

Rediscovering Human Values

A NEW and better world characterized by liberty with responsibility is the hope of Ralph Borsodi, author of *This Ugly Civilization* and other books, and founder of the School of Living (now at Brookville, Ohio, the home of Mildred Loomis).

In his "Pan-Humanist Manifesto" he has outlined a program of educational reform with leadership by a new elite, which would permeate all instruction, beginning in the home and carried throughout the academic world. This should be accompanied by re-education in values and purpose. Family systems, he believes, must become integrated again in an organic entity, and revival of the small community is essential.

"If we neglect man's inner spirit," he says, "if we do not instill love of liberty, beauty, truth and justice in ourselves and our youth, the notion that a perfect set of political or economic institutions will create a good society is fantastic. If our goals in life are vulgarized instead of humanized, if our creative faculties are dulled in our homes, schools, recreation and work, the best set of institutions will be perverted."

To arrest the present drift into mechanized barbarism and individual freedom as creative human beings, he says we must have the courage to assert ourselves. "We must part with those who advocate sentimental socialist follies and expose the politicians who call the Welfare State democracy. We should make it crystal clear that there is no one panacea for the problems of society."

Economic justice is predicated on equal access to natural resources, also freedom to work for and with the persons of one's choice. It is not economic justice to pay a shiftless worker

with the same wage as the diligent worker nor to reward in the same way one who has saved and taken on the risks and responsibilities of an enterprise and one who has invested nothing and takes no responsibility of any kind.

Nor do we solve the problem by substituting economic equality. "Economic justice is the expression of natural, moral laws. Equality is an attempt to abrogate them. Justice provides economic incentives; equality destroys them. Justice rewards contribution; equality is a form of compulsory charity. Voluntary, individual charity to the victims of unavoidable misfortune is a human obligation. Economic equality, governmentally controlled and enforced, is compulsory and immoral 'charity.'"

Mr. Borsodi pleads for a just system of land tenure, since equality of access to natural resources is essential to equal opportunity. "All the natural resources of the earth — the land, forests, oil, minerals and waters of the Earth — are the gifts of nature and of nature's God to all mankind. No title to absolute ownership of any part of the Earth can be traced back to a deed issued by the creator of the Earth. All natural resources are by their nature trustery, not property."

He would have land held in trust, not subject to private ownership, sale and speculation. But this does not prevent it from being privately possessed and privately used, in order to furnish incentive to its fullest and most efficient use.

The manifesto urges a banking system free of government control, a free market, free trade, free enterprise, free speech and free peaceful assembly. These rights are predicated, however, on the observation of correlated, natural obligations, such as: the obligation

to work and maintain one's self, to conserve the land and hold it in trust, to respect the person, possessions, rights and premises of others and to share the burden of protecting these rights and enforcing these obligations by answering the call of any properly constituted local, regional or world authority to defend them, even at the cost of life and property.

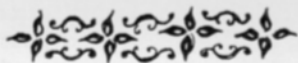
He advocates limited government and local autonomy, with emphasis on federation and says, "the United Nations, as now organized, violates basic principles of federation. It is a fraud because of the pretense that it is an agency for maintaining peace . . . Millions of people are governed by so-called 'people's democracies' which are in reality dictatorships of native communist oligarchies, as in Soviet Russia and Communist China. Millions more are ruled by a combination of native and foreign oligarchies."

Democracy, he finds, functions effectively only in the smallest units of government. "It breaks down and falls into the hands of political party oligarchies in larger ones. The larger the nation, the more ineffective are democratic and republican constitutions. When so-called democracies break down, foreign intervention is invited."

However, the leaders of the free world have failed to offer mankind a convincing formulation of their faith. "They apologize for it and so become the defenders of all the injustices and all the evils in the 'free' world which Marxists and other critics properly condemn."

The Marxist slogan in Lenin's Russia, "All Power to the Soviets," means "all power to the state." This includes liquidation of capitalists and expropriation of all property, including the savings of the middle classes and the land and livestock of farmers, accumulated by thrift and self-denial. Submission to the so-called "dictatorship of the proletariat," is submission to centralized political, economic and educational power in the hands of the one-party "commissars," planners and bureaucrats for an indefinite time.

Many people are sick of a world which seems to have lost its bearings, in which the spirit is alienated from man's self, from Nature and from his own kind. "A Pan-Humanist Manifesto" suggests that people are looking for something fresh and new — something that would give to their lives purpose and meaning worthy of the spirit of man. For this a new leadership is needed in this time of crisis.



A LATIN "LAND" ISSUE

From Argentina comes the May-June issue of HYS (Hombre y Suelo, or Man and Land). The entire issue is devoted to "reflections on the living philosophy of Henry George," under the heading "Property in Land." The guest writer of this special number is Victorino H. de la Riega, agronomist, professor and Georgist of long standing. Beginning with economic definitions, Sr. de la Riega explains the causes of land rent and sets forth the argument for its social appropriation.

Having built up a strong case for land value taxation, the author also points out some reasons why the doctrine has not been more widely accepted: One reason is the confusion promulgated by Marxists in lumping land and capital together; another is that the philosophy appeals to reason rather than emotion; and another is the opposition to the doctrine by vested interests. But Sr. de la Riega is certainly doing his share in promoting the Georgist philosophy, and we heartily welcome the collaboration of this new-found colleague in the Southern Hemisphere.