pay, the horses were sold at auction and thus the government obtained its taxes.

The press reported on July 18, 1962 that the United States Senate has passed a bill on the previous day exempting Amish people and others whose religious scruples forbade them to receive Social Security benefits from the payment of Social Security taxes. The Senate bill authorized the Secretary of Health, Education and Welfare to grant such exemption.

Thus, if the bill is passed by the House of Representatives and not vetoed by the President, a little bit of the liberty of conscientious people will be restored to them.

Ours is a representative republican form of government. If the fundamental principles of liberty were widely understood and if our concerted demand that

the government cease to chip away our liberty by more and more state welfare programs were made known to our elected representatives, we might hope for a reversal of the present trend.

Many libertarians boldly advocate a diminution of government control and interference in our daily lives, yet are so conditioned by the desire to "get something for nothing" that when they are able to obtain a special privilege or a subsidy for themselves, lose their advocacy of principles and seek personal advantage.

So, our articles in the past and in the future were not and will not be partisan or political but will try to apply the principles of liberty and point out where and how liberty is infringed. And, of course, the views expressed are those of the writer and need not be espoused or endorsed by the School which sponsors this publication.

Alexander M. Goldfinger

#### SENSE & NONSENSE

The Eskimos are coming up against the white man's peculiar system of land tenure. In May of this year, two Eskimos arrived from the Arctic to petition the U.S. Government to let their people be "great hunters and brave independent people like our grandfathers."

They are seeking to protect the aboriginal land and hunting rights of 23,000 Alaskan Eskimos. They call this their Inupiat Peitob. It is the land around the whole Arctic world where they live and included in it is their right to hunt food any place and any time of the year and to the minerals in the land.

The Fish and Wildlife Service has arrested Eskimos for shooting ducks, something they have been doing since they first lived there. The long arm of bureaucratic United States is interfering with their means of livelihood. The ancestral rights of the Eskimos were recognized, say these two men, when the U.S. purchased Alaska from Russia in 1867.

Their fear is that the Eskimos will eventually be forced off this land and placed in reservations "like dogs". All they want is to be permitted to use the land as they always have done to feed and clothe themselves.

The Eskimos know something which relatively few people in the U.S. seem to know, and that is their dependence on the land not only to live but to be independent men and women. Without access to the earth, men become wards of the State. As the land problem makes access to the land increasingly difficult in the U.S. we are increasingly becoming wards of the State. All of it is rationalized as increased social consciousness, but the Eskimos know better. When the State takes over you live "like dogs."

Few of the big jobs are held by men who prefer to lie and shiver rather than get up and hunt for an extra blanket.



The Farm Journal recently pointed out that for nearly 30 years the U.S. Government has been trying to reduce the farm output to certain levels. For over 40 years the Russian government has been trying to raise farm output to certain levels. Some day, the Farm Journal suggests, "someone may conclude that governments can't farm."

Genius begins great works; labor alone finishes them.

Increasingly reports come in that the "miracle" of West Germany's rise from the depths in which it was cast upon losing the war to that of one of the highest standards in Europe is ending.

The stock markets are plunging downward. The Schlecker Industrial combine, which includes Germany's most modern shipyard, is insolvent. The dream of a continuous growth is beginning to end. The sad awakening seems to be close at hand.

What is happening? The news dispatches do not spell out the reasons, other than the usual ones of higher prices for goods and wages, higher taxes to take care of subsidies, and the like. The real reason is probably that speculative land prices are rising to a point where it is making it increasingly difficult for labor and capital to make a living. It may be some time before the full effects are apparent, but as long as Germany maintains sound money, a drop in production is almost certain to occur, with a consequent drop in employment, and eventually a depression.

It has always been this writer's contention that the real miracle of Germany's recovery was never recognized. True it needed the free enterprise principles which Ludwig Erhard initiated. But what was probably not realized was that as a result of the terrible war destruction and the loss of the war, land values must have taken a tremendous drop. That being the case, as long as the German people were permitted the freedom to produce without the heavy hand of government interference, and with a sound money, it was inevitable that Germany should rebound spectacularly. (This writer has never been able to get any figures on the drop in land values but is certain in his own mind that it happened. If the reader has any evidence pro or con, a letter to the editor would be appreciated.)

Now, with Germany recovering, prices have risen and particularly prices for land. Speculation must be rife in Germany and as land prices are the last to drop, unless a war or inflation is resorted to, conditions in Germany will worsen.

It will be interesting to note what people then say about Germany's miracle.

The reason many people don't live within their incomes is that they don't consider that living.

#### FREEDOM OF SPACE

The successful launching of the new satellite, Telstar, brought dramatically into focus questions which had been academic until then.

Who may use space? What rights do nations and individuals have in it? Shall it be reserved solely for governments or shall it be within the domain of private enterprise?

Since the analogy between the oceans of water and the oceans of space is so close, it appears that possibly the solution might be along the lines which man evolved to take care of the problem of control of the high seas.

The principle of freedom of the seas is now generally recognized by all. Under this principle, the high seas are not subject to the sovereignty of any nation. At the same time they are open to navigation by the vessels of all nations. The first Queen Elizabeth stated it succinctly and well when she said, "The use of the sea and air is common to all; neither can any title to the ocean belong to any people or private man, for as much as neither nature nor regard of the public use permiteth any possession thereof." (Too bad such wisdom was not applied to the dry surface of the earth.)

It has long been recognized that every nation, for its own protection, could exercise some degree of sovereignty over its coastal waters. However, such control is less absolute than over land for merchant vessels are privileged to pass through territorial waters without express permission. Usually territorial waters have been limited to those waters within three miles from shore, although this is not always the case.

With regard to space, the same general provision could hold. For a nation's protection it could have limited sovereignty to a certain distance above the surface of the earth. In that area of space, the nation could control it but space ships would be privileged to pass through it without express permission.

In essence, just as the over-riding principle in dealing with the oceans is the freedom of the seas, so the over-all principle in dealing with space should be freedom of space.

Under this principle it should be recognized that space is not subject to the sovereignty of any nation and that it shall be open to use by the satellites or other space-vehicles of all nations.

Just as free enterprise in shipping is practiced on the high seas, so should free enterprise in space be practiced.

Once it is recognized that the principle of the freedom of space holds, questions as whether private companies may launch satellites are resolved. Just as

## SALT OF THE EARTH

Many a woman could add years to her life simply by telling the truth.

Adult education will continue as long as children have homework to do.

Money still talks--but nowadays you need a hearing aid to understand what it's saying.

Tourist viewing Taj Mahal: "Actually it's amazing what they were able to do before there was any such thing as foreign aid."

Some girls go for the simpler things in life -- like men.

Sign in antique shop: "You think it's junk? Come in and price it."

Dean of Women at Co-ed College: "The President of the College and I have decided to stop necking on the campus."

Professor's comment on sophomore theme: "Your vocabulary is mean and impoverished but entirely adequate to express your thoughts."

Too many girls think a woman's work is done when she sweeps down the aisle.

Using inferior goods to save money is like stopping a clock to save time.

## IMPORTANT CHANGES

Price Increase - PROGRESS & POVERTY - SCIENCE OF POLITICAL ECONOMY - \$2.00  
SOCIAL PROBLEMS - PROTECTION OR FREE TRADE \$1.50.

The Henry George School of New Jersey will charge a modest fee of \$11. for the basic course.

private individuals may build and launch their own ships, so should private individuals be permitted to build and launch their own space vehicles. They would own them with all the rights that inhere in private ownership just as shipowners own their ships with all the rights involved in such ownership. Unauthorized use of satellites would be treated in the same manner as unauthorized use of sailing vessels.

While at present the costs are so prohibitive that few private companies could actually launch or build their own satellites, technological advances may reach a point where it might be feasible to be done at relatively low cost. Thus, competition in every phase of space development should be encouraged for it will tend to result in improved space-vehicles as well as launching devices. Only by competition will the potentialities of space be utilized to the maximum extent. With thousands of men working on space projects for profit, no one can predict what new devices will be created. No one knows who will be the Thomas Edison of space so let everyone be encouraged to try who so desires.

Space is limitless. Its potentialities are limitless. If they are to be realized, the greatest possible degree of freedom is required. As our country has taken the lead in solving many of the technical problems of space, let it also take the lead in establishing throughout the world the principle of freedom of space.

And whenever the problem of freedom of space comes up, Georgists have an excellent opportunity of asking why not extend that sound principle to the dry surface of the earth. If freedom of access to the seas, and freedom of access to space is wise, then it would seem that freedom of access to dry land would also be wise.

Oscar B. Johansen

come and bring others - CONFIRMATION - See Page 1 for program

HENRY GEORGE SCHOOL OF NEW JERSEY  
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All Welcome to  
School Headquarters  
See Page 1 - "CONFIRMATION"

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