

# insight

8182

Published by the Alumni Group  
of the Henry George School of  
Social Science of Los Angeles

\*\* Volume III - No. 1 \*\*  
\*\* September - 1973 \*\*

Correspondence to:  
Box 655 Tujunga,  
California 91042

## *provocative blandness*

The INTERSTUDENT Program has now involved hundreds of teachers and about 12,000 students. It is successful. The interdisciplinary Minis have been completed by students from 7th grade to adult, and from remedial to advanced. Private, parochial and public schools have taken part in the Program as have city, suburban and rural districts. All-boy and all-girl classes do as well as the co-eds. The Minis may be taken as a separate basic social studies course, or any other course may serve as a vehicle.

Each Mini-Course lasts a week. After the second, students perform almost all functions - allowing teachers to advise, recommend and teach. A thorough grading of many skills and abilities is complete by last period Friday, and it is normal to find 'under-achievers' are at the top.

The Program is inexpensive. The annual Institutional Subscription will cost a school \$10 which allows - for classroom use - the reprinting of our material. Subscribers may copy our Mini-Courses and the provocative "Insight" articles for their students without further cost. For those who prefer not to copy, we can supply the Mini lesson sheets for about 6¢ per student. A teacher's guide is included along with scoring and grading sheets. Equipment cost (for a kitchen timer and an egg-timer) is about \$4.

We are a non-profit institution working with social studies departments not noticeably bulging with uncommitted funds, so we have avoided the professional publishing route. Into the discard along with four-color printing, overlays and complex tables and graphs will go 'provocative blandness'. As in the past, our two regulars "Insight" and "Insight Newsletter" will provide humor, comment, and definitive statements on the 'wrong side' of issues forcing students into the lost art of refutation.

If schedules allow, a meeting with your department can be arranged. You should contact us as soon as possible so that itineraries may be juggled. Needless to say, priority will be given to Subscribers.

Harry Pollard - September 1973



Founded 1938

HENRY GEORGE SCHOOLS OF CALIFORNIA  
Los Angeles      San Francisco      Sacramento      San Diego



The Henry George Schools of California  
Box 655, Tujunga, CA 91042

----- THE CLASSICAL ANALYSIS PROGRAM

One: The Basics of Political Economy

Basic scientific method as applied to social problems; basic assumptions of the science; cooperation - voluntary and involuntary.

Two: The Law of Human Progress - Morality and Ethics (part 1)

Objectives, "cheapness" and choice; cooperation and equality; Man's first desire; maintenance and conflict; socialism; classicists and mercantilists; patriotism; moralities and rights.

Three: Concepts, Definitions and Names - Values

Concepts and definitions; classifying the universe; production rewards; value from production; value from obligation; taxes.

Four: Economic and Political Systems

The price mechanism; averaging results; characteristics of slavery and freedom; power and authority; conscious and unconscious cooperation.

Five: Poverty and Overpopulation

The basic ecological tool of Ricardo; the Iron Laws; the apparent failure of laissez-faire; who pays wages; what determines wages; subsistence; lack of capital not the problem; lack of education not the problem; overpopulation not the problem.

Six: Ownership -- Private and Social - Taxation - Morality and Ethics (2)

Property rights; theories of ownership; eminent domain; payment to governments for services; ability to pay taxes v. benefits received taxes; "no-tax" theory; why socialism fails.

-----  
The following supplementary Mini-Courses may be added to the basic six. They are numbered to indicate when they should be taken. Four-Sup. may be taken any time after the basic Mini-Four is completed; Six-Sup. after completion of Mini-Six., and so on.

Three-Sup.: Money - Purchasing Media - Intrinsic and Extrinsic Values

Four-Sup.: Imports, Exports - War and Peace

Five-Sup.: Boom and Slump - Unemployment and the Snake Oil Treatments

Six-Sup.: Government (limited and unlimited) - Tyranny of Democracy!

Six-Sup. B : Environmental Problems - Attaining the "Good Life"

Each Mini and Mini-Sup. lasts for five days (periods) and concludes with a Trivium Debate. After Mini-One, the Debate Assignments can become more difficult and additional time may be given. For example, the Mini can begin Friday and end with the Trivium Debate the following Friday - thus providing a weekend for preparation plus an extra day.

# *Subscribe to* INTERSTUDENT

## YOU GET -

- : up-to-date originals of all six Mini-Courses in Classical Analysis, copy ready for classroom use PLUS Teacher's Manual and grading forms;
- : reprint rights to all INSIGHT copyright material;
- : expert leadership to help set up your first Mini-Course week;
- : guest speakers to lecture on socratic techniques and debate strategies;
- : inter-school Trivium contests;
- : personal consultation by mail and telephone;
- : adult Mini-Courses in basic and advanced subjects;
- : if you can't copy, complete classroom sets at nominal cost of each Mini-Course.

## YOU PAY BY -

### Contribution

your tax-deductible contribution of \$10 or more will make you a Subscriber AND help finance the Interstudent Program. Your money will be used to expand the Trivium method (grammar, dialectic and rhetoric) to high schools and colleges countrywide.

### Alumni Group Membership

available only to those who have completed a basic Mini-Course (as student or teacher). The Group is a service organization of the School active in radio, television, speaking and publishing - including Insight. Membership does not imply agreement with a particular philosophy, but commitment to the free exchange of ideas. Annual cost is \$5 and includes 'Insight Newsletter' in addition to Insight.

Institutional Fee schools, colleges and other institutions may designate three of their staff members to receive all Interstudent material for an annual fee of \$10.

-----  
Please enter my Subscription to Interstudent!

Enclosed is my CONTRIBUTION of \$ 10

Enclosed is my ALUMNI GROUP MEMBERSHIP of \$5 10

Enclosed is our INSTITUTIONAL FEE of \$10 10

Name: \_\_\_\_\_ Institution: \_\_\_\_\_

Address: \_\_\_\_\_

ZIP: \_\_\_\_\_

Additional Institutional names: a. \_\_\_\_\_

b. \_\_\_\_\_

Please Bill Me 10

## LATE NOTES!

Any politician who attracts the virulent hostility that is so amiably inspired by Richard Nixon can't be all bad. Dangerous times are less likely to be the contrivance of a nasty type than of a telegenic dreamboat whose election platform was obscured by crinkly curls and an ingratiating grin.

It may not be impossible for someone who looks shifty to achieve trust but it doesn't make it easier. In fact, we may expect greater ability to be usual in the public figure whose eyes are close-set, whose grip is limp and whose voice is harsh. Without doubt, the most success will be scored by the crook who looks saintly, the policeman who appears tough, and the politician who sounds credible.

Not is credible, but sounds credible. The timbre is more important than the tidings. An appreciation and understanding of history falls second to an appreciation and understanding of histrionics.

In a profession of mandatory mass contact, the President is less than comfortable meeting people. After half a lifetime of politicking his posture of warm friendliness seems insincere - probably because it is. His craft requires him to exhibit warmth and his manifold attempts seldom look better than that, particularly when attempted on television.

But whether the airline pilot is handsome, or the bus driver generous, or the dentist charitable, is secondary to their abilities to do their jobs. In the most pertinent aspect of the Presidency - foreign affairs - Mr. Nixon is without peer. In pursuit of his impossible dream of an honorable peace, he has changed for the better the complexion of international contact. We know, of course, that almost anyone could have accomplished as much - but they didn't. He did.

Next time you notice the hesitant frankness, the forced jollity, or the somewhat hammy patriotic ploy, try to look past the image at the man. And while you're about it, try to remember what you liked about the used car salesman who sold you your lemon.

The Henry George Schools of California

P. O. Box 656

Tujunga, California 91042



Robert Clancy '59  
3353 82nd St.  
Jackson Heights NY 11372

Address Correction Requested



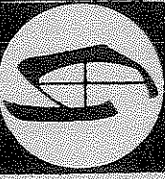
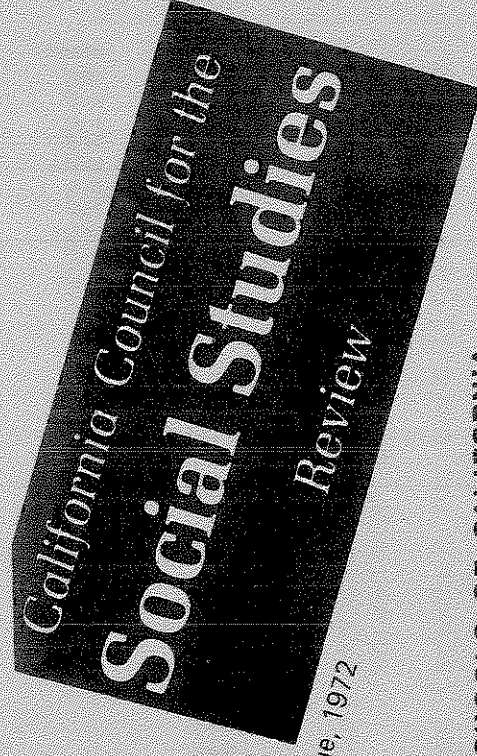
# Insight " " "

## Contents

- Opposite you'll find the description of the six Basic Mini-Courses and five "Mini-Sups".
  - Overleaf you'll find our (always) out-of-date CCSS Review advertisement: make the completions total 12,000 for accuracy.
  - Many thousands of words have been replaced by four pages of pictures: just look at those 7th and 8th graders concentrate!
  - Robert Nisbet's "Twilight of Authority" is next. This was our first "Mini-Supplement" and Classical Analysis enthusiasts will recognize Mini-Four arguments. We had to copy a copy of a copy and the reproduction is not good but the content is excellent. Pull it out, fold it and use the 8 page pamphlet.
  - The "Insight Newsletter" which follows goes to Subscribers only. We included it to show you what you're missing. It appears every two or three weeks and offers some wry comment and humor.
  - Penultimately you'll find the Subscription form which should be recycled back to Tujungu if you want the "Trivium" to strike your school. Some teachers - to avoid slow channels through the department - have paid us the \$10 from their own pockets. This is nice of them, but we'd prefer the school to divvy up. Remember that the Institutional Fee of \$10 puts three members of your department on our mailing list for both Insight and the Newsletter, so include their names.
  - The back page "Late Notes" were written before the Presidential reply to the Watergate wallow. By the time this Insight is read you will have well mulled the performance. Performance? Well, the combination of crisis and mass media demands from the politician a well rehearsed act. One may compare the derision that greeted Richard Moore's wanting memory with the regard inspired by John Dean's eidetic recall. This thought may be followed through the portended campaign expenditure limitation to the problem faced by the opponents of a well-known incumbent. Their candidate should be instantly recognizable and a consummate showman ready to deliver at the drop of a hat. No question about it: we might yet view the inaugural of President Lucy.
- \* \* \* \* \*



This advertisement  
appeared in -----



Founded 1935

**HENRY GEORGE SCHOOLS OF CALIFORNIA**

Los Angeles

San Francisco

Sacramento

San Diego

Vol 12, No. 2

---

# INTERSTUDENT

---

- more than 8,000 students from 9th-12th grades have completed Mini-Courses in the INTERSTUDENT "Classical Analysis" Program;
- students initiate and continue study activity without teacher help;
- the "Trivium" grades many skills and tests concept understanding, yet is completed within class time under observation of the students;
- group work is intense, exciting and requires little stimulation from the teacher; in fact, the teacher is adjured *not to explain anything* but rather to point towards the answer;
- results are cumulative, yet the combination of Team cooperation in a competitive situation raises underachiever grades and provides needed success for less able students;
- the "Classical Analysis" Mini-Courses are keyed to *any level* so that all eight Mini's may be presented without losing any required syllabus;
- the interdisciplinary Mini's may be used as an integral part of any course and have been presented to History, English, Sociology, Economics, Ecology, Geography, Urban Problems, Current Issues, International Relations, Philosophy, Psychology and more;
- equipment cost (a kitchen timer and an egg timer) is less than \$4;
- your annual subscription cost is just \$10 which provides you with as many Mini-Courses as you can use in as many courses as you desire in your school;
- your subscription gives you permission to reprint from the regularly mailed "Insight" special continuation material brimful with controversial material;
- where possible logistically, an expert leader will visit your school to help you set up your first Trivium week; help and consultation will be available by mail, telephone and personal visit;
- it is evident that we are not so much "non-profit" as "positive-loss", but while our funding continues we shall provide this complete service at this very low cost; write to us for more information, or to subscribe.

---

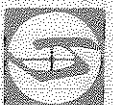
*The Henry George Schools of California, Box 655, Tulunga, CA 91042*

---



*The Five-Day*  
**Mini-Courses**

*in*  
**Classical  
Analysis**



interstudent

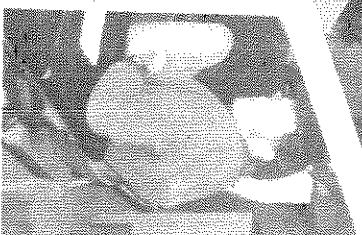
These are 7th and 8th grade students reacting to the highly competitive 'Trivium' format. They use the same Mini-Course material as the 12th graders.



Four days socratic  
discussion --

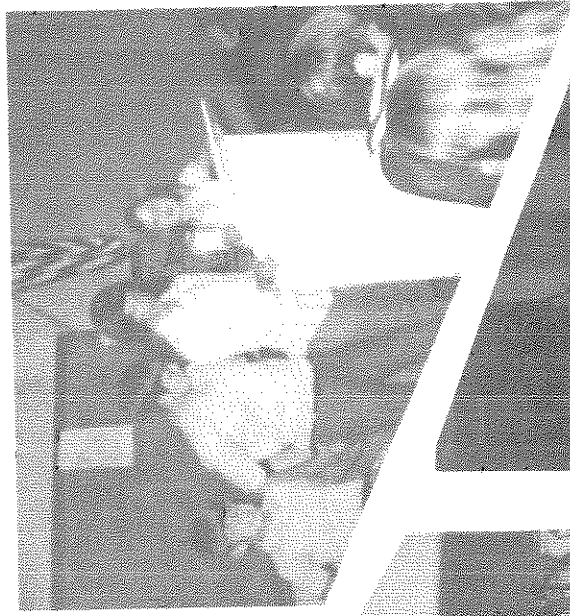
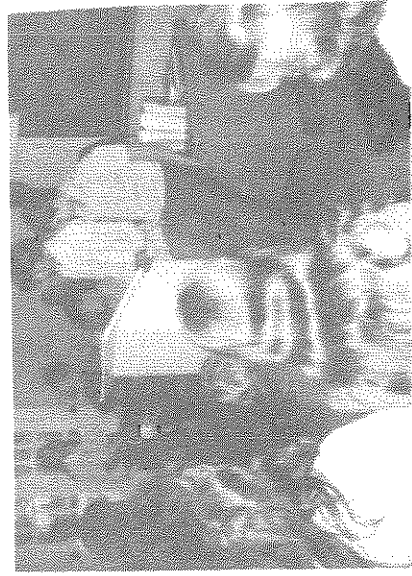
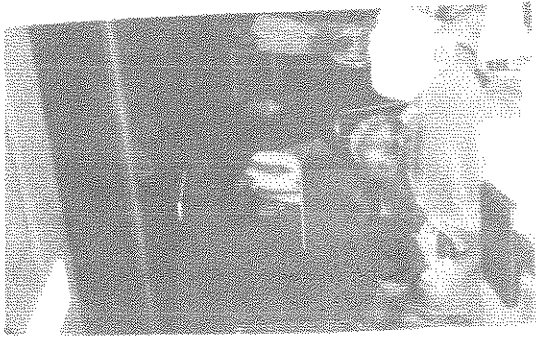
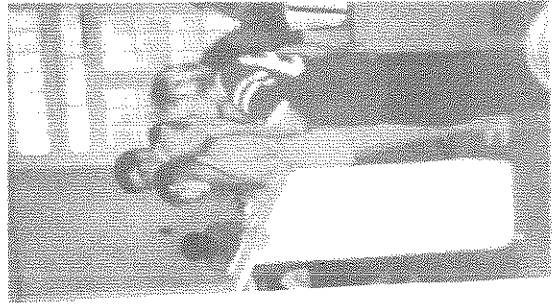


Never before have these juniors and seniors faced an audience. Now, they must present their case --- then face severe and prolonged cross-examination!



---then the  
Tivium Debate





The first Mini-Course wets the feet. They dive into the second -then improvise strategies and 'dirty tricks' so that by the third they have assumed the aspect of veteran debaters. More important is their sharpening ability to discriminate between what is 'good' and 'bad'.



The Henry George Schools of California  
Box 658, Tujunga, CA 91042

September, 1973

found even the berserk actions of police and pseudo-police gratifying, reassuring, healing to the sense of security. Let us not forget too that there is a strong upswell of boredom in affluent middle-class society too. And power, as history tells us, is as often the antidote to boredom in society as to anxiety.

We need, as Max Lerner recently wrote in a thoughtful and moving column, a new social contract in our society, one that will do for our violence-torn social order what the doctrine of the social contract in the seventeenth century sought to do in that age, fresh as it was from the horrors of the religious wars. But the task will be far more difficult. The institutions of Western society are less solid and encompassing than they were then. Two centuries of convulsive social change and of remorseless increase in centralized political and economic power have seen to that. We are plagued even by our achievements, for material progress has inevitably taken toll of traditional culture.

There are, as the recent flight of Apollo 8 made clear, great events taking place in our society. But they are events of the technological, not the social, order. If the life of society is to be saved from boredom relieved only by great technological events—if it is to be saved from armed power, from depredations on traditional culture, from mass movements in which exhilaration produced by power is man's substitute for accustomed liberties—ways must be found, and found shortly, of restoring the sense of initiative in the social as well as the technological order. Above all, at this moment, we need a liberalism that is able to distinguish between legitimate authority—the authority resident in university, church, local community, family, and in language and culture—and mere power. Failure to make this distinction between authority and power can only result in the ever-wider replacement of the former by the latter. If our liberalism can see no profound difference between the authority of an academic dean, however fallible this may sometimes be, and the power of the police riot squad, we shall find ourselves getting ever greater dosages of the latter. History, surely, is unmistakable in its testimony on this point.

At the present time, the nearest to a philosophy and program that exists in the political Left is its incantatory phrases about the Establishment, bureaucracy, and technology. But with every fresh assault on the traditional authorities of the social order, the day of what Burckhardt called the "terrible simplifiers," the new men of power drawn precisely from technology in the service of armed force, comes nearer. The impulse to liberty can survive everything but the destruction of its contexts; and these are contexts of authority—a legitimate authority that is inseparable from institutions.



interstudent no.1

a Mini-Supplement on

## The twilight of authority

ROBERT A. NISBET

Robert A. Nisbet is a Professor of Sociology now in Tucson, Arizona. A quotation from this article was used by Intellectual Digest in its promotion. We were intrigued; read the full article and obtained permission from the author to reprint. 'Power' and 'authority' are two more words used synonymously in order to confuse rather than clarify. The slave is disciplined by 'power'; the free man accepts the discipline of 'authority'. The perceptive scholar will note how those with power like to be thought of as 'authorities'!

Founded 1935

The Henry George Schools of California

Box 655  
Tujunga Ca 91042



from

# THE Public Interest

NUMBER 15, SPRING 1960

THE most striking fact in the present period of revolutionary change is the quickened erosion of the traditional institutional authorities that for nearly a millennium have been Western man's principal sources of order and liberty. I am referring to the manifest decline of influence of the legal system, the church, family, local community, and, most recently and perhaps most ominously, of school and the university.

There are some who see in the accelerating erosion of these authorities the beginning of a new and higher freedom of the individual. The fetters of constraint, it is said, are being struck off, leaving creative imagination free, as it has never been free before, to build a truly legitimate society. Far greater, however, is the number of those persons who see in this erosion, not the new shape of freedom, but the specters of social anarchy and moral chaos.

I would be happy if I could join either of these groups in their perceptions. But I cannot. Nothing in history suggests to me the likelihood of either creative liberty or destructive license for very long in a population witnessing the dissolution of the social and moral authorities it has been accustomed to. I should say, rather, that what is inevitable in such circumstances is the rise of *power*: power that invades the vacuum left by receding social authority; power that tends to usurp even those areas of traditional authority that have been left inviolate, power that becomes indistinguishable

Boredom suffices to win the New Left its constant flow of recruits. *Credo quia absurdum* could be their motto. "Alienation" is the popular and prestigious word to explain the behavior of the New Left. But the word is as ill-fitting as would be a surplice or academic hood on the shoulders of a clown. Alienation is a noble state of the human spirit, one compounded of idealism and suffering and rejection. Alienation compares with boredom as tragedy does with farce. There is no real alienation in the New Left, only the boredom that is itself the result of erosion of cultural authority, of failure of nerve in middle-class society, and of adult fear of youth.

## Toward a new social contract

It would all be a transitory charade, a tale told by an idiot, were it not for one thing: the fears aroused in this same middle-class society that has lost its anchoring in natural authority. Fear of the void is for human beings a terrible fear, one that will not long be contained. That state of nature that Thomas Hobbes described as one of "continual fear, and danger of violent death," with "the life of man solitary, poor, nasty, brutish, and short" seems always to the anxious and apprehensive to be about to break through the social order, even as it seemed to Hobbes. And in this state of mind, it is only *power* that can seem redemptive, however stained with blood and violence it may be.

The modern media, and especially television, have the capacity for widening and deepening apprehensions beyond anything known before. We are told that a majority of the French people did not know about the storming of the Bastille for months. The entire country watched last summer's confrontation between New Left and police in Chicago. It was violent, ugly, and could only have aroused the chill of fear in those who had chanced to see the rise of Nazism, in Germany, the burning of the Reichstag, and the beginnings of a police system that was in time to enclothe German society like a straitjacket. But I know of no national poll or study that has shown other than approval of police actions by a large majority. The size of this majority will grow. People, we say should know better, should not let civilized restraint be undermined by demons of fear. But, as the great Bishop Butler wrote, "Things and actions are what they are, and the consequences of them will be what they will be, why, then, should we desire to be deceived?"

Human beings, I repeat, will tolerate almost anything but the threatened loss of authority in the social order: the authority of law, of custom, of convention. The void does not have to be great, or seem great, for the fears it arouses to become sweeping, for sanity in politics to disintegrate. We are told by the polls that a large number of people watching their television screens that night in Chicago

least temporarily, outgrown the authorities of family, church, and neighborhood. Potentially, this age group is the most revolutionary of all groups in society, far more revolutionary than, say, the workers, the unemployed, the impoverished. High in intelligence, emotionally buoyant, at full physical tide, this is the age group that is channeled by the university into the several areas of the professions, that provides the intellectual leaders of society. In the university is acquired lasting motivations toward learning, toward profession, toward high culture, toward membership in the social order. But, by the same token, it is this age group in the university that has largely furnished the West with its steady supply of revolutionaries. Not out of slavery, the peasantry, or from the sweatshop have our revolutionaries come, for the most part. They have, especially during the past century and a half, been bred by the university. Who is to say that our society does not require its occasional infusion of revolutionaries? But in the present age the revolutionaries have turned on the university itself, and this is not only destructive but totally self-destructive.

The university is the institution that is, by its delicate balance of function, authority, and liberty, and its normal absence of power, the least able of all institutions to withstand the fury of revolutionary force and violence. Through some kind of perverted historical wisdom the nihilism of the New Left has correctly understood the strategic position of the university in modern culture and also its constitutional fragility. Normally there are no walls, no locked gates and doors, no guards to repulse attacks on classroom, office, and academic study. Who, before the present age, would have thought it necessary to protect precious manuscripts from the hands of revolutionary marauders? Above the din of the New Left's incessant and juvenile cry for immediate amnesty can be heard Voltaire's *Ecrasez l'infâme*, directed, however, not at a corrupt feudalism, but at the freest, most liberal, and humane of all Western institutions.

*Il dit tout ce qu'il veut*—so runs the harsh indictment in the last century of a French critic—*mais malheureusement il n'a rien à dire*. Neither does the New Left, and this is perhaps its most vivid mark of distinction from all previous lefts in Western society. It is free to say all that it wishes, but it has nothing to say. Its program is the act of destruction, its philosophy is the obscene word or gesture, its objective the academic rubble. One need but read the recently published book by Daniel Cohn-Bendit, present philosopher-hero of the New Left, to see the truth of this. Nowhere in its two hundred and fifty pages is there to be found so much as a paragraph that a Robespierre, a Marx, a Proudhon, even—save the mark—an American Communist would not have thrown in the wastebasket as juvenile and inane.

It does not matter. A philosophy and program are not needed.

in an short time from organized and violent forces, whether of the police, the military, or the para-military.

The human mind cannot support moral chaos for very long. As more and more of the traditional authorities seem to come crashing down, or to be sapped and subverted, it begins to seek the security of organized power. The ordinary dependence on order becomes transformed into a relentless demand for order. And it is power, however ugly its occasional manifestations, that then takes over, that comes to seem to more and more persons the only refuge from anxiety and apprehension and perpetual disorder.

So was it in ancient Athens when, after the brilliant fifth century had ended in the disastrous Peloponnesian Wars, when intimations of dissolution were rife, the Athenians turned to despots, generals, and tyrants who could, it was thought, restore the fabric of authority. So was it in Rome after the deadly civil conflicts of the first century. So was it in Western Europe after the French Revolution had mobilized itself into the Terror—the better, it was thought by Jacobins and others, to destroy the final remnants of corrupt, traditional authority, thus freeing forever the natural virtue in man. What France got, as we know, was neither freedom nor virtue, but the police state of Napoleon; and what Western Europe got was an age of political reaction in which governments took on powers over human life never dreamed of by absolute monarchs of earlier centuries. And so was it in the Germany of a generation ago when, after a decade of spiritual, cultural, and material debauchery, of more and more aggressive assaults on the civil order by the political left, Germany got Nazism and Hitler; got these to the open satisfaction at the time of a large part of the German people, the secret satisfaction of many others, and, in due course, very close to the total satisfaction of all.

#### Authority vs. power

To see the eruption of organized power and violence as the consequence of a diminishing desire for liberty is easy. What requires more intelligence or knowledge or wisdom is to see such power as the consequence of loss of *authority* in a social order. Authority and power: are these not the same, or but variations of the same thing?

They are not, and no greater mistake could be made than to suppose they are. Throughout human history, when the traditional authorities have been in dissolution, or have seemed to be, it is power—in the sense of naked coercion—that has sprung up. What Aristotle called *stasis*, perpetual civil strife, is at bottom no more than the fragmentation of authority in society. It is *stasis*, warned Aristotle, that democratic societies have to fear above all else. It is the fateful prelude to despotism.

Authority, unlike power, is not rooted in force alone, whether latent or actual. It is built into the very fabric of human association. Civil society is a tissue of authorities. Authority has no reality save in the memberships and allegiances of the members of an organization, be this the family, a political association, the church, or the university. Authority, function, membership: these form a seamless web in traditional society. The authority of the family follows from its indispensable function. So does that of the church, the guild, the local community, and the school. When the function has become displaced or weakened, when allegiances have been transferred to other entities, there can be no other consequence but a decline of authority.

Culture too, as Matthew Arnold wrote memorably a century ago, is inseparable from authority. There is the authority of learning and taste; of syntax and grammar in language; of scholarship, of science, and of the arts. In traditional culture there is an authority attaching to the names of Shakespeare, Montaigne, Newton, and Pasteur in just as sure a sense of the word as though we were speaking of the law. There is the authority of logic, reason, and of genius. Above all, there is the residual authority of the core of values around which Western culture has been formed. This core of values—justice, reason, equity, liberty, charity—was brought into being through the union of the Greek and Judaic traditions 2,000 years ago. Until the present age, it has managed to withstand all assaults upon it. In the eighteenth and nineteenth centuries, conservatives, liberals, and radicals, however passionately they may have fought each other, nevertheless recognized, all of them, the authority of such values. It was culture and its authority, not their destruction, on which minds as diverse as Newman, Spencer, Marx, and even Proudhon rested their causes. Proudhon, let us emphasize immediately, was an anarchist, and is today the subject of youthful lip service. But no one could have surpassed Proudhon in his recognition of the necessity of authority in the social order; the authority of the family, the community, the guild; above all the authority of morality that he, as a member of the European community, recognized as the indispensable framework of culture and of social justice.

The most dangerous intellectual aspect of the contemporary scene is the widespread refusal of thinking men to distinguish between authority and power. They see the one as being as much a threat to liberty as the other. But this way lies madness—and the ultimate sovereignty of power! To contrast freedom and power is necessary. To contrast freedom and authority is folly. There can be no possible freedom in society apart from authority. "Men are qualified for civil liberty," wrote Burke, "in exact proportion to their disposition to put moral chains upon their own appetites." It is out of this disposition toward fruitful self-discipline that authority emerges, and its legiti-

macy is recognized. Abolish the disposition and you equally abolish the capacity for liberty.

There are those, chiefly political romantics and sentimentalists, who think these "moral chains" are a part of man's own nature and that there is consequently no need to worry about their dissolution. But the horrors of our century should have taught us, if nothing else could have, the precariousness of the virtue that romantics think to lie in man's germ plasm. In truth, man's virtue is inseparable from—is as precarious as—his culture.

### The importance of being bored

*Boredom* is one of the most dangerous accompaniments of the loss of authority in a social order. Between boredom and brute violence there is as close an affinity historically as there is between boredom and inanity, boredom and cruelty, boredom and nihilism. Yet boredom is one of the least understood, least appreciated forces in human history. A few years ago, the scientist Harlow Shapley listed boredom as third among the five principal possibilities of world destruction. Today it might seriously be considered first.

Nothing so engenders boredom in the human species as the sense of material fulfillment, of goals accomplished, of affluence possessed. It is such a boredom, born of what Eric Hoffer has called the effluvia of affluence, that goes furthest, I think, to explain the peculiar character of the contemporary New Left. I do not deny that youth brings idealism in some degree to this movement, that disenchantment with the more corrupt manifestations of middle class society plays its part. Youth is beyond question idealistic. But in our present society, youth is also bored. And it is from boredom, more than from idealism, that so much of the intellectual character of radical political action today is derived. I should more accurately say, *nonintellectual* character, for it is the consecration of the *act*, the cold contempt for philosophy and program, and the increasingly ruthless behavior toward even the most intellectual parts of traditional culture that give to the New Left its most distinctive character at the present time.

It is not idealism but *boredom*—boredom born of natural authority dissolved, of too long exposure to the void; boredom inherited from parents uneasy in their middle class affluence and who mistake failure of parental nerve for liberality of rearing; boredom acquired from university teachers grown intellectually impotent and contemptuous of calling—that explains the mindless, purposeless depredations today by the young on that most precious and distinctive of Western institutions: the university.

We do well to take seriously the university and what happens to its authority in our culture. For among its prime functions traditionally has been that of serving as arbiter to that age group that has, at



obtains his political support from land millionaires or is a Marxist without understanding the land problem. But we need not fear that the boom will go on forever. There's always a convenient bust around the corner of every boom.

#### ARE WE REALLY SAVING ON STATE EXPENSES

State regulatory agencies have been supposedly cutting expenses to the bone in the last few years-but we wonder whether it has been lard or muscle that has been amputated.

Such departments as Labor Law Enforcement, Contractors' License Board, the Real Estate Commission, the Department of Insurance, etc., are still doing business, but it has become harder and harder to get any service from them. Investigators have been let go, records have been consolidated in Sacramento, and policies adopted discouraging action on all except the flagrant cases. The result has been a slight savings to the taxpayer, and a substantial loss of responsiveness to the complaining consumer.

Another supposed savings is the freeze on construction of new office buildings. The State now pays almost \$22 million dollars a year in rental payments to private landlords, this sum will be greatly increased after the planned demolition of the State Building at 1st and Spring Street in

Los Angeles, found to be deficient in meeting earthquake safety standards. Yet, for the price of only two or three years' rental the State could build another office-filled edifice sufficient to house practically all the expanding bureaucracies without need of rental payments.

The State Department of Insurance is now moving into a building at 600 S. Commonwealth, Los Angeles which happens to be owned by the Department-controlled CNA, Casualty Insurance Company. According to State Insurance Commissioner Gleason Payne, "CNA is one of the oldest and most substantial companies in the country and this was a good deal." According to Times reporter William Endicott, with the addition of the Department of Insurance to its rosters, CNA will be collecting \$306,211 a year from the State in rent. Since CNA is allowed by State law to deduct all property taxes on its headquarters building from state gross premium taxes, CNA paid no state taxes on its premiums at all in 1971, and only \$76,000 in 1972.

Certain critics have suggested that most of our regulatory agencies serve companies that they are supposed to be regulating far more than they serve the public, and therefore the regulatory departments should be housed free of charge by their regulatees. INSIGHT finds this cynical pessimism highly uncharitable.

**The Henry George Schools of California**

P. O. Box 655

Tujunga, California 91042



Address Correction Requested



duction, or of paying a new tax of 1.6 cents a dollar on a company's proven oil reserves in addition to paying the current oil royalties of 16%. Since the province holds title to all oil reserves, the oil companies hold leaseholds only. Eight of the thirty major oil firms, including Exxon, Standard Oil Co. of Indiana, Shell Oil, Standard Oil of California, and Mobil Oil, have chosen to pay the new 1.6% tax on proven reserves plus the existing 16% royalties, rather than the alternative 21% royalties.

It is estimated that over \$100 million in additional revenue will come from the new tax plan, to be added to the \$260 million now obtained by oil royalty payments. Evidently the oil lobby is not as strong as it is in California, where any suggestion of imposing oil severance tax brings about a united oil company invasion of the State Capitol, together with a total absence of press support.

Albertan officials unfortunately have not read American periodicals which applaud tax "reforms" imposed by American State Governors such as Reagan, Rockefeller, Wallace, etc., etc. of increasing sales taxes and other consumer taxes. There is no sales tax whatsoever in Alberta.

In the rural municipalities personal property and improvements are exempt from taxation, and only the land is taxed. In the cities buildings are taxed, but at a lower rate than land values.

In a recent visit to Alberta, it appeared to us that the State University campuses received so much revenue as a result of the oil taxation that they hardly knew what to do with it.

We only hope that Albertan officials do not read that recent issue of

Time magazine which applauded as a great tax "reform" Minnesota's imposition of increased sales and other consumer taxes. They might get an inferiority complex.

#### FORTUNE ARTICLE PROPOSED LAND VALUE TAXATION TO PUT DAMPER ON LAND BOOM

The July issue of Fortune magazine has an extensive article by one Max Ways entitled: "Land: The Boom That Really Hurts", and commences "The long steep, rise in U.S. land prices aggravates both the general inflation and the decay of the cities."

The Fortune article outlined in detail the recent tremendous boom in both urban and rural land values throughout the United States and suggested that taxation on land values might slow down the land boom and avoid the crash that inevitably follows from inflationary land booms.

However the Fortune Article indicates that land values have boomed even more drastically abroad than in America. It notes that suburban residential land in Hong Kong (the most costly in the world) now approaches \$200 a square foot! It notes the good fortune of British Viscount Wimborne who inherited 600 acres from his father in 1967, then valued at \$480,000 and sold the tract early this year to the Poole County Council for \$63.7 million. Other happy stories are told of similar windfalls in France, Italy, Spain, Switzerland, Japan, Brazil, South Africa, Jamaica and Afghanistan.

There is little chance of any immediate smothering of the land boom in the near future in any national cause practically every national leader in our civilized nations either is himself a land millionaire or



quantities that appeared in the market were secretly sold at an abandoned and illegal price."

TRUE CAUSES OF PRICE INCREASES?

Exorbitant food prices are in truth a combination of far from esoteric causes-inflationary government spending, soaring prices of both rural and urban land, inclement weather, greatly increased foreign demand, etc. etc.

When supporters of the pump-priming policies of John Maynard Keynes, 1st Baron of Tilton, were reminded of the eventual long-run inflationary effects of his theories, they would remind us that "In the long run every-one is dead". Unfortunately the adoption of Keynesian and Neo-Keynesian financial tactics has not only robbed our children and grand-children of a good part of their economic heritage by imposing a huge inflationary national debt upon their shoulders, but our spending sins have caught up with us during our own lifetimes.

We do not hear much now of the once over-powering demands of the followers of John Kenneth Galbraith that we divert more and more of our facilities to the production of "public goods" and less and less to the production of "private goods", which the Marx-admiring Galbraith thought were in excess supply.

An economist said "I would be grand if we ignore both supply and demand, if we fixed every price  
At what we think would be nice  
And then set it by legal command."

The producers then said with disdain  
"Has somebody stolen your brain?  
I would sure be a goose,  
If I'd further produce,  
After you have taken my gain."

SHORT SHOTS

RISING COSTS PUTTING COST OF FAMILY HOUSE OUT OF REACH OF MIDDLE CLASS OWNERS

With all the publicity addressed to the rising costs of beef and other food products, little attention has been paid to the rising costs of home ownership, which are placing the dream of a family house out of the reach of many owners.

Between 1952 and 1972 the costs of home ownership doubled, although food costs went up 61.2% and durable consumer goods increased 37.5% according to U.S. Bureau of Labor Statistics.

Michael Sumichrast, chief economist of the National Association of Home Builders, claims that land inflation is the most important factor of this rise, stating that: "In the last 25 years land, as a portion of sales prices of single family homes has changed dramatically. It was 11.6% in 1946 and it is over 22% now."

On the other hand the supposed geniuses who figure our gross national wealth include the inflationary land costs in their definition of Gross National Product. According to these sages the more we are gouged, the richer we are.

ALBERTA REFUSED TO ADOPT TAX REFORM, TAXES OIL PRODUCERS INSTEAD

Canada's Alberta Province, which obtains most of its revenues from oil royalties and land value taxes, has adopted a new tax plan for the oil industry. The oil companies were given the option of either paying increased royalties averaging 21% of the value of oil pro-



# Insight.....

## NEWSLETTER

Published by the Alumni Group  
of the Henry George School of  
Social Science of Los Angeles

Write to:  
Box 655 Tujunga,  
California 91042

Volume 1

August 15th, 1973

No. 4

"Ideals are like the stars. You will not succeed in touching them with your hands. But like the seafaring man on the desert of waters, you choose them as your guides, and following them you will reach your destination."  
(Carl Schurz 1829-1906)

### THE EXPECTED COLLAPSE OF PRICE CONTROLS

To the surprise of practically nobody, the Administration's highly touted Phase 4 has become just another passing Phase, with beef price controls already bringing us a widespread temporary shortage which could result in a continued shortage after the forthcoming decontrol.

It is unfortunately (or possibly fortunately) impossible to effectively control prices in a free enterprise economy without Governmental power to direct industry as to what and how much it will produce, and to direct labor as to whom it will work for, and at what wages. And such power can only survive in Wartime where extraordinary Governmental controls are authorized and where patriotism may dull the overwhelming desire for personal profit.

If the sad story of the collapse of the Federal Office of Price Administration Controls after World War II was not sufficient evidence, we could examine the abortive rent controls in New York City which have done so much to preserve the decrepit state of re-

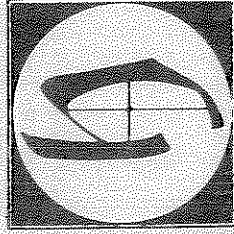
sidential living in Gotham City.

### ANCIENT HISTORY OF PRICE CONTROLS

The Code of Hammurabi promulgated about 4,000 years ago included fixed rates on prices, wages, interest rates, and service fees. We have no information as to whether or not Babylonian merchants succumbed with equanimity to the restrictions.

But the famous Edict of Diocletian enacted by that Roman Emperor in 301 A.D., fixing prices and wages with the punishment set at death or deportation produced such widespread evasion and disastrous effects on production, as to be shortly abandoned. The Edict is described in the Universal Standard Encyclopedia as being "unenforceable" and in the Encyclopedia Britannica as being "disastrous."

About 300 years later, Roman Emperor Flavius Claudius Julianus attempted price controls of food grains. The result, according to Gibbon's "Decline and Fall of the Roman Empire" was that: "The proprietors---withheld from the city the accustomed supply; and the small



Founded 1935

**HENRY GEORGE SCHOOLS OF CALIFORNIA**

Los Angeles  
(213) 352-4141

San Francisco  
(415) 362-7944

Sacramento  
(916) 331-1490

San Diego  
(714) 298-2029