

\$50,000,000 Heiress Finds A Job!

By Frank Chodorov

Doris Duke Cromwell, the lady made famous by a fabulous fortune, has been appointed by the Governor of New Jersey to a board which supervises all state charitable and penal institutions.

Her husband, an advertising man made famous by a fortuitous marriage, is slated for appointment to a committee which will plan the revision of New Jersey taxes.

In a social order which makes a virtue of charities and prisons the point of view of a \$50,000,000 monopoly-heiress will be quite correct. She will bring to the counsel table the Robin Hood philosophy; taking from the rich to give to the poor is an essential in monopolistic economy. Without the poor to succor the picture would be incomplete, unsatisfying. Very little pleasure, indeed, would come of a \$50,000,000 fortune if one could not enjoy sighing over the condition of the robbed, to say nothing of their adulation. Charity-mongering is a great part of the pleasure of being rich, and any economic change that eliminated the alms-house would rob large fortunes of much of their lustre. Therefore, it is quite appropriate that Doris be given a chance to come in direct contact with the misery and squalor that are the excrescence of the social order which made her fortune possible.

While Doris is indulging herself in this anointed pleasure, friend husband will be pre-occupied with the problems of taxes—the instrument used by the rich to secure from the workers the fortunes they delight in spending on the workers thus deprived of their jobs. Thus we have a proper family balance. The man of the house protecting and enlarging the family nest-egg, while milady enjoys her vested right in charity. He will see to it that the expenses of government will be properly—perhaps “scientifically”—borne by the poor his wife is sighing over, while the rent that is her real fortune remains inviolate. On a tax commission he is properly placed.

Having amassed a fortune through Napoleonic manipulations in the tobacco industry, James Buchanan “Buck” Duke, father of Doris, early in the 1900's turned his attention to water power. The Duke Power Company utilizes the vast power resources of the Catawba and Yadkin Rivers in the Carolinas obtained by Duke for practically nothing. This monopoly provides the bulk of the income of the Duke Endowment (main support of Duke University and scores of philanthropies) and of the “richest girl in the world.” To the Duke Endowment, Duke gave an original block of 122,647 shares; to the Doris Duke Trust, 125,904 shares.

Besides its power holdings and comparatively negligible tobacco holdings, the Duke fortune today reputedly rests largely upon aluminum, railways, and steamship lines (all dependent on land monopoly in some form), not to mention millions of dollars worth of state, county and municipal bonds from Alabama to Maine, and from the Carolinas to Oregon. The Duke Endowment alone, as reported in 1936, owns 188,073 shares in the Aluminum Company of America, a corporation that owes its economic power to an outright land monopoly.

Doris will not see all the misery which makes up the world in which \$50,000,000 yokes on the poor are possible. She will not come in touch with the poor against whom the law of the land is set—the poor who, proudly disdaining the scented hand of charity, unable to find a decent job, follow the most ancient profession in the world. Too bad. These were all nice girls, like you, Doris. They were born virtuous, like you, but unlike you they were unable to retain their womanhood in the struggle with starvation. Husbands and children they would have had, too, and it was not lack of \$50,000,000 that deprived them of this natural fulfillment of their lives, but just lack of jobs for the boys they would

have made happy, many of whom you will see in your visits to the penal institutions.

But friend husband may concern himself with this problem. By increasing the taxes on old homes that occupy desirable sites in the centers of trade, he will evacuate these dwellings of their harassed tenants. The needed commercial buildings will not be erected because of the high price of the land, also the prohibitive taxes on buildings. Prostitution is not so scrupulous about its workshop. In old vermin-infested houses, where once the charm of womanhood reigned, these eruptions of our social order ply their trade—and pay the rent.

It is peculiar that state boards which concern themselves with charity also, as a rule, are the regulators of penal institutions. This is incongruous. Two different types of people are involved. The incarcerated are the individualists who, unable to find satisfactions within the law made for and by their oppressors, sought to gratify their desires outside the law; while the supplicants of alms are the beaten, collectivized, supine scum of the social order. The latter are the proper sphere of spiritual revelry for \$50,000,000 heiresses. In prison, Doris, you will not meet adulation. Rather, you will find the hateful glances of men who instinctively feel, although they do not know why, that you personify the cause of their loss of liberty and a chance at life. Unlike the recipients of your charity, these people will not bless you for the interest you show in their welfare. The more you do for them in your kind way, the more they will hate you. This may seem strange, and perhaps ungrateful. Yet, if you knew what your \$50,000,000 represents, how it was obtained, what it means to the body economic, you would understand their hatred of you and your kind. Unfortunately, they are as ignorant of causes as you are. But their intuition tells them, and correctly.

Maybe Doris will discover in her study of penology that these criminals became so because they lacked the



opportunity to produce the things men want; maybe it will occur to her that her \$50,000,000 is merely a claim on the production of such men; maybe the Duke fortune is nothing but a claim enforced by the ownership of the Earth. Lest her studies bring her too far on the road to truth, faithful husband will be applying himself to the tax laws which make that claim valid. Undoubtedly he will say to her, "Doris, my dear, I think we ought to pay higher income taxes. We have the capacity to pay. And it is our duty to contribute from our munificence to the government which

provides for the lost and wicked souls you have seen in these prisons, and which protects us from their wickedness." Every woman loves Sir Galahad, especially when he's her husband. But, for fear of burdening her mind with too many details, he will refrain from explaining such phrases as "broadening the base of taxation," which means, bereft of verbiage, that more and more of the products of labor will be taken by the government; more and more rent will be stolen by the landlords.

The Cromwells are well-placed in their new jobs.

Man seeks to satisfy his desires with the least effort. It is in civilization that this desire to satisfy man's efforts is developed. The beginning of civilization is in the free exchange of goods, and the freest civilization is that in which the exchange of goods, services and ideas is least impeded. When the government is used for the purpose of interfering with man in the exchange of products then civilization declines. Cultural values, or ideas, follow trade, and free trade is an encouragement of the greatest cultural development.

Any instrument that is used to deter the free exchange of things, services and ideas is an instrument that tends to destroy civilization. Whether the instrument is an army or a tax bill, backed by the police, is immaterial. Democratic as well as collective forms can be used to interfere with man's efforts to gratify his desires. The result to civilization is the same.

The present vogue of using taxation as a means of repressing certain industries for the benefit of other industries is wrong economically and dangerous politically. It is not because they love the chain store, but because they love democracy, that Americans should oppose the chain store tax.