

S.E.S. NEWS-letter

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**THE SCHOOL OF ECONOMIC SCIENCE
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#402, 535 - 13 Ave. S.W., Ph. 262-4135
CALGARY 3, ALBERTA, CANADA

March, 1972

CALGARY MONTHLY MEETING

Date: Friday, March 10, 1972 (Second Friday of the month).

Time: 8:00 P.M.

Place: Central YMCA, 332 - 6th Avenue S.W.

- Topic:
1. "Abuses of Private Property in Land"
A talk by Perry Prentice. Mr Prentice was Vice-President of Time, Inc., for 25 years and was publisher and editor of The Architectural Forum and House and Home Magazine (a trade publication for builders and developers) when these publications were owned by Time. (On tape, 16 mins.)
From his long observation of the house-building situation he offered this statement to homebuilders: "What was good for the landowner is bad for the home-builder because the more the homebuilder has to pay for his lots the less money he has left to build more sales appeal into his houses, the greater his risk of having to price his product out of the market, and the less his chance of selling his houses at a good profit. This price squeeze between what the builder has to pay for his land and what homebuyers are willing to pay for a house has busted hundreds of builders and driven thousands of builders out of business."
 2. Roundtable workshop on "The Rights of Society"
(See attached worksheet for further information.)
 3. Test on "Ability To Follow Instructions".

Please Note: No reserved seats. Like last month, the first there will get the best locations. Coffee available for a dime-a-cup.

SPRUNG FROM THE BROW OF AYN RAND

Suva, Fiji — The Republic of Minerva — surely the most unorthodox among the nations of the world — burst from the deep waters of the South Pacific suddenly last January.

The curious country's emergence was signalled by a proclamation delivered to heads of state throughout the world declaring sovereignty over two wind-swept, sea-battered coral outcrops, the Minerva Reefs, situated approximately 400 miles south of the Fiji Islands.

The proclamation, issued by a group identified as the Oceanlife Research Foundation of New York and London, not only staked its official claim to the Minerva Reefs, it also requested recognition as a sovereign state and declared the intention to build the inhospitable reefs into a novel, experimental, neo-Utopian society.

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In Suva, Fiji, a spokesman for the group, Michael Oliver — co-founder and director of the Foundation — elaborated on future plans. Dredges had been hired to recover sand from the large lagoon at South Minerva. As much as 400 acres of dry land could be produced. Eventually, Oliver envisions a floating sea-city in the lagoon large enough to house 10,000 inhabitants.

Meanwhile, in Auckland, New Zealand, lawyer Owen Claridge (the Republic's Consul General Designate and Minerva's only diplomat to date) underlined the legality of the claims.

"Under international law," stated Claridge, "There are three ways to claim territorial sovereignty: by discovering new land; by annexing it or by occupying and improving unclaimed territory."

Minerva Reefs have without question been occupied and improved by representatives of the Oceanlife Research Foundation. As long ago as August, 1971, a crew of the faithful had set to work raising two portions of the reefs above

high tide level. Quietly and without fanfare, the Minervans also erected 26-foot marker towers bearing beacons and radar reflectors on both North and South Minerva. To top it off, they hoisted their gold and blue banner and the Republic of Minerva became official.

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"We want to create a society which will not repeat the mistakes of others," he declares. To Mr. Oliver and his adherents, the major "mistake" of organized society is the interlocking of politics and economics. Government, in his view, should have no authority to control free enterprise. Taxes, tariffs and trade restrictions are basically "immoral!" The Republic of Minerva will eliminate such evils.

Although the Oceanlife Research Foundation eludes exact definition, Oliver claims a mailing list of 200,000 worldwide, and a "personal list" of some 4,000.

Obviously, the "Foundation" is not bankrupt. An estimated \$180,000 U.S. has already been poured into the project and an Australian dredging company has been retained, according to Oliver, to commence work on South Minerva soon. "One dredge can produce once acre of land per week," he says. The projected costs stand in the neighborhood of \$10,000 per acre — roughly \$4 million to build a nation.

* * *

Throughout the South Pacific, reactions to Minerva's proclamations vary. The nations of Fiji and Tonga refuse to recognize the claim to sovereignty. Sir Keith Holyoake, New Zealand's Prime Minister at the time of the announcement, indicated that his government was too busy to consider the question.

Individual opinions range from the "bunch of nuts" approach to speculations

(Cont. on back page)

N.B. Please bring this with you to the discussion.

AN INQUIRY INTO THE RIGHTS OF SOCIETY OVER THOSE OF THE INDIVIDUAL

While protecting the rights of the individual, a point of conflict develops with the superior and overriding rights of the group. At what point are state rights supreme and the citizens rights abrogated?

1. Defense From an Outside Threat. When the group, the tribe, the clan, the community, the nation, is threatened from without, how should it be decided which members of the group will repulse the threat? It may be argued that those from 58 to 68 are more expendable than those from 18 to 28. Also, since more and more women are asking for more and more equality, should women be conscripted as men are conscripted? (In other parts of the world both men and women bear arms.)

The question: Should any citizen for any reason ever be relieved of the duty of protecting his/her group when it is threatened? How should a group protect itself from the incursions of another group?

2. Defense From an Inside Sub-group Threat. We talk about the right to dissent. We allow free speech. We allow the freedom to congregate. We say that minority groups have rights. At what point do we cut-off these rights?

The question: At any time should a War Measures Act be invoked when no state of war exists? Is the Riot Act necessary? In many parts of the world (Canada excluded as of this date) a popular uprising and the overthrow of an existing government has brought justice back to an unjust society. Maybe bloody revolution is the better way. Bangladesh, anyone?

3. Defense From an Inside Individual Threat. "Let the punishment fit the crime," "an eye for an eye, a tooth for a tooth," etc. Are we too lax in our methods of criminal punishment? Is it time to revert to cutting off the offending fingers of thieves? Would public punishment in stockades serve a better purpose? Are life-sentences, commuted to 8 years, really just? In our cities, where the law of the jungle requires that each citizen carry his own "equalizer" the only answer?

The question: What is the best method to protect the rights of society from those who transgress the moral law "Do unto others"? When they do it, should we do it back double? How can the members of the group protect their person and property from other members of the same group?

4. Protect Us Against Our Folly. The Herald that you read tonight at supper time cost 33.4¢ to produce. You bought it for a dime. An episode of the Flip Wilson Show comes in at \$264,793.82. You get it free. You're guilty of taking something for nothing, or at least accepting a subsidy. Don't you feel ashamed when you berate the advertiser who is simply trying to get his message across, so you will buy some of his product, so he can continue to make newspapers and TV available at little or no cost?

The question: Then shouldn't the advertisers, who after all are picking up the tab (include Woodward's, Simpsons, The Bay, The Pentecost Church, Sani-Flush, the Income Tax Department, Purex, Delsey, Old Dutch Potato Chips, The National Geographic, Andy's Tire, Brian Sidorsky, Bank of Montreal, Xerox, Country Fiddle Records, etc. etc.), be allowed to tell you the god-awfullest, most outlandish lies about their products that they can think up? It's their show! It's their money! Why not allow them to falsify, stretch the truth, bend the credibility? In short let them say anything they feel like. If you don't like it, you can always go into a corner and throw up a lot. If we call in Big Brother to look after our interests in this area, what other areas might Big Brother take over?

What other devices might we use to protect ourselves from our own folly? (Famous last words of the bankrupt: The Devil (advertisers) made me do it!)

5. The Public Purse

Which of the following public expenditures would you favor, keeping in mind that public revenue can only come from private pockets - yours and mine?

- A. Busing youths across Canada free for the summer.
 - B. Providing milk for all school children.
 - C. Providing shoes for all school children.
 - D. Providing three balanced meals for all school children.
 - E. Providing B, C and D for all university students.
 - F. Providing B, C and D plus pocket money for all university students.
 - G. Providing F for people over 65.
 - H. Providing all of F for people over 55. Over 45.
 - I. \$7,450 for an epigraphic study of ancient inscriptions in Spain and Portugal.
 - J. \$19,378 for a study of the concept of war as a social institution.
 - K. A study of prehistoric culture at the neolithic site of Eraba in Turkey.
 - L. Support to a practitioner of "destructive Theatre" whose performances feature chopping up a piano with an axe and dousing it with the blood of a cow.
 - M. Research into "themes taken from the Apocalypse in the work of Russian 'symbolist' writers".
 - N. Research on deceit and dissimulation.
 - Q. \$50,000 for the preparation of an edition of the letters and journals of Fanny Burney.
 - Oh. \$27,270 for "continuing work on the preparation of a Concordance to the Pali Tipitakam (Buddhist scriptures).
 - Oh Oh. \$15,000 for "research on a chronology of all works of literature, history, philosophy, politics and the sciences published in France during the Enlightenment, 1680-1789.
- (I. to Oh Oh. are all documented expenditures of a gov't agency).

6. Your Topics.

Foreword. Men have a wrong idea entirely of the fairies. We used to think the Good People, as they call them in Ireland, were always the free-and-easy creatures they are now, doing no work and diverting themselves by dancing in rings in the moonshine. But the fairies used to work in the old days — at least in Ireland. They did that! They used to labor till they had cricks in the small of their backs, before they discovered there was a Fairy Godmother. Then they took to loafing and have worked hard at it ever since.

The Author.

"THE HAT TREES OF IRELAND"

A Story of How the Fairy King of Leinster's Godmother Settled a Great Economic Controversy with Black Magic. By John J. Dooling.

I. Trouble in Fairy Land

Once upon a time, in the old days when they delved and span, there was a fine trade between the fairies of Leinster and them of Munster. Trade was free. But trouble grew out of it. And all because the fairies of Munster were not content to let well enough alone.

Now, I'm not saying this because I'm a Leinster man myself. It's the truth I'm after, and I'll tell it even in a court of law, under oath. But to go with the story:

One province was famous for some kinds of goods and the other for others. I'm not after saying that the Munster spiders were cleverer than the Leinster; but, be that as it may, the Munster fairies wove their webs into the softest silks and made them up into tunics and robes that were that cute they were the pride of the fairy gentry of the two provinces.

But when it came to hats, the Leinster fairies had them beat entirely. The Leinster hats were the talk of all Ireland. The king of the Munster fairies himself, and vain enough he was of his good looks (and fond of the fairy ladies) never took a quiet

stroll, by the way of no harm, without calling for his Leinster hat! The story goes that his queen was raging jealous and fond of him, and more especially, by token, when she saw him stretched out on his royal couch with his Leinster nightcap on him.

II. Cute Munster Fairy Starts It.

Trade was free and easy between the two provinces, and the sky was black with wasps and humming birds carrying freight for the Good People. That was all well enough, but it was too fine to last. There was a change, and it came about in this way: When the Munster hat-ters found that the Leinster hats had that vogue in Munster that the king of Munster himself would rather wear one than his own gold crown, it put the badness into their heads. They raised a fearful hulla-baloo, and said to each other, "What are we to do at all, at all? These Leinster hats will be the death of us!"

Then the cutest of them spoke up, and said he: "The thing to do is this: to put a tax on every blessed hat coming out of Leinster — the tax to go to the king. That will fix them. Everyone will then buy our

hats because they're cheaper."

No sooner said than done. They clapped a duty of 10 per cent on every hat, cap and nightcap coming out of Leinster.

III. The Fairy Kings Get Angry

When the king of Leinster heard of these doings he was in a great state of mind. But, being a peaceable soul, instead of making war, he took himself off in his royal coach on a visit to Munster. As soon as the two kings had kissed each other, "What's this they do be telling me about the tax you've put on my hats?" said the king of Leinster to the king of Munster. "Is it the truth it is that you've put a tax on them?"

"I have that," said he, "10 on the hundred, and 'twill be paid, every penny of it," said he, "or the devil a Leinster hat will enter my country."

Then the words began.

"Whatever put it into your head to do it, I can't think for the life of me," said one.

"We couldn't compete with you in the matter of hats; sure we couldn't sell them as cheap as you could," said the other.

Then the king of Leinster up and told him: "Faith," said he, "is it blaming us you are for selling too cheap to you?"

"We're not blaming you at all," said the other, "it's protecting ourselves we are."

IV. "You're an Omadhaun," Says He

"Will you listen to reason?" said the king of Leinster to the king of Munster.

"I will so," said he, "if you'll give me a trifle of it."

"Well, then, here's reason for you. What would you say if I offered you two hats for the price of one?"

"I'd say," said the king of Munster, "that it would be the ruination of my hat trade. That's what I say."

"Suppose, then," said the king of Leinster, trying him, "suppose, then, we gave you four hats for the price of one? It would be worser still, wouldn't it? Answer me that!"

"I will," said the other, bold as a lion. "It would."

Then, trying him again, "What would you say if we gave you eight for one?"

"I say right here and now," said the king of Munster, testily, "I don't want any more of your arithmetic. I never could make a fist of it, anyhow."

"You're an omadhaun," said the king of Leinster, and with that he left him.

V. The Godmother Takes a Hand

Once back in his own country, the king of Leinster was all for going to war, but he thought better of it, and went to see his godmother instead. "Whist," said she, when the king had told her all his troubles, "whist, I'll give you a little white magic, and if you'll do as I'm telling you, you'll be able to make two hats for the price of one."

"Saints alive, listen to her!" said the king, "if it isn't the very thing I said to the king of Munster!"

Sure enough, with the aid of his godmother, the king was able to make hats so cheap that they went into Munster as easy as Kilkenny cats into a fight.

VI. Munster Tries Higher Tariff

There were great times when the king of Munster saw the Leinster hats invading his kingdom once more. He was that mad that he couldn't eat nor drink. "But sure and steady does it," said he. "I have a way of keeping them out yet. I'll put a still bigger duty on them." And he did.

Then the king of Leinster called on his

godmother the second time.

"It's stronger magic you need," said she.

"How will four hats for the price do for you?" says she.

"I'm in mortal fear that it son't do at all," said he. "He'll raise the duty on me again. But there's no harm in trying it."

VII. Aha! Now for Black Magic.

"What's this!" said the king of Munster, "Tarranounds! they're coming in again. We'll have the law on them again."

And he did.

In the greatest distress, the king of Leinster consulted his godmother for the third time. "If white magic son't do, I'll give them a taste of the black," said she to her godson. At that the king groaned, for he was a pious soul, and faithful to all his duties (barring the fact that he couldn't keep his eyes off the fairy ladies, his weakness for them was that strong.)

"Faith, then," said the godmother, "if we're not to be let sell them our hats, at all events we'll keep them from selling their own."

"Can you do that?" said he.

"I can," said she. "Maybe you didn't notice a hat-tree in the vestibule of my palace?"

"I did," said he, "and a fine one it is. But what has that got to do with it?"

"Hold your whist, and I'll tell you," said she. "At the stroke of midnight, when there's the full of the moon, I will carve that hat-tree into ten thousand cuttings, and breathe over them a few words, about which the least said the soonest mended. But that's neither here nor there," said the godmother, as if she had something on her mind that was giving her trouble. "These cuttings you will send to Munster by secret messengers. On your life, don't have a married one amongst them. Let

them sow the cuttings broadcast over all Munster. Nature and the words I won't mention will do the rest."

VIII. Some Fool Folk Then as Now

All was done as the Godmother said, and the cuttings of the hat-tree from the palace vestibule were sown. Soon Munster was fairly alive with hat-trees bearing on their branches Leinster hats so modish and becoming that the Munster fairies were beside themselves with the delight of it.

But there was another side of it. Some of them never got over the worry of thinking that they were saved the bother of making the hats. These were of the class that used to think it was a grand good luck when a hat shop or factory burned down for that made more work!

These poor innocents went raising ructions about the ruined hat trade of Munster. They were much given to waving thistledown in the faces of them they were arguing with — the thistledown being at that time, as it were, the national flag of the fairies of Munster.

They tried to chop down the hat-trees, so that they might have the work and the profit of making hats again, but the magic was too much for them. ⑥

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NOTE: In the Fairy History of Ireland, from which the story of the Hat Trees is abstracted, it is recorded that the fairies who spoke a good word for the trees and for cheaper hats were called Free Traders. The others, that thought it was best to get their hats with all the difficulty possible, used to go trapesing up and down all Munster calling themselves Protectionists, and swelling out their chests as they named themselves. The Chronicle concludes: "At all events the king of Leinster had his revenge on the Munster hatters. But for all his blarney he never could get from her the words of black magic spoken by his Fairy Godmother. (Reprinted from a pamphlet by Robt. Schalkenbach Fdtn., New York).

that the upstart Republic is designed as a tax haven for big business.

Minerva's backers, however, refute both attitudes. The scheme, they insist, is not only legal but feasible as well. "Emphatically not a tax dodge." says Auckland lawyer Owen Claridge, "All we want is to get away from government interferences."

Philosophically, the plan was inspired by anti-socialist Ludwig Von Mises, an Austrian economist, and developed through the writings of American novelist, Ayn Rand (The Fountainhead and Atlas Shrugged). Both authors maintain that only total economic freedom can bring about the salvation of modern society.

Michael Oliver, a Lithuanian-born, naturalized U.S. citizen, repeats this theme, loud and clear, with ramifications of his own. "The United States, along with most other nations," he states, "Is headed to total thought-control (1984-style) in a hurry." He contends

that such social ills as rampant crime, drug abuse, inflation and trade wars are part of a grand plan to break down human individuality to destroy freedom and replace it with totalitarianism.

"I'm so angry about it," he said, "That I'm willing to go out into the hurricane belt and build a society where men can be truly free."

* * *

If all goes according to plan, the Republic of Minerva Reefs will have dry land showing in two or three months. Just when the "free men" will take up residence remains an open question.

Whatever else it may prove, the curious Republic of Minerva, frighteningly alone in the vast South Pacific, shows that the dreams of mankind, the ideal of Utopia is the hardest of all to kill. ①

- The Albertan,
Mar. 4, 1972

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