

# A Word With You

**M**UCH attention is being paid to the "hippies" — perhaps out of proportion to their numbers. Sociologists and Sunday supplements are full of explanations and analyses.

In fact, the small number of dedicated hippies — the young and not so young, who cultivate the new bohemianism — seem to be exercising a disproportionate influence. The BBC's august publication, *The Listener*, has gone hippie: the staid Cooper Union is devoting its entire current season to the hippie gospel, "peace, love, creativity"; modern fashions are strongly influenced by the high-pitched hippie style.

As has been pointed out, the movement is a revolt against contemporary materialism, drabness, chauvinism and conformity. The hippies fight back with simple living, color, love and psychedelic experience.

There is to me something unconvincing about the hippie response to today's problems. It's too easy a way out—a posture more than a postulate, laziness more than love. A woman does not express her mother-love by wearing a beatific expression and dancing around. More likely her face is screwed up as she washes dishes, changes diapers and takes care of the needs of her family.

And yet, the hippie reaction against today's world is not without justification. The widespread attention they

are getting betokens a widespread disaffection with things as they are.

Millions of people—not as openly as the hippies—take drugs. Many millions more can think of nothing else to do than drink liquor when they are not drudging to keep the economy going. The Great American Dream didn't start out to be alcohol, but that's what it's almost become.

Today's man has a "darkening view of life," according to a recent conclave of sociologists. Conflicts, tensions and pressures are mounting so that many more than hippies would like to drop out of the rat race. I attended a movie recently in which one of the characters said, "the whole world is a racket"—and the audience burst into spontaneous applause.

Despite much talk about affluent society, "never had it so good" and surface evidence to support it, society has failed in crucial ways to satisfy man's deepest needs. Disorders, declining quality, increasing callousness, failure of nerve, are only a few of the unhealthy symptoms.

When organized society leaves out some group or class, sooner or later all society is adversely affected.

How will it turn out? Maybe we'll all wind up becoming hippies. Or maybe—just maybe—some will try to think the matter through in the fundamental way we do at the Henry George School.

—Robert Clancy

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The community, by its presence and activity, gives rental value to land, therefore the rent of land belongs to the community and not to the landowners. Labor and capital, by their combined efforts, produce the goods of the community—known as wealth. This wealth belongs to the producers. Justice requires that the government, representing the community, collect the rent of land for the community purposes and abolish the taxation of wealth.

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