

Libertarian Review

1975, LIBERTARIAN REVIEW, INC.
VOL. IV, NO. 5—MAY 1975



CONCEIVED IN LIBERTY (Volume I)

By Murray N. Rothbard

CONCEIVED IN LIBERTY



VOLUME I
THE AMERICAN COLONIES
IN THE 17TH CENTURY
MURRAY N. ROTHBARD

Murray Rothbard, celebrated as a libertarian author and economic historian, has, with the assistance of historian Leonard P. Liggio, embarked on the ambitious task of writing a multi-volume survey of American history. In our age of professionalization and specialization, this is obviously a most difficult endeavor. Mastery of the secondary works, let alone the primary source materials, is more than enough for a lifetime's labor. Thus the longer, detailed histories of the American past are now customarily joint works, to which different authors contribute

their separate volumes. Professor Rothbard and his publisher evidently hope that, without any sacrifice of scholarly standards, his history will appeal to a general audience. This commendable goal, the projected series' first volume—which deals with the American colonies in the seventeenth century—achieves in part.

Rothbard's narrative approach, clear style, and fresh comments from a libertarian point of view will interest many readers. They may, however, become lost in the heavy detail which the author seems to feel is necessary to convince fellow scholars. Since the latter have monographs aplenty to turn to, this reviewer is somewhat disappointed that Rothbard has not given freer rein to his own philosophy to write a more succinct, less factual, and more interpretive book on the model, for example, of Charles and Mary Beard's *Rise of American Civilization*. Rather surprisingly, in view of the fact that Rothbard's previous work extends broadly over the social sciences, and especially economics, his history stresses mainly the American political story.

Within this context of narrative political history, the author offers, however, more than a conventional account of American colonial origins. America as a New World gave settlers the chance "to experience a revolution—a breeze of fresh air upon the stagnant social structure." Britain's conquest of Ireland in the sixteenth century furnished a model for planting American colonies, and the English conclusion that the "wild Irish" were no better than "Savages," Rothbard points out, offered "a significant preview of English treatment of the American Indian." "The cleansing acid of profit" enabled the colonists to resist incipient feudalism and land monopoly in their new settlements, but monopolistic British trade policies helped to fasten the canker of slavery upon Virginia and sister colonies.

On both sides of the Atlantic, the Whig tradition of limited government stood in opposition to the Stuart kings. Revolts like Bacon's Rebellion in 1676, whatever Nathaniel Bacon's own goals, were in Rothbard's view significantly libertarian. His sympathies lie with those who opposed authority: Bacon, Jacob Leisler, Roger Williams, and the Quakers. "Whenever anyone in the American colonies in the seventeenth century decided to embark on a policy of tyranny and religious persecution, the first group

to bear the brunt was usually the hapless Quakers—of all sects the least devoted to idiocy of church or state."

In contrast to his admiration for early American dissenters, Rothbard is uniformly hostile to the Massachusetts Bay Puritans, to Governor Andros and the Dominion of New England, and to the authoritarian Dutch and English regimes in New York province. He points out the failure of the various official attempts to enforce monopoly, subsidize industry, or limit trade. The maximum-wage-and-price controls in Massachusetts—still cited today as precedents for economic planning—Rothbard demonstrates were dismal failures, which accentuated shortages of both labor and goods. He also makes the important point that the merchant class was never monolithic or susceptible of the simplistic analysis of later Marxist historians. "The merchants, or capitalists," Rothbard writes, "being the peculiarly mobile and dynamic groups in society that can either flourish on the free market or try to obtain state privileges, are, then, particularly ill-suited to a homogeneous class analysis."

Rothbard is justly critical of New England's aggressive "hard-line policy of total victory" in King Philip's War, a struggle in which 6 percent of those of military age—about one thousand men—were killed, one-half the New England towns were damaged, and a total of 90,000 pounds was spent. The war meant not only the virtual extermination of the Indians in the area, but also repressive measures against whites. In Massachusetts, Rothbard notes, "All men driven from their homes by the Indians were to be conscripted automatically for military duty in the places of their refuge. All trade with the Indians, not on government account, was forbidden on penalty of confiscation of all the trader's property. And, finally, no person in Massachusetts was to leave the town of his residence without getting the permission of the local military committee." It was no surprise therefore that "some of the more reflective citizens of Massachusetts began to wonder who their enemy was, the Indians or their own government."

Massachusetts citizens could contrast such repressive war measures with the situation of their brethren in Pennsylvania, who enjoyed the peaceful fruits of William Penn's original fair dealing with the Indians. In Pennsylvania there was also a unique period in 1688, in which, with no governor or deputy of the proprietor in residence, the populace "had happily lapsed into an anarchism that precluded taxes, quitrents, and political power...."

In the conclusion to this important work, Rothbard notes that the revolutions which swept the colonies at the end of the seventeenth century were "in opposition to the tyranny, high taxes, monopolies, and restrictions imposed by the various governments." They were not "against England per se, but against the oppressions of the state, dominated by the English government." Rothbard adds that they "failed largely because the domestic oligarchs were propped up and reimposed by the English power." REVIEWED BY ARTHUR A. EKIRCH, JR. / *History* (531 pages) / LR Price \$15

OBJECTIVISM AND THEISM: A REPLY TO BRANDEN'S LECTURE, "THE CONCEPT OF GOD"

By James Kiefer

From its title one might at first wonder which metaphor might be more applicable to this "reply": Is Mr. Kiefer's enterprise the utterly futile one of whipping a dead horse, or is it the rather more tiresome one of merely serving up some warmed-over gruel? Happily, it is neither. And if one imagines that nothing could be more dull and outdated than heavy-handed efforts at confounding atheists with proofs of God's existence, then let him listen to Kiefer. The Reply is clear, lucid, extremely well-argued, and not without an occasional gentle humor, which loses nothing for its being sometimes at the expense of Dr. Branden.

The original setting of the Reply was nothing if not incredible. For what

Kiefer apparently undertook to do was to allow a libertarian group first to be indoctrinated with one of Branden's lectures on atheism, and then as a sequel to the indoctrination, he, Kiefer, calmly but firmly came on the scene and proceeded to demonstrate that for anyone who took the Objectivist principles of either Rand or Branden seriously, it was not atheism that one should come out with, but rather a reasoned recognition of God's existence! One can only wonder whether under such circumstances Kiefer's role was more one of a sheep among wolves, or one of a Mephistopheles at a conventicle!

(Continued on page 2)

Kiefer—(Continued from page 1)

But however that may be, let no one be under any illusions that Kiefer's performance might have been largely an affair of mere showman's tricks or of clever rhetoric. Instead, his resources in the debate were none other than those of knowledge, good humor, and reasoned argument, his procedure being to take up Branden's arguments one by one, politely exposing them either for their illogicality or for their bias and misunderstanding. Thus, as an obvious example, consider the major argument that Kiefer puts forward as a proof of God's existence. He begins by setting forth, by both summary and quotation, Branden's own most determined and no less eloquent espousal of the doctrine that human beings are free beings, or beings with free wills, just in the sense that they are capable of at least some understanding of reality and of the way things are, and on the basis of such understanding of making intelligent and informed choices. In other words, Branden is not one to have any truck with the usual assumptions of psychological determinism that are so much a feature of our current intellectual scene.

But given such an affirmation of human intelligence and human freedom on Branden's part, it is not to atheism that Branden would seem thereby to be committed by the logic of his position, but rather to theism and to a reasoned affirmation of God's existence. Kiefer's argument in brief is that if, as Branden insists, our human minds are suitable instruments for our knowing something of reality, and if through our ideas we can come to understand something of the way things are, then how is this power and capacity of knowledge on the part of human minds to be accounted for? It cannot be accounted for as having come about by chance or accident,

argues Kiefer; rather it is something that could only have been brought about by design. Why? Because if it were only by merest coincidence that our ideas should ever happen to be true, or should succeed in disclosing to us things as they really are, then we should have no reason whatever to reply upon such ideas, or ever to follow the guidance of our reason or understanding. Only if our minds are designed for knowledge, would there be the slightest reason to suppose that our minds could yield a genuine knowledge. In other words, to invoke the principles of what Kiefer calls "psychological Darwinism," to suppose that it could well be by natural selection that our minds have become adapted to the purposes of knowledge, just will not suffice. True, natural selection can account for the adaptation of various things for various purposes, but never for purposes of knowledge. That is why this argument of Kiefer's for God's existence is no mere revival of the familiar eighteenth century arguments from design; instead, it is an argument from design confined simply to the case, human knowledge, and the impossibility of accounting for such a knowledge capacity in terms of anything other than design. An ingenious argument surely, and as far as I know a highly original one as well. But what is especially interesting in the present context is the way Kiefer uses this argument as a means of hoisting Branden by his own petard.

Of course, this particular argument for God's existence is not the only fruit to be gathered from Kiefer's presentation. For he considers a great variety of issues—the sense in which God is infinite, the nature of religious faith, the problems of evil, the issue of whether divine omniscience entails fatalism—all of which he handles with unusual skill and plausibility, not to mention a deft turning of the tables on Branden. The whole is no less instructive than it is entertaining. REVIEWED BY HENRY B. VEATCH / *Cassette Tape* (Tape 239) (168 minutes) / **LR Price \$15.95**

EGALITARIANISM AS A REVOLT AGAINST NATURE

By Murray N. Rothbard

For well over a decade, libertarians all across the country have been looking through the archives like medieval monks searching out one or another of Murray Rothbard's numerous articles in this or that—often obscure—journal. To compile all of this amazingly prolific scholar's articles, essays and reviews would be a multi-volume task, for his range of interests and knowledge is truly astounding.

Dr. Rothbard is best known for his work in economics and history, and therefore strangely enough he is least appreciated in areas where he has done some of his most cogent and seminal work, i.e., in the area of social

philosophy and social commentary. The publication of *For a New Liberty* has helped considerably in acquainting libertarians with the consistency and eloquence of his point of view. With the publication of *Egalitarianism as a Revolt Against Nature*, however, readers will be able to go directly to the important foundations upon which the Rothbardian edifice has been built. There are very few ideas which are as important and more in need of circulation than the ideas of Professor Rothbard. This book—when combined with *For a New Liberty*—will take the reader far into the depths of the evolutionary process of the brilliant mind of this great libertarian. *Political Philosophy* (151 pages) / **LR Price \$2.50**

FAMINE AND SURVIVAL IN AMERICA

By Howard J. Ruff

Throughout history there have been innovators who have discovered important new knowledge or have propounded earth-shaking new theories, but with such poor public relations that they died in obscurity, their contributions generally unnoted. On the other hand, we have seen, time and again, someone with the right abilities pick up on and flashily promote these lost ideas so that the public finally becomes aware of them.

For example, if you polled students graduating from America's "free" public school systems, I bet most of them would tell you that Columbus was the gent who first discovered the world was round, despite the fact that mathematicians and astronomers centuries earlier were calculating, with amazing precision, its diameter and circumference!

So it is with the book presently under scrutiny. This little paperback is doing more to shake up the mushrooming storable food industry and its customers than anything since the introduction of the freeze-drying process. And yet, nearly all of what it contains was previously scattered about in other widely distributed books.

What Ruff has done and done beautifully is take the ideas of Harry Browne and his predecessors concerning this country's economic vulnerability, combine them with Paul Erlich and his colleague's appraisals of the famine producing environmental problems we face, and use this knowledge to explain the need for food storage. He has also turned to Adelle Davis and the work of the many doctors and nutritionists whose findings she popularized and applied their conclusions to the storable food concepts and packages being marketed these days.

As a result of this synthesis, the so-called "year's supply" programs being touted everywhere these days appear a bit more like expensive "fluff and fill" and less like the answer to future crisis than they had before. Not only does Ruff present refutatory material about the "sacred four," (wheat, powdered milk, honey, and salt) but he directs a frontal attack on that latter-day protein wonder product, texturized vegetable protein (soy meat-substitutes). Where he thinks he has substantial proof,

he cites it, and where there are only untested assumptions, he points out the folly of risking blindly one's future health because of the spiel of some smooth-talking salesperson with no background in nutrition.

Then he outlines what should be included in a good program, citing preferred sources and required quantities of proteins, vitamins, minerals, essential fatty acids, and calories. He does this graphically, carefully explaining each step as he goes along. And in the end, he points out that if you go for a program without the supplements he recommends, you are taking a gamble you may not wish to chance losing. If he is right, you might one day end up half starved, while your body cannibalizes itself to create the hormones, enzymes, and digestive acids essential to prolonged life. If he's wrong, he contends, you will have at worst spent a bit more than necessary and have the peace of mind that you have an overabundance of all the building blocks of good nutrition.

In order to view this book in the most objective light, it is worth remembering that Ruff is one of the super-distributors for the company that, at the time the book came into print, met his general criteria for a good food program, and that the food supplements and vitamins which this company produced long before it got into the storable food business are the main thing which make its program unique. So his purpose in writing the book may have had more to do with product royalties than those brought in by book sales.

But let's give credit where it is due. He has raised some questions that needed raising; he has gotten some very lackadaisical food companies scrambling to reevaluate and update their products to make them competitive; and he has put out a clearly written little primer on the whys and hows of putting together a storable food program. I would not give all the ideas presented therein an unqualified endorsement, but I will say I consider this book must reading for all who are serious about their own long-term survival. REVIEWED BY DON STEPHENS / *Survival* (196 pages) / **LR Price \$3.95**

INTRODUCTION TO MUSICAL LISTENING: A GUIDE TO RECORDED CLASSICAL MUSIC

By John Hospers

PART XI: CHORAL MUSIC FROM THE BEGINNINGS THROUGH THE SEVENTEENTH CENTURY

The earliest music in the Western world of which we have exact texts is vocal music unaccompanied by instruments, and most of it is sacred choral music sung in churches and cathedrals. This music goes far back into the medieval period, and its chief representatives are the Gregorian chants. Though these sound quite strange to us now, I suggest first reading the section on the medieval period in any standard history of music and then listening to some of them. There are at least a dozen records of Gregorian chants currently available, usually sung by monks or nuns; look in the Schwann catalog under "Collections," then under the subheading, "Choral," then under the further subheading, "Gregorian Chants." Any of the listed records will give you the flavor of the music of this period.

Two remarkable (anonymous) pieces of music of the medieval period are the twelfth-century "The Play of Daniel," excellently performed by the New York Pro Musica on Decca 79402, and "The Play of Herod" by the same group on the two-record Decca set, DXS-7187. (It is also on Nonesuch 71181.) Turnabout 34070 contains medieval Lent and Easter music, and Nonesuch 71171 has "Voices of the Middle Ages." The New York Pro

by Ockeghem are on DG-ARC 198406 and 2533145. Also worth hearing are fine masses by two German composers, Jacob Obrecht (1450-1505) on Vanguard HM-2 and DG-ARC 198406, and Johannes Tinctoris (1436-1511) on Nonesuch 71048.

Spanning the fifteenth and sixteenth centuries is the French musical giant, Josquin Des Prez (1456-1521), whose choral music is well represented on records. A musical "must" is his "Missa Pange Lingua" on Turnabout 34431. Also worthwhile are his masses on Turnabout 34437 and Vanguard HM-3, with motets (also by Des Prez) on the second side of each record. A record referred to above, DG-ARC 2533145, has a mass by Ockeghem on the first side and Des Prez' magnificent "Deporation sur la Mort d'Ockeghem" on the other.

Religious music of unusual sensitivity and quiet splendor (again, perhaps too subtle for our ears at first hearing) is by Pierre de la Rue (14??-1518). His beautiful "Requiem" is on the other side of the record, Turnabout 34431, the first side of which contains the "Missa Pange Lingua" by Des Prez. (Also consider Telefunken S-9471, with fine performances of de la Rue's "Requiem" and "Laments.")

A neglected master of the early sixteenth century is Adrian Willaert (1490-1562), samples of whose choral music are on CSP C32160202. But the sixteenth-century composer, Thomas Tallis (1505-1585), and the seventeenth-century William Byrd (1542?-1623) are the two great masters of English choral music. (Byrd will be discussed below.) An excellent sample of Tallis' music (including his 40-part motet, "Spem in Alium") is movingly performed by the King's College Choir (plus two organs) on "Thomas Tallis: Tudor Church Music." Even if you have refrained from buying any records on the list up to this point, be sure that you possess this one; to say that it is "deeply moving" is far too vanilla-flavored a description for this ethereal music. More fine works in the same genre by Tallis are on Argo ZRG-5479 (including his "Lamentations of Jeremiah") and Argo ZRG-5237. Vanguard HM-5 has fine performances of Tallis by the Deller Consort, and Decca 79404 by the New York Pro Musica. It is a good idea at this point to steep yourself in Tallis' music for a while before proceeding further.

Turning now to the latter half of the sixteenth century, and from England to Italy, we encounter the figure who in the opinion of many musicologists is the musical giant of the Italian Renaissance and the paradigm of intense religious feeling, Giovanni Palestrina (1525-1594). Entirely lacking in pomp and ceremony, and imbued with a pure and radiant spirituality, this music has been an inspiration to listeners for 400 years. Listen, for example, to his "Magnificat" on Oiseau S-283; two of his sublime masterworks, "Missa Papae Marcelli" and "Missa Brevis," both on Seraphim 60187, performed by the King's College Choir. His "Assumpta Est Maria," performed by the St. John's College Chorus is paired with the "Missa Brevis" on the recording available from the LR Book Service. A mass and motet by the same performers are on Argo ZRG-578; and still other masses, with motets on the second side, are on Odyssey 32160122. His lovely "Super Flumen Babylonis" is no longer available in the Schwann catalog, nor is the most affecting of all his works, "The Song of Solomon," Bach Guild 5059. But there is a new four-record set of Palestrina's sacred music, DG 2711013, which you will find worth even DG's high prices.

Another sixteenth-century master is Orlandus de Lassus (1532-1594), two of whose masses—of pristine spiritual quality—are on Nonesuch 71053. De Lassus motets are on Nonesuch 71084.

Tomas Victoria (1549-1611) is the greatest of all Spanish composers. This sombre brooding genius, the Mahler of the early seventeenth century, has written works of such moving intensity as to defy description. For getting hooked on this marvelous music, I suggest beginning with "Victoria: Requiem Mass; Four Motets"—a "must" for your collection—containing his requiem mass, performed with ethereal splendor by the St. John's College Choir, Cambridge. Then listen to his masses on Oiseau S-270, the "Magnificat" on Oiseau S-283, and the mass "O Quam Gloriosum" on Argo ZRG-620. His "O Magnum Mysterium" ("O Great Mystery") is on Orion 7022, and his "Psalms for 12 Voices" on Nonesuch 71016. If you saturate yourself in this music for a while, you will find yourself in a different (and more pleasant?) world.

William Byrd was primarily a composer of choral music. The "Mass in Three Parts" and the "Mass in Four Parts" are both done splendidly by the Deller Consort on Vanguard HM-6 and by the King's College Choir on Argo 5362, and the "Mass in Five Parts" by the King's College Choir on Argo 5226, together with the great "Ave Verum Corpus" and "Magnificat."

(Continued on page 4)

Music IN REVIEW



CHARPENTIER: TE DEUM; MAGNIFICAT / LR Price: \$2.95 (List \$3.98)

PALESTRINA: ASUMPTA EST MARIA; MISSA BREVIS / LR Price: \$5.95 (List \$6.98)

TALLIS: TUDOR CHURCH MUSIC / LR Price: \$5.95 (List \$6.98)

VICTORIA: REQUIEM MASS; FOUR MOTETS / LR Price: \$5.95 (List \$6.98)

Musica performs "Medieval Roots" on Decca 79438, and "Spanish Medieval Music" on Decca 79416. Argo ZRG-673 has "Music of the Crusades," and the late medieval period is represented by Nonesuch 71292, "Music in Honor of St. Thomas of Canterbury."

Choral music of the Renaissance is also well represented in anthologies, and it usually requires less of a listening effort. Sacred music of Dunstable (1370-1453) and others is on Turnabout 34058. A good sample of "Sacred Music of the Early 16th Century" is Nonesuch 71084 (Issac, Des Prez, Di Lasso), as is "O Great Mystery" (Nonesuch 71026), unaccompanied choral music of the sixteenth and seventeenth centuries.

An especially lovely performance of Renaissance choral music (fifteenth through seventeenth centuries) is on Argo ZRG-5365, "Evensong for Ash Wednesday," performed by the choir of King's College, Cambridge. The intense spirituality of this music comes through movingly here. In fact you could make no mistake if you picked up an Argo catalog and bought everything performed by the King's College Choir. For exciting choral music by a larger choral group, I particularly recommend "Double Chorus Motets of the Old Masters" (fifteenth century to Bach) by unaccompanied choirs, on Mace M-9054. Also particularly good is a collection of Christmas music from the Middle Ages to Bach, "A Nonesuch Christmas" (Nonesuch 71232), which you will find worth listening to over and over again at any time of the year.

Now to recorded music by the major individual composers, in approximate chronological order:

Sacred music by Perotin (1158-1200) and Machaut (1300-1377) is performed by the Deller Consort on Bach 5045 and Vanguard HM-1. Some of these harmonies are too "close" for our ears, which are adapted to music less subtle, but a few hearings will introduce you to a kind of musical experience whose nature you had not previously suspected.

Various masses by Guillaume Dufay (1400-1474) are on Lyricord 7150, 7190, and 7233. Good performances on low-cost labels are Nonesuch 71171 and Odyssey 32160178. Do not be disturbed if they sound strange at first; they will repay continued listening.

A fifteenth-century master of choral composition was the German composer, Johannes Ockeghem (1425-1495). The great subtlety and structural complexity of his music is astonishing, and the effects of the a cappella voices singing so many different parts is quite stunning. Two great masses

Hospers — (Continued from page 3)

The complete "Cantiones Sacrae" are on three records, Oiseau S-311/3, together with the cantiones of Thomas Tallis.

Had not Bach followed and overshadowed him, the choral music of the seventeenth-century German composer Henrich Schütz (1585-1672) would be better known today than it is. He was certainly a major composer. His "Magnificat" (with the "Magnificat" of Monteverdi on the other side) is on Turnabout 34099. His "Deutsche Magnificat" (again coupled with one by Monteverdi) is on Nonesuch 71134. The "St. Matthew Passion" is beautifully performed on Argo ZRG-689, and the "Christmas Oratorio" on Argo ZRG-671 and on Turnabout 34088. You will find the choral passages inspiring, if you can live through the solo recitatives. There are three, three-record sets of Schütz's music: on Vox SVBX-5101, you get the "Christmas Oratorio," "Deutsches Magnificat," and "Easter Oratorio"; on 5102, the "St. Luke Passion," "St. John Passion," and "St. Matthew Passion"; and on 5103, the "Cantiones Sacrae," the Italian madrigals, the Psalms, and the "Symphoniae Sacrae."

Most of the music of Claudio Monteverdi (1567-1643) is secular, and has already been discussed under that heading. But his "Magnificat for Six Voices" and one of his masses are available together on Oiseau S-263. The "Magnificat" is also available with one by Vivaldi on Angel 36012, and with one by Schütz on Turnabout 34099. Monteverdi's major choral work, "Vespro del Beata Vergine," is beautifully performed, conducted by Harnoncourt, on a two-record set, Telefunken S-9501/2.

All the music described so far has been religious music in its purest sense—with an intense other-worldly spirituality that one seldom finds later. Turning now to the late sixteenth-century Italian, Giovanni Gabrieli (1551-1612), we are in a world (much more familiar to us) of pomp and ceremony, with choral singing that is usually secondary to instruments, often a full orchestra plus organ. His "Processional and Ceremonial Music" is well rendered by the Gabrieli Festival Orchestra and Chorus on Vanguard HM-8. For a lavish spectacle in superb sound, try Columbia MS-7071, Gabrieli's music for multiple choirs, brass, and organ. Then turn to his motets for choir, brass, and strings on Angel 36443, and other motets on Columbia M-30937 and MS-7334, and on Telefunken S-9456. (Compared with the items described earlier they are about as religious as the coronation of Queen Elizabeth!)

Outstanding among the German choral polyphonists of this period, including chorus but primarily instrumental, is the great composer of the

turn of the seventeenth century, Michael Praetorius (1571-1621). On Westminster WST-14090 are a series of German motets for double chorus, brass, and organ, beginning with one by Praetorius. This stunning vocal and orchestral piece, with two choruses, orchestra, organ, and brass choirs, will absolutely knock you out of your seat—it's the seventeenth-century precursor to the Berlioz "Requiem." Having said all this, I must add that this record is a discontinued item, in spite of its having won the French Grand Prix National du Disque. So you will have to beg, borrow, or steal it, unless you can get the work on the French Erato label, where it is still available. In any case, Nonesuch 71242 has some lovely Christmas music by Praetorius. His dance pieces are combined with works of Lassus on a single disc, Decca 79424, and his "Christ Came to the River Jordan," a work for solo organ, is contained in a fine three-record anthology of organ music, Vox SVBX-5316.

Marc-Antoine Charpentier (1634-1704) is a master of musical pageantry, as anyone knows who has listened to his instrumental work described earlier in this series. As a musical architect he is among the greatest. Next to Bach he is perhaps the greatest master of baroque music, with an exciting ornateness and a sense of drama and theater, which (I have found) endears him to practically any contemporary listener who is exposed to his music, even for the first time. The amazing thing is that in his choral works—which in my opinion are the finest works to come from his pen—he is also able to convey an effect of spiritual grandeur. My advice is get hold of the catalog of the French record label Erato, and order at once, Erato LDE-3009, containing his magnificent "Te Deum" (for soloists, two choirs, organ, and orchestra) as well as the "Marche de Triomphe" and "Air de Trompette"; and Erato LDE-3017, containing his "Grand Magnificat" (two choirs, soloists, orchestra, and organ) and his "Salve Regina" (for three choirs, soloists, harpsichord, continuo, and organ). (And while you are about it, order the "De Profundis" by Andre Campra [1660-1744], on Erato LDE-3102, which is unavailable in the U.S.) These pieces far outstrip Charpentier's instrumental music, stirring as that is. If you cannot get the Erato records, you can get the "Magnificat" and "Te Deum" on a single record from LR; the "Mass" and "Assumpta Est Maria" on Pathe Vox PL-8440; the "Christmas Oratorio" on Nonesuch 71082; the "Midnight Mass" on MHS 522; and the deeply moving and quietly simple and unadorned "Tenebrae Lessons for Holy Wednesday" on Nonesuch 71040. No one with any claim to appreciate music can be unacquainted with at least some of these great choral works of Charpentier. (Next month: Choral Music of the Eighteenth Century.)

THE ORDEAL OF CHANGE

By Eric Hoffer

FUTURE SHOCK

By Alvin Toffler

SHIFTING GEARS

By Nena and George O'Neill

Heraclitus, an Ionian philosopher, is supposed to have believed that only change exists. "It is impossible to step into the same river twice," he stated, "for fresh waters are ever flowing in upon you." Lionel Ruby, in *The Art of Making Sense*, relates an interesting story concerning this view:

The Greeks disposed of this point in an amusing anecdote. Heraclitus, they said, lent several drachmas to a friend, who failed to repay the debt. When Heraclitus dunned the debtor, he denied that it was he who received the money, and he supported his denial by citing Heraclitus' philosophy of change, which asserts that no man is the same from moment to moment! The problem of change has been with philosophy ever since.

Recently, however, the problem of social change has been receiving increasing attention from social philosophers, psychologists, and sociologists. *The Ordeal of Change*, *Future Shock*, and *Shifting Gears* deal with social change. Each book addresses itself to a different aspect of change, from a different framework, for a different reason. Thus, the books complement and supplement one another, while overlapping very little.

"It is my impression," writes Eric Hoffer, "that no one really likes the new. We are afraid of it." Why? "We can never be really be prepared for that which is wholly new. We have to adjust ourselves, and every radical adjustment is a crisis in self-esteem: we undergo a test, we have to prove ourselves. It needs inordinate self-confidence to face drastic change without inner trembling." This is undoubtedly why Hoffer calls his book *The Ordeal of Change*.

The Ordeal of Change is a collection of essays loosely related to the theme of drastic social change. In the course of these essays, Eric Hoffer examines the revolutionary mentality, the role of statist intellectuals in maintaining the status quo, the relation between freedom and productive work, the manner in which misfits and undesirables make history, and much more.

That Hoffer's psychological acumen is considerable may be seen from the following:

The rabid extremist in present-day Asia is usually a man of some education who has a horror of manual labor and who develops a mortal hatred for a social order that denies him a position of command. Every student, every clerk and minor office-holder, every petty member of the professions feels himself one of the chosen. It is these wordy, futile people who set the tone in Asia. Living barren, useless lives, they are without self-confidence and self-respect, and their craving is for the illusion of weight and importance, and for the explosive substitutes of pride and faith.

Presenting a mosaic of psychological and sociological insights, Hoffer offers a unique perspective on change. His ideas are often illuminating, almost always suggestive. Writing with the passionate concern and fire of youth, Hoffer is refreshingly original, painstakingly clear, and a pleasure to read.

When industrialism first arose, it was met, not with praise and gratitude, but with a blind and unshakeable hatred. Since that day, the mark of Cain has been on the forehead of industry. Industrialism has been accused of destroying the livelihood of workers, of exploiting them, of alienating them, of undermining the structure of the family, of producing poverty, of ravaging the beauty of nature, of upsetting "the precarious ecological balance," and more. It now stands accused of producing change so extensively and rapidly that people will soon be unable to cope with it. Alvin Toffler is the new enemy of technology. His indictment is *Future Shock*.

Toffler's thesis is relatively simple. He argues that change is taking place far more rapidly and extensively in today's society than ever before. If the past is a reliable guide to the future, change will become even more widespread and its pace will quicken. There are, however, limits to

(Continued on page 5)

Hoffer/Toffler/O'Neill—(Continued from page 4)

the amount of change with which human beings can cope. Physical and psychological breakdown occurs when these limits are crossed. Our culture, warns Toffler, is approaching these boundaries. Something must be done. And Toffler is willing to let the government do it.

Although Toffler's thesis is fundamentally unsound, *Future Shock* is not without virtues. For instance, the book shows, in meticulous detail, that today's culture is dominated by temporary homes, goods, human relationships, institutions, and information. The book shows that industry is providing an ever-widening diversity of goods and services. Industry, rather than producing conformity, makes possible more individuality of expression, taste, and want.

These virtues, however, neither mitigate nor excuse the nature of the book. While there is much in this book with which to disagree, I would like briefly to touch upon three basic errors and one truly evil proposal.

Toffler contends that the increasing amount of diversity provided by industry will make choice ever more complex, difficult, and ultimately, impossible. This is what he calls "overchoice." This is nonsense in at least two respects. First, no one considers every alternative when he makes a choice. Numerous psychological factors—a person's goals, desires, values, needs, and knowledge, to name a few—eliminate all but a few alternatives from consideration. Second, Toffler believes that businessmen will continue to offer an ever-increasing number of products to consumers, whether market conditions warrant it or not. In fact, of course, the economic considerations that prompt businessmen to offer more options to consumers will prevent them from offering too many.

Toffler's claim that "future shock" will soon occur rests upon the assumption that the rate of change will continue to accelerate. But this cannot be assumed. As long as human beings possess free will, they can choose to reduce the amount of change rather than increase it.

He asserts that change in today's society is approaching the limits of human adaptability. Individuals, in large numbers, will fall victim to future shock. Nowhere in *Future Shock* does Toffler present evidence that even partially establishes "the limits of adaptability." Toffler does not know how much change or how much stimulation human beings can handle, and if his evidence is complete, neither does anyone else. Since Toffler does not know the boundaries of human adaptability, he cannot defend his claim that this culture is approaching them. He has no business announcing that "we are condemning countless millions to future shock."

Using Orwellian Newspeak, Toffler calls his last section "Strategies For Survival." It is here that Toffler lays his cards on the table. The high card is a king. Toffler states, "We must stop being afraid to exert systematic control over technology." He asserts that America needs "creative new political institutions... for promoting or discouraging (perhaps even banning) certain proposed technologies." He believes that "public intervention may well be necessary, and we should not evade the responsibility."

Despite his continual protests to the contrary, Toffler is an enemy of industry, progress, and liberty. This book attempts—unsuccessfully—to provide one more justification for expanding government control over

more and more areas of each individual's life. This book is another attempt to frame a hero and exonerate a villain. I urge each reader of *LR* to buy this book. Libertarians need to know how this frame-up is being accomplished, what the evidence against the hero consists of, how the villain is given the task of judging the hero, and how perjured testimony has gotten into court.

Shifting Gears deals with change on a personal, practical level. While the world around each person changes, so does the world within. The career that challenges a person at age 25 may seem dull when he reaches 40. The romantic partner who is right for a person at 30 may leave him indifferent at age 50. Five years from today a person's job may be eliminated due to advances in technology. After years of trying unsuccessfully to make his marriage work, a man may be told by his wife that she is filing for divorce. How is a person to deal with these changes? How can an individual restructure his life in a sensible way? Do any general guidelines exist that would enable one to handle change in a more successful manner? What are they? *Shifting Gears* was written as an answer to these questions.

Nena and George O'Neill summarize their book's purpose as follows.

This book is designed to help you develop a life strategy that gives you the flexibility you need to deal with change on both a personal and societal level. A life strategy designed by you and for you can help you to shift gears at the important moments of your life, it can help make it possible for you to meet change in a positive way and to put the natural and inevitable crises of your passage from one life phase to another to work in a constructive and creative way. An effective life strategy can help you at any age to reevaluate and restructure your life so as to take full advantage of your potential for continuing growth that can alone bring fulfillment and personal security.

Each human being is an integrated organism. Man is a thinking, feeling, acting being. A biologically and psychologically sound approach to change must involve all three realms of human life. This is exactly what *Shifting Gears* does. It is a profoundly egoistic book. It is concerned with personal growth, independence, and self-fulfillment. It is passionately committed to individual happiness. Readers of this book may be struck by the similarities between it and the work of Ayn Rand and Nathaniel Branden. To point out but a few of the parallels, the O'Neills argue for the need to grow continually in all realms of life, the importance of long-range goals and planning, the value of independence, the need to pursue demanding values, the fact that all proper human relationships benefit both parties, the need for an integrated set of values, and the importance of productive work.

Unlike the works of Rand and Branden, however, *Shifting Gears* is more concerned with the practical side of psychology and ethics. It teaches the reader how to put his values into practice. It teaches the reader how to discover the career that is right for him. It teaches the reader how to find a style of life that will make him happy. No student of Objectivism, no egoist, no one concerned with his personal happiness should pass it up. REVIEWED BY MICHAEL EMERLING / *Political Philosophy—Psychology—Survival* / *Ordeal of Change* (122 pages) / LR Price \$.75 / *Future Shock* (561 pages) / LR Price \$1.95 / *Shifting Gears* (280 pages) / LR Price \$1.95

SPECULATIVE PHILOSOPHY

By Andrew J. Reck

Speculative Philosophy is a call for philosophers to return to philosophy in the grand manner—as the discipline that seeks to provide man with a systematic, coherent, and integrated view of existence.

"Nearly all the great philosophers from Thales to Whitehead," writes Professor Reck, "have been speculative," and it is primarily due to the influence of modern pragmatism, positivism, and analysis that speculative philosophy and its fundamental branch—metaphysics—have fallen into disrepute. "Whereas pragmatists asserted that metaphysical speculation was a useless escape from the problems of men, the logical positivists vigorously denied that metaphysics was cognitively meaningful. It is impossible," argues Reck, "to underestimate the damage which the logical positivists and their followers have done to philosophy in the United States."

This antagonism to speculative philosophy culminated in linguistic analysis, which sought not the principles of reality, but the principles, or rules, of language—in the hope that linguistic clarification would dissolve the problems faced by philosophers for over 2,000 years. Metaphysical inquiry, if permitted by the analysts at all, was trivialized into a kind of linguistic therapy.

Reck realizes that a revival of speculative philosophy is essential to the survival of philosophy itself, for what it seeks is not mere cleverness or "the Reason of Ulysses," but theoretical knowledge, "the Reason of Plato"—in a word, wisdom. Such an approach to philosophy has five basic characteristics: it is systematic, comprehensive, metaphysical, explanatory, and conjectural (i.e., open to revision).

With this as his framework, the author proceeds to examine and explain

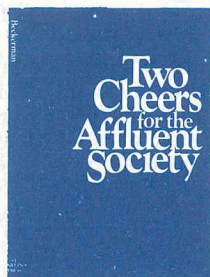
the major systems of speculative philosophy throughout history—realism, materialism, idealism, and process philosophy—and he traces the interrelationships of their various exponents. The expositions are superb; even the reader with no philosophical training will have little difficulty in grasping the essentials of the approaches discussed by Professor Reck. His analyses are always fair, clear, and to the point.

Perhaps because the bulk of this work is expository, I find little in it to disagree with. My main objections center around some remarks in the final chapter, "The Uses of Speculative Philosophy," in which Reck discusses such notions as the "religious," "aesthetic," and "social" uses of speculative philosophy. The charge that Carnap, for example, "betrays insensitivity to the aesthetic values of philosophical systems" when he remarks that "metaphysicians are musicians without musical ability," or Reck's comment that speculative philosophy may in some cases be "used as a religion," I find quite strange, to say the least.

But these are minor quibbles when *Speculative Philosophy* is viewed in its entirety. And what rational man cannot help but be in sympathy with Reck's central purpose when he cites with approval the following magnificent passage from A. N. Whitehead's *Science and the Modern World*:

The great conquerors, from Alexander to Caesar, and from Caesar to Napoleon, influenced profoundly the lives of subsequent generations. But the total effect of this influence shrinks to insignificance, if compared to the entire transformation of human habits and human mentality produced by a long line of men of thought from Thales to the present day, men individually powerless, but ultimately the rulers of the world.

REVIEWED BY GEORGE H. SMITH / *Philosophy* (284 pages) / LR Price \$4.45



People like to have the daylight's scared out of them. For kids, there is *Frankenstein* and *Dracula*; for adults, there is *The Limits to Growth*.

But while *Dracula* makes no pretense to be anything but entertainment, the *Limits to Growth* masquerades as a scientific work. It is not simply bad science (as some have charged after discerning the authors' flagrant misrepresentations), it is the very opposite of science. For science is the search for truth on the basis of hard

evidence; but Meadows & Company have collected one-sided evidence to fit a faith—faith in doomsday. When the data flatly contradicted their faith, they simply ignored them, and in at least two cases, they shamelessly doctored them to produce a desired result.

The cause-effect relationships built into the program (such as pollution due to overpopulation) are based on arbitrarily selected, and sometimes doctored data; worse, the authors have modeled no less than the whole world in single loops, which amounts (for example) to the assumption that overpopulation in Bangladesh will cause pollution in the United States. The model totally ignores the negative feedbacks built into any civilization. Everything grows in this model except the countermeasures. There are no price mechanisms to force conservation of scarce resources and to spur invention of substitutes; there is no advance in the technology of pollu-

see it, it is the world they recommend. The printouts show a world where pollution is roughly the same as a few years ago (in reality, it is abating), per capita food consumption does not radically differ from today's world (half of mankind goes hungry), and industrial output stagnates. Of course, this semi-starved, semi-polluted, and semi-industrialized world will be put out of its misery by the steady decline of resources enforced by the bottom-of-the-barrel theory.

For this last point, at least, the authors have found a solution: a pair of scissors, with which they cut off the printout at the point where the decline of resources begins to become obvious and embarrassing. The text is silent on the point.

The whole exercise in browbeating laymen with scientific jargon proves no more than that if you keep drinking from a finite bottle, you will eventually empty it. Most people do not need a computer for that.

And yet the authors have unwittingly demonstrated something else: the resilience of such a model, even under the authors' crippling assumptions. To make the doomsday machine commit suicide under all conditions, the computerized soothsayers had to resort to doctoring the data. Figure 32 shows a curve whose (killing) rise has been arbitrarily manufactured in flat contradiction to the data on the opposite page. The falsehood that it shows "a comparable trend" is supported by an optical illusion due to a 25 percent scale change (of which the reader is not told). This pushes the decisive part of the chart off the page, and the overwhelming evidence to the contrary is thus simply spirited out of the reader's sight.

Such swill has been belched out by the publishing houses since the middle sixties and lovingly gobbled up by the mass media, until every politician in the country changed his vocabulary from justice and motherhood to environment and ecology. Cleaning up the air and water may well have been the starting point, but this objective is hardly discernible in the actions of the present environmental organizations any more. From the population controllers to Nader's Raiders, they share an irrational and obstinate refusal to face the technical (let alone economic) facts; they also share the use of environmentalism as a horse on which to crusade against technology and free enterprise.

Environmentalism has become the movement of an affluent elite. Under all the talk about pollution and conservation is the unmistakable desire to impose a life style on others in order to preserve that of the environmentalists. Advancing technology and rising affluence have crowded "their" roads with the cars of the riff-raff who can no longer be made to work as servants in their homes, who instead crowd "their" beaches and "their" national parks. "There are too many of you others," say the zero-population-growth organizations. "Not in our back yard," say the crusaders against new technology. "Stop the others from obtaining our privileges," they all say by their actions, if not by their words.

It is an old, old story; one of its variants was that of the old-style redneck who wanted to "keep uppity niggers in their places." The Sierra Club is pitching a similar line, but with a great deal more hypocrisy.

IT WOULD BE a fairly hopeless task for this dilettante crowd to crusade against all of industry, technology, and free enterprise. But they can, and do, concentrate on the life-blood of them all: energy. *A Time to Choose—America's Energy Future*, a study sponsored by the Ford Foundation, is one of the books promoting a politically decreed cut in energy growth, preferably to zero. This \$4 million cesspool of ideological economics again suppresses some statistics and jiggles others to prop up preconceived results. The more detailed comments that I had originally intended for this review have become superfluous in view of the excellent and exhaustive rebuttal of *A Time to Choose* that has just been published. It is aptly called *No Time to Confuse*, and is authored by 10 outstanding academicians (eight economists, one engineer, one political scientist) who have, in a mere 156 pages, totally demolished the demagoguery of the Ford Foundation Energy Policy Project. The report "enters the Guinness Book of World Records for most errors of economic analysis and fact in one book," writes UCLA economics professor Alchian. The report's attitude toward the OPEC cartel pricing and its far-reaching consequences is commented on by MIT's Professor Adelman, one of the world's leading authorities on oil economics: "All these issues are to be miracu-

THE LIMITS TO GROWTH / D. H. Meadows, et. al. / 205 pages / LR Price \$2.95

A TIME TO CHOOSE—AMERICA'S ENERGY FUTURE / Energy Policy Project of the Ford Foundation / 528 pages / LR Price \$4.95

NO TIME TO CONFUSE / M. A. Adelman, et. al. / 156 pages / LR Price \$3.35

U.S. ENERGY POLICY: A PRIMER / E. J. Mitchell / 103 pages / LR Price \$3

TWO CHEERS FOR THE AFFLUENT SOCIETY / W. Beckerman / 238 pages / LR Price \$7.95

THE DISASTER LOBBY / M. J. Grayson & T. R. Shepard, Jr. / 294 pages / LR Price \$7.95

THE COMING DARK AGE / R. Vacca / 221 pages / LR Price \$7.95

tion abatement; there are no growing per-acre yields; there is no economic muscle provided by the growing GNP for all of these and other defense mechanisms. Only the killers grow exponentially, and the world stands by in frozen horror as it is being done in.

Resources, as Meadows & Company understand them, are something in a finite barrel whose bottom must eventually be reached. In reality, the barrel has a very elusive bottom, for nonrenewable does not mean irreplaceable. As one of an endless row of examples, take copper, which, we are told, will be among the first to run out. It is mainly used in the electrical industry, because of its high conductivity, and in a sense, it is a replacement already, for gold and platinum have even higher conductivities. What if its price rises so high that copper telephone lines become uneconomical? They will be made of aluminum (as is the case in many parts of the world already). And when the aluminum runs out? It won't get the chance; telephone lines of the future will be made of glass fibers to guide laser beams. And when will glass run out? When there is no more sand in the deserts.

And so it goes; with rare exceptions, materials in past history have not run out; they have been replaced and became unnecessary. The bottom of the barrel is nowhere but in the Club of Rome's computer program.

But one does not have to go as far as the facts, for the bottom-of-the-barrel attitude is self-contradictory. If resources will run out anyway, why use them slowly and prolong the agony? If there is anything more ludicrous than the world as Meadows & Company

DOOMSDAY?

lously exorcised by uttering the words 'interdependence' and 'dialogue'.... People really feel better when they have a voice in determining the sauce with which they are to be eaten. But this pleasure and comfort does not come for free."

There are other economists who have not turned into demagogues and astrologers. Two important books on energy and growth (respectively) are Mitchell's *U.S. Energy Policy: A Primer* and Beckerman's *Two Cheers for the Affluent Society*.

Mitchell, professor of business economics at the University of Michigan and Director of the American Enterprise Institute's National Energy Project, points out that energy shortages are caused by government policy: There can be no "gaps" between demand and supply in a free market, but they must appear with price controls. "Gapologists" (as Mitchell calls them) project demand and supply curves into the future and ponder what to do about the gap between them. Why is there no milk gap or diamond gap? Because the market is allowed to clear. Among the many aspects of energy economics which this high-caliber book examines is the question of resources and the much misunderstood term "proved reserves," which is the equivalent of inventory on the shelf in other businesses. (Your town probably has no more than a 12-day supply of shoes on stock; therefore, the doomsdayers would conclude, on the thirteenth day people will have to begin going barefoot.)

BECKERMAN, professor of political economy at University College, London, examines the entire issue of economic growth, and the "eco-doomsters'" arguments against it. His analysis is deep and covers the economic and sociological issues with cool, unimpeachable logic. Some of the economic analysis, which shows certain "eco-doomster" arguments to be not merely wrong, but irrelevant, is no less than beautiful. At least one point is of particular interest to libertarians: How can the price mechanism be used to give an entrepreneur the incentive to practice pollution control? Some libertarians may not agree with Beckerman's solution, but they will certainly be provoked into thinking about it.

Beckerman's book is far-reaching, thought-provoking, and highly rewarding. It is also well-written and spiced with the author's wit. ("Economic growth has managed to keep going up to now without any supplies at all of Beckermonium, a product named after my grandfather, who failed to invent it in the 19th century.")

The Disaster Lobby is a journalistic masterpiece. It describes the "Age of Unreason" and points out the absurdities of the various ecology fads, the phoniness of the self-proclaimed consumer advocates, the abuse of the judicial system by various pressure groups, and the rest of the nonsense which started blooming in the late sixties. It is delightfully written, and of all the books reviewed here, by a long shot the most readable.

The authors are at their best when on their own professional field of journalism, and they provide some first-hand insights into how media bias works. Thus, former *Look* editor Jack Shepherd (colleague, but not relative, of author Shepard) wrote an article scouring the nuclear industry with "truth-but-not-the-whole-truth" type falsehoods, including a list of mishaps that allegedly took place at the AEC Rocky Flats plant in Colorado, ended by "46 workers got cancer; 14 have died." That turns out to be the truth, but the whole truth is that this incidence of cancer is no larger than that at any cattle ranch, stock exchange, or nudist colony. In fact (presumably due to the frequent AEC medical check-ups), it is a good deal lower. Shepherd was presented with the complete facts in this and the remaining cases, but refused to modify his distortions, and they were published; a clear case of foul dishonesty. One can only hope that the similar tactics used endlessly by Cronkite, Chancellor, and Reasoner are due to no more than gross incompetence; the hope is charitable, if not very plausible.

There are two small criticisms to be made of this otherwise delightful book. On some issues (such as nuclear power or the population explosion) it is shallow; by getting more facts and figures from the experts, the authors could have made their point not with a slingshot, but with a cannon. The other point is that they treat the "Age of Unreason" as history, and in the final chapter, *Sic transit Bill Kunstler et. al.*..., they sigh with relief that it is all over. Would that they were right! But only the Alaska pipeline has been given the go-ahead; nothing else has changed since the book was written. DDT remains banned, anti-nuclear superstitions are promoted

more vigorously than ever before, and where is H. Bruce Franklin (the radical English professor whose disruptive conduct at Stanford is described in the book)? He is suing the University of Colorado, not for firing him, but for not ever hiring him! And the ACLU, which once defended civil liberties, has joined the suit. *Nondum transit Bill Kunstler neque alii.*...

Grayson and Shepherd point out that the eco-fanatics value fish higher than people. But they even value some species of fish higher than others, for their opposition to thermal "pollution" discriminates against the species thriving in the slightly warmer water. There is no end to their irrationality, or for that matter, to their callousness. The Friends of the Earth have no sympathy for coal miners, whose death-rate per unit of electric power produced is no less than 50 times higher than that of uranium miners. The Sierra Club would rather accept the pollution by overloaded fossil-burning plants than the radioactivity of nuclear plants, which amounts to less than one percent of that to which the average U.S. citizen is exposed from natural sources and medical equipment. The Environmental Defense Fund sues utilities when they try to enlarge their capacity, and when the power runs out, they sue them again.

Such irrationality is alien to Roberto Vacca, a doomsday prophet of a quite different ilk. The author of *The Coming Dark Age*, an Italian systems engineer, knows what computers can and cannot do, and he can evidently see through the fraudulence of the environmental extremists. Vacca explains why he does not like Wiener's cybernetics, but he may not be aware that it was Norbert Wiener who suggested that systems do not grow beyond a certain size: If dinosaurs had grown any bigger, their feet would have been crushed by their weight, and if skyscrapers are built any higher, too much space goes for elevator shafts.

Vacca axiomatically applies a somewhat different (and unproven) proposition: When systems get too big, they collapse. He forecasts a cataclysm of Western civilization of such magnitude that even wars with millions of casualties would be irrelevantly puny by comparison.

The author warns, and rightly so, against mistaking numerical correlations for cause-effect relationships. For example, the statement "The more churches in a city, the higher its crime rate" is perfectly true, since both are proportional to the size of the city.

IT IS A PITY he did not heed his own warning. The Penn Central failed, he says, because it was too big. (Not because railroads are being stifled by government interference?) The New York telephone network is close to collapse because it is too big. (Not over-regulated?) The overloaded electric power networks are too big. (They are not even joined in a single U.S. grid yet, but electric utilities, too, are being stifled by regulation.) The inefficiency of the mails is due to their bigness. (Not to the lack of competition?) And so on.

The author fails to note counter-examples. The Soviet railroad system is bigger than any single U.S. system, and though it is continually on the verge of collapse, it manages to bungle on. So does the Soviet mail (which handles fewer pieces of mail than the USPS, but which administers all telephone, radio, and TV networks and handles most of the money traffic). The combined mail/telephone system of Western Europe is bigger than the U.S. Postal Service, but it makes a vastly better job of delivering the mail. (The Italian Post Office not excepted. When it is overwhelmed by the flow of mail, it survives by trucking it to the paper mills for recycling, unlike the U.S. Post Office, which dumps it into Lake Michigan!)

Like the authors of *The Limits to Growth*, Vacca ignores the automatic defense mechanisms built into any civilization. (In his case, particularly the reliability through redundancy: some subsystems take over as others fail.) The supposition that any system has a critical size is entirely unproven. But even if it is assumed true, there is still a vast difference between some subsystems failing to "cut the system down to size" and the whole thing blowing up in a Vacca-envisioned cataclysmic "knock-out." However, Vacca's book is not, by any means, *Limits*-type swill. It is well worth reading, though not believing.

None of which is to say that a cataclysm of Western civilization is impossible. But if it does come, it will not be for the reasons given by Vacca, and certainly not for the reasons built into the Club of Rome's puerile doomsday machine. REVIEWED BY PETR BECKMANN

THE NEW ILLITERATES AND HOW TO KEEP YOUR CHILD FROM BECOMING ONE

By Samuel L. Blumenfeld

Dick and Jane, those denizens of the land of illiteracy, are doubtless two of the most heinous criminals of our century. The Bonnie and Clyde of reading instruction, they are responsible for depriving millions of the ability to comprehend even such mundane reading matter as newspapers and instruction manuals. For it was these smiling little moppets who taught Johnny not to read.

If you think my indictment too strong, a brief survey of the sad state of literacy in America should confirm the charges. It has been estimated that half of our adult population is functionally illiterate. Each year our public schools send forth a body of graduates with poorer reading skills than their predecessors. A decade ago, the pedagogic horror story was of high school students who could not read, write, or spell. Today, many college students lack these basic skills of the educated mind.

The New Illiterates is a devastating assault on the cause of this epidemic of illiteracy, the look-say method of reading instruction. Our system of writing is based on the relationship between spoken words, composed of certain sounds, and the alphabetic letters and letter groupings (phonemes) by which those sounds are graphically represented. Rather than teaching children to read by instructing them in this sound-symbol relationship, look-say attempts to teach reading by the rote memorization of letter configurations. Look-say treats written words as if they were merely random assortments of lines and squiggles, each to be committed to memory like Chinese characters or hieroglyphics. This insidious form of reading pedagogy is also known as the whole-word method, because, instead of teaching the letters and phonemes of which words are composed, it presents whole words as irreducible units which must be learned in their entirety.

As a method of reading instruction, look-say is an abject failure. It does, however, succeed admirably in confusing children and creating obstacles to their future reading development. *The New Illiterates* takes the reader through a step-by-step analysis of the Dick and Jane primers, demonstrat-

ing their crippling effect on young minds, showing how they totally obscure the true nature of written words as sound symbols.

Since memorizing whole words is extremely difficult, even for the brightest, the look-say primers use pictures and story lines as clues to word identification. Children learn to recognize a word (not to be confused with reading it) on the basis of the story context in which it appears or the picture used to illustrate it.

Blumenfeld calls this method getting hooked on Dick and Jane. Understanding each book in the series depends on words memorized in preceding books. The child is taught a controlled vocabulary; he knows only the words he has memorized. When he encounters new words, in a context other than the primers, he is stymied, lacking the phonetic skills which would enable him to translate letters into sounds. Hence the high school student who can "read" only those words he memorized in third grade.

Where did this pedagogic madness begin? Blumenfeld traces the historic development of look-say back to its nineteenth century origins—as a method of teaching the deaf! Ironically, look-say was eventually abandoned as being totally inadequate for the instruction of deaf children, only to be adopted by Progressive-school educators and enshrined in their temples of irrationality, the public schools. Libertarians will be particularly interested in Blumenfeld's exposé of the public-education establishment, the dogmatic defender—and user—of look-say, despite all of the evidence of its disastrous effects.

As a special bonus for parents, the book contains a phonetics primer for teaching reading in the home. *The New Illiterates* should be of great interest to anyone concerned about the level of literacy in America. For parents who would spare their children the agony of a form of miseducation which can only be described as psychologic torture, this book is essential. REVIEWED BY DONALD FEDER / *Education* (358 pages) / LR Price \$9.95

AN AFTERWORD FROM

Old Lies for New Looks

The "New Look at the Zionist State of Israel" in the January LR is not at all new; it is the time-honored look through Soviet eyes. The outright falsehoods and disgustingly selected halftruths are too numerous to refute in a letter, but one wonders why Lilienthal and Chomsky, both sitting on land that once belonged to the Indians, do not go back to where their ancestors came from. The logic is dubious, but at least the facts would be firmer, for the Indian was, for the most part, displaced by the White Man by force.

Not so the Israeli Arabs. In 1948, they were encouraged by Israel to stay and help build the country; more than 300,000 stayed, and they are now far better off politically and economically than the serfs in the neighboring dictatorships. But many more were hooked by the propaganda assault of the Arab governments to leave and return as victors in the war against the new nation. A few regrettable incidents that happen in any war cannot obscure the fact that the vast majority left voluntarily. Since when are losing gamblers refugees? They are not in the same class as, say, the American Indians, or the 10 million Germans expelled from East Europe in 1945, or the Jews expelled from Arab countries (none of which Lilienthal mentions).

"It is a measure of the bias and irrationality of American opinion," says Chomsky, "that Quaddafi is regarded as a fanatic, whereas his counterparts are considered moderates." Quite so, Mr. Chomsky. Does the Israeli government amputate thieves' hands? Does it sentence pregnant women to be flogged? Does it make contracts with private enterprises only to confiscate their property before the ink is dry? Chomsky, the great socialist and champion of civil rights, manages to

embezzle an interesting fact: In all of the Middle East there is only one country that allows a Communist Party: Israel.

As far as I know, Lilienthal and Chomsky are themselves Jewish, and this is another aspect of the Soviet "new" look. Unlike Hitler, who made no bones about his racism, Soviet antisemitism is enforced under various, if transparent, cloaks. One of them is to point to Jews who hold high positions in the Soviet system and fervently support it. There is one (and usually only one) in every ministry. The mass of Soviet Jews call them "Paradeyden," for they have no other job than to be paraded as proofs against antisemitism for the stupid and the gullible.

Lilienthal and Chomsky have well earned that title for themselves.

PETR BECKMANN
Boulder, Colo.

Lilienthal Replies to His Critics

A justifiable case for either Middle East contestant can be made, depending on where one starts. In his letter [LR, April] David Glasner labors valiantly to prove that the dangerous escalation in the Middle East arms-race was caused by Soviet shipments to the Arabs rather than by U.S. (and earlier, Western European) arming of Israel. He prefers not to start with the original sin: the 1947 creation of the state of Israel on Palestinian soil over the expressed objections of two-thirds of the population. And this came 30 years after the British government's promulgation in the Balfour Declaration of a "Jewish national home" in the face of the 93 percent Muslim-Christian Arab populace. The World War I declaration contained a sop for the Arabs by providing for the protection of the rights of "the existing non-Jewish communities." The language used was intended to hide from the British people the outrageous population figures. It was equivalent to referring to 93 persons out of a group of 100 as the "non-seven."

As for the Arabs reliance on the Soviet Union, the late Lebanese industrialist, Emil Bustani, expressed it

succinctly: "Had it not been for Israel, we Arabs would not have felt the need for a single new weapon. And had it not been for the American preferential treatment of Israel, we would not have been introduced to a single new Russian face!"

True libertarians such as Frank Epp, Martin Buber, Albert Einstein, Moshe Menuhin, and myself always have had a definite idea of a solution to this harassing problem, which once again—and more seriously than ever—threatens to blow up the world. The only answer, as it has always been, is the sharing of the Holy Land by the two Palestinian peoples. The first move in this direction would be the establishment of a Palestinian state embracing the West Bank, Gaza, and Al Humma. And eventually there could be one Arab-Israeli secular state.

This bi-nationalism, and not Zionist exclusivism, was what the UN 1947 resolution contemplated. For even within the so-called Jewish state, under the partition plan, there was to have been a 42 percent Arab minority, which could have risen to 51 percent, had not the Israelis begun their deliberate campaign to rid the country of the indigenous Palestinian Arabs. The propaganda lie that the Arabs left on their own accord has so often been disproved that it needs no further comment.

The historic record of Arabs and Jews living together for centuries establishes the guidelines, rather than the relatively short period of hostility between Arabs and Zionists to which misguided Massada-minded segregationists turn for a precedent.

If, as Mr. Glasner contends, Israel plays a central role in Jewish religion, why sit around a Passover table in Los Angeles, as he must have recently, and pray "for next year in Jerusalem." Let those of this view go there at once. There are many others who believe that "next year" is a spiritual hope for the day on which, as Rabbi Morris Lazaron once expressed it, "men shall look into each other's eyes and see the reflections of their own unfulfilled longings, and the hearts of men shall go out to each other in understanding, for they will know that all suffer hurt and heartache and dream the same

Letters from readers are welcome. Although only a selection can be published and none can be individually acknowledged, each will receive editorial consideration and may be passed on to reviewers and authors. Letters submitted for publication should be brief, typed, double spaced, and sent to LR, 410 First Street, S.E., Washington, D.C. 20003.

Back List

★ LR Best Seller

• Addition or price change

CASSETTE TAPES

Armentano, **GOVERNMENT SANCTION OF THE OIL CARTEL** / Tape 224 (53 Min.) \$7.50
 Branden, B., **THE PRINCIPLES OF EFFICIENT THINKING** / Tapes 701-710 (15 hrs.) \$67.50
 Branden, N., **ALIENATION** / Tape 552 (51 Min.) \$7.50
 Branden, **BASIC PRINCIPLES OF OBJECTIVISM** / Tapes 561-580, 20 tapes (24 hrs.) \$135
 ★Branden, **BASIC RELAXATION AND EGO-STRENGTHENING PROGRAM** / Tape 599 (52 Min.) \$10
 Branden, **THE CONCEPT OF GOD** / Tape 564 (88 Min.) \$9.95
 • Branden, **DEALING WITH THE GIFTED CHILD** / Tape 555 (47 Min.) \$7.50
 Branden, **DISCOVERING THE UNKNOWN SELF** / Tape 550 (91 Min.) \$12.95
 Branden, **EXERCISE IN SELF-DISCOVERY** / Tape 541 (43 Min.) \$9.95
 Branden, **INTRODUCTION TO OBJECTIVISM** / Tape 560 (88 Min.) \$9.95
 • Branden, **AN INFORMAL DISCUSSION OF BIOCENTRIC THERAPY** / Tape 556 (70 Min.) \$8.50
 Branden, **MAN-WOMAN RELATIONSHIPS: DISCUSSIONS WITH MEN** / Tapes 534-35 (84 Min.) \$15;
DISCUSSIONS WITH WOMEN / Tapes 536-39 (157 Min.) \$30; Both sets available for \$40
 Branden, **NATHANIEL BRANDEN DISCUSSES FREE WILL AND GENETICS** / Tape 804 (37 Min.) \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES INDEPENDENCE** / Tape 805 (44 Min.) \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES LOVE AND ROMANTIC RELATIONSHIPS** / Tape 811
 (42 Min.) \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES THE NATURE OF FRIENDSHIP** / Tape 813 (44 Min.) \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES THE NATURE OF INTELLIGENCE** / Tape 810 (45 Min.)
 \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES THE NATURE OF REASON AND EMOTION** / Tape 814
 (79 Min.) \$13.50
 Branden, **NATHANIEL BRANDEN DISCUSSES PROBLEMS OF MARRIAGE** / Tape 806 (43 Min.) \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES THE PSYCHOLOGICAL EFFECTS OF RELIGION** /
 Tape 815 (88 Min.) \$13.50
 Branden, **NATHANIEL BRANDEN DISCUSSES THE PSYCHOLOGY OF SEX** / Tape 803 (43 Min.) \$7.50
 Branden, **NATHANIEL BRANDEN DISCUSSES PSYCHOTHERAPY** / Tape 808 (178 Min.) \$25.80
 Branden, **NATHANIEL BRANDEN DISCUSSES SELF ESTEEM** / Tape 802 (88 Min.) \$13.50
 Branden, **NATHANIEL BRANDEN IN GENERAL DISCUSSIONS ABOUT PSYCHOLOGY** / Tape 812
 (8 Hours) \$70
 Branden, **THE PSYCHOLOGY OF PLEASURE and SOCIAL METAPHYSICS** / Tape 553 (47 Min.) \$7.50
 Branden, **THE PSYCHOLOGY OF ROMANTIC LOVE** / Tapes 601-616 (19 hrs.) \$108
 Branden, **PSYCHOTHERAPY AND THE OBJECTIVIST ETHICS** / Tape 551 (72 Min.) \$8.95
 Branden, **TEENAGERS'S QUESTIONS ON SEX** / Tape 554 (47 Min.) \$7.50
 Branden, **VICTIMLESS CRIMES** / Tape 206 (58 Min.) \$7.50
 Breggin, **PSYCHIATRIC OPPRESSION AND PERSONAL LIBERATION** / Tape 191 (52 Min.) \$7.50
 Casey, Dawson, Lawlor, **FINANCIAL SECURITY FOR THE SEVENTIES** / Tape 265 (116 Min.) \$20
 Cawdrey, Easton, McKeever, Smith and Stephens, **WEALTH PROTECTION SEMINARS** / Tape 270 (7 hrs.) \$60
 Chodorov, **DEBUNKING DEFENDERS OF THE STATE** / Tape 197 (57 Min.) \$7.50
 Chodorov, **ROTARIAN SOCIALISM** / Tape 198 (58 Min.) \$7.50
 Efron, **THE NEWS TWISTERS and NETWORK NEWS COVERAGE OF POLITICAL VIOLENCE** / Tape 180
 (49 Min.) \$7.50
 Greaves, **MONEY HISTORY OF THE 1929 DEPRESSION** / Tape 154, 2 tapes (146 Min.) \$14.95
 Greaves, **THE NATURE OF ECONOMICS AND THE THEORY OF VALUE** / Tape 153 (89 Min.) \$9.95
 Greaves, **THE TRUE STORY OF PEARL HARBOR** / Tape 156, 2 tapes (143 Min.) \$14.95
 Hazlitt, **THINKING AS A SCIENCE** / Tape 130 (89 Min.) \$9.95

Heinlein, **A LECTURE AT UNITED STATES NAVAL ACADEMY** / Tape 190 (73 Min.) \$8.95
 Hoppers, **THE LIBERTARIAN TEMPERAMENT** / Tape 200 (50 Min.) \$7.50
 Hoppers, **THE LIFE AND DEATH OF NEW YORK CITY** / Tape 225 (56 Min.) \$7.50
 Hoppers, **POLITICS OF LIBERTY** / Tape 220 (82 Min.) \$9.95
 Hoppers, **TO KEEP TIME WITH** / Tape 233 (82 Min.) \$9.95
 Hoppers, **VALUE IN GENERAL, MONETARY VALUE IN PARTICULAR** / Tape 251 (60 Min.) \$8.50
 Hoppers and Childs, **DEBATE WITH SOCIALIST WORKERS PARTY** / Tape 186, 2 tapes (132 Min.) \$14.95
 Machan, **UTOPIANISM—LEFT AND RIGHT** / Tape 203 (56 Min.) \$7.50
 Mencken, **AN INTERVIEW WITH H. L. MENCKEN** / Tape 175 (57 Min.) \$7.50
 Mises, **WHY SOCIALISM ALWAYS FAILS** / Tape 155 (86 Min.) \$9.95
 Rothbard, **BASIC PRINCIPLES OF FREE MARKET ECONOMICS** / Tapes 301-316 (16 hrs.) \$137.50
 Rothbard, **THE NEW DEAL AND POST-WAR INTERNATIONAL MONETARY SYSTEM** / Tape 215 (85 Min.)
 \$9.95
 Rothbard, **THE OLD RIGHT AND THE NEW** / Tape 157 (42 Min.) \$7.50
 Rothbard, Liggitto, Grinder, Block, Davidson, **TESTIMONIAL DINNER HONORING MURRAY N. ROTHBARD** /
 Tape 194, 2 tapes (106 Min.) \$12.95
 Schultz, Sinclair, Smith, Deak, Roethenmund, et al., **AMSTERDAM GOLD CONFERENCE** / Tape 266 (8 Hrs.)
 \$120

ECONOMICS

Ballve, **ESSENTIALS OF ECONOMICS**, \$1.50
 Bastiat, **ECONOMIC HARMONIES**, \$3.50
 Bastiat, **ECONOMIC SOPHISMS**, \$2
 Böhm-Bawerk, **CAPITAL AND INTEREST**, \$35 (3 vol.) / \$18.75 (1 vol.)
 Böhm-Bawerk, **VALUE AND PRICE**, \$4
 Bukharin, **IMPERIALISM AND WORLD ECONOMY**, \$2.95
 Friedman, **CAPITALISM AND FREEDOM**, \$1.95
 Friedman, **AN ECONOMIST'S PROTEST**, \$2.95
 ★Greaves, **MISES MADE EASIER**, \$6
 Greaves, **UNDERSTANDING THE DOLLAR CRISIS**, \$7
 Hayek (ed.), **CAPITALISM AND THE HISTORIANS**, \$7/\$2.95
 Hayek, **INDIVIDUALISM AND ECONOMIC ORDER**, \$2.95
 Hayek, **THE INTELLECTUALS AND SOCIALISM**, \$5.00
 Hayek, **A TIGER BY THE TAIL**, \$4.75
 Hazlitt, **ECONOMICS IN ONE LESSON**, \$9.95
 Hazlitt, **FAILURE OF THE "NEW ECONOMICS"**, \$9.95
 Hazlitt, **TO STOP INFLATION: RETURN TO GOLD**, \$1
 Hazlitt, **WHAT YOU SHOULD KNOW ABOUT INFLATION**, \$1.25
 Kirzner, Read, Kirzner, et al., **CHAMPIONS OF FREEDOM**, \$1.50
 Kirzner, **COMPETITION AND ENTREPRENEURSHIP**, \$8.50
 • Lachmann, **MACRO-ECONOMIC THINKING AND THE MARKET ECONOMY**, \$2.50
 Mises, **THE ANTI-CAPITALISTIC MENTALITY**, \$2.50
 Mises, **PLANNED CHAOS**, \$1
 Mises, **PLANNING FOR FREEDOM**, \$3
 Mises, **SOCIALISM**, \$15
 Mises, **THEORY OF MONEY AND CREDIT**, \$6

(Continued on page 10)

Readers, Authors, Reviewers

dreams of freedom, security and peace. And together they shall build the Kingdom of God". . . .

The letter writers' obsession with the security of Israel, even as the security of the U.S. becomes increasingly endangered, recalls the experience of James Forrestal in his efforts to take the Middle East out of domestic politics. When Congressman Franklin D. Roosevelt warned him that such a move would deprive the Democratic Party of important moneys needed for an election campaign. Forrestal responded, "For God's sake, won't someone worry about losing the U.S.?"

ALFRED M. LILIENTHAL
 New York, N.Y.

Problems of Philosophy

Causation and Types of Necessity, by a great American philosopher, Curt J. Ducasse, was reviewed in LR's January 1975 issue. I would like to call attention to his far more important later book of more than 500 pages, *Nature, Mind, and Death*, published in 1951, and dealing with the same problems as well as many others, such as knowledge, substance, determinism, sense-perception, the mind-body problem, and personal survival. It represents Ducasse's maturest thoughts on these subjects. This book should be considered a classic of American philosophy on a par with Blanshard's *Reason and Analysis*. It is unfailingly lucid, simple (considering the complexity of ideas), and so beautifully written that it is a delight to read. The earlier book has been somewhat superseded by the later one, and it is the later one that I would recommend to all serious students of philosophy.

I must also take issue with a point or two in the LR review for which I believe Ducasse is unjustly taken to task. (1) Are things really causes? I agree with Ducasse that strictly speaking they are not. We do make such statements as "The other car caused the accident," but it is not the car *per se* that caused it, but the event of the car swerving and hitting the second car. Not only events but conditions or states-of-affairs can be causes, e.g., the presence of oxygen in the air in causing a fire. The cause of an event might be defined as the totality

of events and conditions which are together sufficient for the occurrence of the event which is the effect (and these causal factors may run into the thousands). Of course, events are usually (though not always) occurrences in the history of entities, or substances ("things" in the narrow sense of that term).

(2) One becomes weary of quick dismissals of "linguistic philosophy" as if it were somehow superficial or indecent. The term "linguistic philosophy" has different meanings as used by different persons, of course. If it means that philosophy is basically a study of language, then it is false. But philosophy cannot be pursued fruitfully or far without a careful study of language, and many discussions of philosophical problems are confused and aborted because of inadequate understanding of language. Through years of teaching I have become convinced that a solid course in philosophy of language is absolutely indispensable—even more important for a student who wants to grapple with philosophical problems than a course in elementary logic. For every formal fallacy committed, there are probably twenty or more fallacies having to do with misuse of language or misunderstanding of the function of language (including definition) in the formulation of the problem. This is really no news, of course; every major philosopher from Plato and Aristotle to the present has grappled with problems of language in analyzing and solving philosophical problems, and has been a "linguistic philosopher" in that sense: using language as a tool (one among many) to unsnarl the perennial problems of philosophy.

JOHN HOPPERS
 Los Angeles, Calif.

Some Thoughts on "Students of Objectivism"

Mr. Childs' letter in the January LR was most interesting. It is my sincere hope that the following observations will help shed some light on the questions he raises.

Because there is a confident, authoritarian (in the

sense of assertiveness, not of dogmatism) undercurrent to Miss Rand's work, there is an attraction to those who, in practice, reverse her conviction that respect for the facts and for each individual's independent judgement entitles one to act with a certain amount of authority (in the broad sense) and certainly as determined by the nature of subject matter.

In some instances an individual, instead of using facts to arrive at a position, will use a position to arrive at facts, usually the most convenient emotionally. As one concerned with individualism and justice Miss Rand may attract a minority who are docile conformists and/or arbitrary dogmatists who derive emotional comfort from the outward expression of opposite ideas (they hope to convince themselves more than others).

The difference is not one of expressed beliefs but one of methodology, of how one arrives at a certain position. Through identification with her they hope to obscure their own emotions.

However, the docile conformity shows itself by the absolute, unquestioning acceptance of her principles and the implicit identification of other positions as threats. Arbitrary dogmatism may be expressed by a preponderance of highly emotionally charged assertions having at best little logical relationship to the main topic.

This is also indicated by the insistence for such religious-style identifications as "Students of Objectivism," "as a professional philosopher," etc. (one does not generally hear "as a student of J. S. Mill," or "as an Anarchist Theoretician"), which are coupled with emotional remarks such as "a known plagiarizer," "mealy-mouthed professors," "flunking students," and other irrelevancies which, while ostensibly are relevant "background facts," are actually emotionally oriented and can perhaps be best described by Miss Rand's characterization of "emotional ejaculations."

However, this should not be regarded as an invalidation of Objectivism or as a rationalization for dismissing consideration of these principles.

RICHARD E. PIRRO
 Ringoes, N.J.

Palyi, **THE TWILIGHT OF GOLD, 1914-1936**, \$15
 Rickenbacker, **THE DEATH OF THE DOLLAR**, \$1.95
 Rothbard, **THE CASE FOR A 100 PERCENT GOLD DOLLAR**, \$2
 Rothbard, **THE ESSENTIAL VON MISES**, \$1
 Rothbard, **FREEDOM, INEQUALITY, PRIMITIVISM AND THE DIVISION OF LABOR**, \$5.50
 Rothbard, **MAN, ECONOMY AND STATE**, \$30/\$10
 Rothbard, **POWER AND MARKET** \$6/\$3
 Rothbard, **WHAT HAS GOVERNMENT DONE TO OUR MONEY?**, \$2
 Reuff, **THE MONETARY SIN OF THE WEST**, \$6.95
 Schumpeter, **HISTORY OF ECONOMIC ANALYSIS**, \$14.95
 Schumpeter, **TEN GREAT ECONOMISTS**, \$2.95
 Sennholz, **INFLATION OR GOLD STANDARD?**, \$1
 Snyder, **WHY GOLD?**, \$6
 White, **FIAT MONEY INFLATION IN FRANCE**, \$1.25

EDUCATION

• Barth, **OPEN EDUCATION AND THE AMERICAN SCHOOL**, \$3.95
 Blumenfeld, **HOW TO START YOUR OWN PRIVATE SCHOOL**, \$9.95
 Goodman, **COMPULSORY MISEDUCATION**, \$1.95
 Johnson, **DECLARATION OF EDUCATIONAL INDEPENDENCE**, \$1
 Love, **HOW TO START YOUR OWN SCHOOL**, \$5.95
 Orem (ed.), **A MONTESSORI HANDBOOK**, \$1.95
 Read, **EDUCATION THROUGH ART**, \$4.95
 Rothbard, **EDUCATION, FREE AND COMPULSORY**, \$1
 Sowell, **BLACK EDUCATION: MYTHS AND TRAGEDIES**, \$2
 Toffler (ed.), **LEARNING FOR TOMORROW**, \$2.95

FICTION AND LITERATURE

• Abbey, **FIRE ON THE MOUNTAIN**, \$3.95
 Dostoevsky, **CRIME AND PUNISHMENT**, \$1.95
 Dumas, **THE COUNT OF MONTE-CRISTO**, \$7.90
 Erdman, **THE BILLION DOLLAR SURE THING**, \$6.95
 Erdman, **THE SILVER BEARS**, \$6.95
 Heinlein, **THE MOON IS A HARSH MISTRESS**, \$1.25
 Heinlein, **STRANGER IN A STRANGE LAND**, \$1.50
 Heinlein, **TIME ENOUGH FOR LOVE**, \$4.77
 Hugo, **LES MISERABLES**, \$7.45
 Ibsen, **FOUR MAJOR PLAYS**, \$95
 Jones, **REVOLUTION AND ROMANTICISM**, \$15
 LeGuin, **THE DISPOSSESSED**, \$7.95
 Levin, **THIS PERFECT DAY**, \$1.50
 Rand, **ANTHEM**, \$3.95/\$95
 ★Rand, **ATLAS SHRUGGED**, \$10.95/\$2.25
 Rand, **THE FOUNTAINHEAD**, \$8.95/\$1.95
 Rand, **NIGHT OF JANUARY 16th**, \$.95
 Rand, **WE THE LIVING**, \$6.95/\$1.95
 Shelley, **FRANKENSTEIN**, \$.75
 Solzhenitsyn, **GULAG ARCHIPELAGO**, \$1.95
 • Tolkien, **THE LORD OF THE RINGS**, \$8.95
 Williams, **TROUSERED APES**, \$2.25

FINANCE AND INVESTMENT

Bramble, **INFLATION SURVIVAL MANUAL**, \$1
 Browne, **HOW YOU CAN PROFIT FROM THE COMING DEVALUATION**, \$1.25
 Browne, **YOU CAN PROFIT FROM A MONETARY CRISIS**, \$8.95/\$2.25
 Carabini (ed.), **EVERYTHING YOU NEED TO KNOW NOW ABOUT GOLD AND SILVER**, \$8.95
 Curley, **THE COMING PROFIT IN GOLD**, \$1.95
 Ellis, **THE SECOND CRASH**, \$5.95
 Erdman, **THE BILLION DOLLAR SURE THING**, \$6.95
 Erdman, **THE SILVER BEARS**, \$6.95
 ★Fehrenbach, **THE SWISS BANKS**, \$7.95
 Green, **THE WORLD OF GOLD**, \$2.45
 Hoppe, **HOW TO INVEST IN GOLD COINS**, \$2.95
 Hoppe, **HOW TO INVEST IN GOLD STOCKS AND AVOID THE PITFALLS**, \$9.95
 Myers, **SILVER**, \$1
 Peters, **AMERICA'S COMING BANKRUPTCY**, \$7.95
 Persons, **THE INVESTOR'S ENCYCLOPEDIA OF GOLD, SILVER AND OTHER PRECIOUS METALS**, \$7.95
 Reinach, **THE FASTEST GAME IN TOWN**, \$10
 Schultz, **PANICS AND CRASHES AND HOW YOU CAN MAKE MONEY OUT OF THEM**, \$7.95
 Schultz, **WHAT THE PRUDENT INVESTOR SHOULD KNOW ABOUT SWITZERLAND AND OTHER FOREIGN HAVENS**, \$7.95
 Segal, **THE DECLINE AND FALL OF THE AMERICAN DOLLAR**, \$1.95
 Smith, A., **THE MONEY GAME**, \$6.95
 Smith, J., **SILVER PROFITS IN THE '70's (With 1974 Supplement)**, \$12.50
 Snyder, **GOLD AND BLACK GOLD**, \$7.50
 Weber and Bramble, **GOLD! THE ULTIMATE HEDGE**, \$1

HISTORY

Bailyn, **THE IDEOLOGICAL ORIGINS OF THE AMERICAN REVOLUTION**, \$3.50
 Bailyn, **THE ORIGINS OF AMERICAN POLITICS**, \$1.95
 • Barnes, **PERPETUAL WAR FOR PERPETUAL PEACE**, \$22.50
 • Caddy, **THE HUNDRED MILLION DOLLAR PAYOFF**, \$8.95
 Caute, **THE FELLOW TRAVELLERS**, \$8.95
 Chomsky, **PEACE IN THE MIDDLE EAST?**, \$1.95
 Cole, **CHARLES A. LINDBERGH AND THE BATTLE AGAINST AMERICAN INTERVENTION IN WORLD WAR II**, \$10
 Ekirch, **THE DECLINE OF AMERICAN LIBERALISM**, \$3.95
 Ekirch, **IDEOLOGIES AND UTOPIAS**, \$2.95
 Epp, **WHOSE LAND IS PALESTINE?**, \$3.95
 Ferguson, **THE POWER OF THE PURSE**, \$3.45
 Flynn, **AS WE GO MARCHING**, \$3.45
 Flynn, **THE ROOSEVELT MYTH**, \$6.95
 Flynn, **WHILE YOU SLEPT**, \$4.95
 Gray, **FOR THOSE I LOVED**, \$5.28
 Jacobson, (ed.), **THE ENGLISH LIBERTARIAN HERITAGE**, \$2.75
 Kolko, **THE TRIUMPH OF CONSERVATISM**, \$2.95
 Laqueur, **THE ISRAEL-ARAB READER**, \$1.65
 Martin, **AMERICAN LIBERALISM AND WORLD POLITICS**, \$22.50
 Martin, **MEN AGAINST THE STATE**, \$2.50
 Nock, **MYTH OF THE GUILTY NATION**, \$12
 Rothbard and Radosh (eds.), **A NEW HISTORY OF LEVIATHAN**, \$3.45
 Solzhenitsyn, **THE GULAG ARCHIPELAGO**, \$1.95
 Sutton, **NATIONAL SUICIDE**, \$8.95
 Tahtinen, **THE ARAB-ISRAEL MILITARY BALANCE SINCE OCTOBER 1973**, \$2
 Theobald, **FINAL SECRET OF PEARL HARBOR**, \$4.95
 Wittner, **REBELS AGAINST WAR**, \$2.95

LIBERTARIANISM

Bastiat, **ECONOMIC HARMONIES**, \$3.50
 Bastiat, **ECONOMIC SOPHISMS**, \$2
 Bastiat, **THE LAW**, \$2.50/\$1
 Bastiat, **SELECTED ESSAYS ON POLITICAL ECONOMY**, \$2
 Campus Studies Institute Student Staff, **THE INCREDIBLE BREAD MACHINE**, \$1.95
 Flynn, **AS WE GO MARCHING**, \$3.45
 Friedman, D., **THE MACHINERY OF FREEDOM**, \$2.25
 Friedman, M., **CAPITALISM AND FREEDOM**, \$1.95
 Friedman, M., **AN ECONOMIST'S PROTEST**, \$2.95
 Hayek, **THE CONSTITUTION OF LIBERTY**, \$3.95
 Hayek, **LAW, LEGISLATION AND LIBERTY**, \$7.95
 Hayek, **THE ROAD TO SERFDOM**, \$7/\$2.95
 Hazlitt, **ECONOMICS IN ONE LESSON**, \$.95
 Hess, **THE LAWLESS STATE**, \$.40
 Hospers, **LIBERTARIANISM**, \$10/\$2.95
 Locke, **TWO TREATISES OF GOVERNMENT**, \$1.95
 Machan (ed.), **THE LIBERTARIAN ALTERNATIVE**, \$12.50
 Martin, **MEN AGAINST THE STATE**, \$2.50
 Mises, **PLANNED CHAOS**, \$1
 Mises, **PLANNING FOR FREEDOM**, \$3
 Mises, **SOCIALISM**, \$15
 Nock, **OUR ENEMY, THE STATE**, \$9/\$2.95
 ★Nozick, **ANARCHY, STATE AND UTOPIA**, \$12.95
 Paterson, **THE GOD OF THE MACHINE**, \$4.95
 ★Rand, **ATLAS SHRUGGED**, \$10.95/\$2.25
 Rand, **CAPITALISM: THE UNKNOWN IDEAL**, \$1.50
 Rand, **THE NEW LEFT: THE ANTI-INDUSTRIAL REVOLUTION**, \$1.25
 Rand, **THE VIRTUE OF SELFISHNESS**, \$5.95/\$1.25
 Rothbard, **THE CASE FOR A 100 PERCENT GOLD DOLLAR**, \$2
 Rothbard, **EGALITARIANISM AS A REVOLT AGAINST NATURE AND OTHER ESSAYS**, \$2.50
 Rothbard, **THE ESSENTIAL VON MISES**, \$1
 Rothbard, **FOR A NEW LIBERTY**, \$8.95
 Rothbard, **MAN, ECONOMY AND STATE**, \$30/\$10
 Rothbard, **POWER AND MARKET**, \$6/\$3
 Rothbard, **WHAT HAS GOVERNMENT DONE TO OUR MONEY?**, \$2
 Rothbard (ed.), **THE LIBERTARIAN FORUM 1969-1971**, (bound), \$11
 Rothbard, Liggio, and Resch (eds.), **LEFT AND RIGHT: SELECTED ESSAYS**, \$7
 Spencer, **THE MAN VS. THE STATE**, \$3.50
 Spencer, **SOCIAL STATICS**, \$5
 Spooner, **NO TREASON**, \$1
 Tannehill and Tannehill, **THE MARKET FOR LIBERTY**, \$2.50
 Tuccille, **RADICAL LIBERTARIANISM**, \$1.25
 Wollstein, **"PUBLIC SERVICES" UNDER LAISSEZ-FAIRE**, \$1.50

PHILOSOPHY

Blanshard, **REASON AND ANALYSIS**, \$10/\$3.95
 ★Capaldi, **THE ART OF DECEPTION**, \$3.95
 Ducasse, **CAUSATION AND THE TYPES OF NECESSITY**, \$2
 Gillies, **AN OBJECTIVE THEORY OF PROBABILITY**, \$12
 • Hayek, **THE COUNTER-REVOLUTION OF SCIENCE**, \$7.95
 Hospers (ed.), **READING IN INTRODUCTORY PHILOSOPHICAL ANALYSIS**, \$6.95
 McKeon (ed.), **THE BASIC WORKS OF ARISTOTLE**, \$10
 Rand, **FOR THE NEW INTELLECTUAL**, \$7.95/\$1.25
 Rand, **THE ROMANTIC MANIFESTO**, \$.95
 Rand, **THE VIRTUE OF SELFISHNESS**, \$5.95/\$1.25
 ★Smith, G. H., **ATHEISM: THE CASE AGAINST GOD**, \$8.95
 Stirner, **THE EGO AND HIS OWN**, \$3.50
 Veatch, **ARISTOTLE: A CONTEMPORARY APPRECIATION**, \$2.95
 Veatch, **RATIONAL MAN**, \$1.95
 Walker, **THE PHILOSOPHY OF EGOISM**, \$1.35
 • White, **SCIENCE AND SENTIMENT IN AMERICA**, \$2.95
 Williams, **TROUSERED APES**, \$2.25

POLITICAL PHILOSOPHY

Bastiat, **THE LAW**, \$2.50/\$1
 Bastiat, **SELECTED ESSAYS ON POLITICAL ECONOMY**, \$2
 Buckley (ed.), **AMERICAN CONSERVATIVE THOUGHT IN THE TWENTIETH CENTURY**, \$3.75
 Bukharin, **IMPERIALISM AND WORLD ECONOMY**, \$2.95
 Campus Studies Institute Staff, **THE INCREDIBLE BREAD MACHINE**, \$1.95
 • Carniero, **A THEORY OF THE ORIGIN OF THE STATE**, \$.50
 Coase, **THE MARKET FOR GOODS AND THE MARKET FOR IDEAS**, \$.50
 Friedman, **THE MACHINERY OF FREEDOM**, \$2.25
 Hayek, **THE CONSTITUTION OF LIBERTY**, \$3.95
 Hayek, **THE ROAD TO SERFDOM**, \$7/\$2.95
 Hess, **THE LAWLESS STATE**, \$.40
 Hoffer, **THE TEMPER OF OUR TIME**, \$.95
 Hoffer, **THE TRUE BELIEVER**, \$.95
 Hospers, **LIBERTARIANISM**, \$10/\$2.95
 Jouvanel, **ON POWER**, \$2.95
 ★Koerner, **HOFFER'S AMERICA**, \$5.95
 • Kotler, **NEIGHBORHOOD GOVERNMENT**, \$2.95
 Kristol, **ON THE DEMOCRATIC IDEA IN AMERICA**, \$2.45
 • Lachmann, **THE LEGACY OF MAX WEBER**, \$7
 Lane, **THE DISCOVERY OF FREEDOM**, \$12/\$2.50
 Locke, **TWO TREATISES OF GOVERNMENT**, \$1.95
 Machan (ed.), **THE LIBERTARIAN ALTERNATIVE**, \$12.50
 Nock, **OUR ENEMY, THE STATE**, \$9/\$2.95
 ★Nozick, **ANARCHY, STATE, AND UTOPIA**, \$12.95
 • Arendt, **THE ORIGINS OF TOTALITARIANISM**, \$4.95
 Paterson, **THE GOD OF THE MACHINE**, \$4.95
 Rand, **CAPITALISM: THE UNKNOWN IDEAL**, \$1.50
 Rand, **THE NEW LEFT: THE ANTI-INDUSTRIAL REVOLUTION**, \$1.25
 Rothbard, **EGALITARIANISM AS A REVOLT AGAINST NATURE AND OTHER ESSAYS**, \$2.50
 Rothbard, **FOR A NEW LIBERTY**, \$8.95
 Spencer, **THE MAN VERSUS THE STATE**, \$3.50
 Spencer, **SOCIAL STATICS**, \$5
 Spooner, **NO TREASON**, \$1
 • Sumner, **WHAT SOCIAL CLASSES OWE TO EACH OTHER**, \$2
 Taylor, **FREEDOM, ANARCHY AND THE LAW**, \$2.95
 • Westin, **PRIVACY AND FREEDOM**, \$9.40

PSYCHOLOGY

★Branden, **BASIC RELAXATION AND EGO-STRENGTHENING PROGRAM / Tape 599 (52 Min.)** \$10
 • Branden, **BREAKING FREE**, \$5.95/\$1.95
 Branden, **THE DISOWNED SELF**, \$7.95/\$1.50
 Branden, **AN INFORMAL DISCUSSION OF BIOCENTRIC THERAPY**, \$1.25
 • Branden, **THE PSYCHOLOGY OF SELF-ESTEEM**, \$7.95/\$1.50
 Child, **HUMANISTIC PSYCHOLOGY AND THE RESEARCH TRADITION**, \$8.95
 • Comfort (ed.), **THE JOY OF SEX**, \$5.95
 Goldberg, **THE INEVITABILITY OF PATRIARCHY**, \$6.95
 Herrnstein, I.Q. **IN THE MERITOCRACY**, \$4.69

Vaughn-Williams, **SERENADE TO MUSIC; SYMPHONY NO. 5 IN D**, (Boult, London Philharmonic Orchestra; soloists), \$4.95
Verdi, **AIDA**, (Tebaldi, Bergonzi, MacNeil, Simionato; von Karajan, The Vienna Philharmonic Orchestra) (three records) \$17.40

SURVIVAL

Angier, **FEASTING FROM WILD EDIBLES**, \$4.95
 Angier, **HOW TO STAY ALIVE IN THE WOODS**, \$1.25
 Angier, **SURVIVAL WITH STYLE**, \$2.45
 Boudreau, **BUYING COUNTRY LAND**, \$4.95
 Bramble, **INFLATION SURVIVAL MANUAL**, \$1
 ★Brand (ed.), **THE UPDATED LAST WHOLE EARTH CATALOG**, \$5
 ★Brand (ed.), **WHOLE EARTH EPILOG**, \$4
 Browne, **HOW I FOUND FREEDOM IN AN UNFREE WORLD**, \$7.95/\$1.95
 Clark, **KNOW YOUR NUTRITION**, \$3.50
 Davis, **LET'S COOK IT RIGHT**, \$1.75
 Davis, **LET'S EAT RIGHT TO KEEP FIT**, \$1.95
 Davis, **LET'S GET WELL**, \$1.95
 Ewald, **RECIPES FOR A SMALL PLANET**, \$1.50
 • Kotler, **NEIGHBORHOOD GOVERNMENT**, \$2.95
 Langer, **GROW IT!**, \$3.95
 Lappe, **DIET FOR A SMALL PLANET**, \$1.95
 Moral, **BUYING COUNTRY PROPERTY**, \$3
 Nearing, **LIVING THE GOOD LIFE**, \$1.95
 Poriss, **HOW TO LIVE CHEAP BUT GOOD**, \$3.95
 • Price, **BUYING COUNTRY PROPERTY**, \$7.95
 Rodale, **THE BASIC BOOK OF ORGANIC GARDENING**, \$1.50
 Stowe, **CRUSOE OF LONESOME LAKE**, \$6.95
 ★Vacca, **THE COMING DARK AGE**, \$6.95
 Williams, **NUTRITION AGAINST DISEASE**, \$1.95

MISCELLANEOUS

Baker, RACE, \$15
Bode (ed.), THE YOUNG MENCKEN, \$10
Chodorov, OUT OF STEP, \$5.95
Editors of *Human Events*, THE INTELLIGENT CONSERVATIVE'S REFERENCE MANUAL, \$1.95
Hobson, SERPENT IN EDEN, \$8.95
Hollinger (artist), MURRAY N. ROTHBARD POSTER, \$2.95
Jones, REVOLUTION AND ROMANTICISM, \$15
Kadushin, THE AMERICAN INTELLECTUAL ELITE, \$6.50
Mencken, HAPPY DAYS, \$6.95
Mencken, HEATHEN DAYS, \$6.95
Mencken, NEWSPAPER DAYS, \$6.95
Mencken, PREJUDICES, \$1.65
Mencken, VINTAGE MENCKEN, \$1.95
Nock, THE BOOK OF JOURNEYMAN, \$9
Nock, FREE SPEECH AND PLAIN LANGUAGE, \$12.25
Nock, MEMOIRS OF A SUPERFLUOUS MAN, \$2.85
Nock, ON DOING THE RIGHT THING, \$12.75
Nock, SNORING AS A FINE ART, \$11.75
Rothbard (ed.), THE LIBERTARIAN FORUM, (bound), \$11
Rothbard, Liggio, Resch (eds.), LEFT AND RIGHT: SELECTED ESSAYS, \$7
Tucille, IT USUALLY BEGINS WITH AYN RAND, \$2.95

ITEM	Price	Quantity	Totals
DISCOUNT: For orders of \$20 or more, deduct 5%. For orders of \$50 or more, deduct 10%. For orders of \$100 or more, deduct 15%.			
ADD for Postage and Handling			75¢
TOTAL Payment enclosed (Minimum order \$3). D.C. residents add 5% sales tax.			

A Word To Our Readers

■ **LR SUBSCRIPTION POLICY:** The subscription renewal rate for LR is \$6 per year. If you will renew now—regardless of when your subscription may expire—we will extend your subscription for 12 issues. In addition, as a way of saying thanks for saving us the cost of mailing you a renewal notice, we will send you as a free bonus premium, a copy of Murray Rothbard's moving tribute to Nobel Laureate F. A. Hayek, "F. A. Hayek: An Appreciation." To take advantage of this offer, just check the renewal box on the order form, write in "Hayek by Rothbard," and mail along with your check for \$6.

To clarify our subscription policy, until last September LR was sent free to purchasers of books, records, and tapes. Each purchase accumulated additional subscription credit. If you have service coming to you as a result of purchases, rest assured that you will receive it. Beginning in October, we changed our name from "Books For Libertarians" to *Libertarian Review*, and at the same time began to upgrade the scope and quality of the publication with the addition of essay-length reviews written by leading libertarian intellectuals and writers, John Hospers' survey of classical music, and similar features. Of course, these improvements involved greatly increased costs, which, when added to the increases in postage, printing, and general publishing expenses, have made it impossible to continue producing LR without charging for it. So we have set a modest subscription renewal rate of \$6, which we very much hope you will feel is justified by the importance and quality of LR. TANSTAFRLR

■ The LR Book Service is offering at a special sale price of \$9.40, *Privacy and Freedom*, by Alan F. Westin. Originally offered at the price of \$12.50, it was reviewed by Erica Busz in the December 1973 issue of LR.

■ After more than three years of yeoman service as general manager of the LR Mail-Order Service, Ronn Neff is leaving us to enter the service of Terpsichore. Ronn has been with LR from its embryonic days; LR Book Service is what it is due in no small part to Ronn's influence.

Thanks, Ronn, for everything. You will be missed.

Stepping into Ronn's shoes is Mark Wells. Mark, who recently earned a BS in finance from the University of Arizona's School of Business, lives with his wife, Donna, in Annandale, Virginia. There he pursues oenophilia, gourmet food, and the other sybaritic delights of Washington's decadent suburbs.

■ The Institute for Humane Studies, in conjunction with the University of Hartford, is sponsoring a symposium on Austrian economics at the University of Hartford, 22-28 June 1975. The primary purpose of the conference is to provide younger scholars with an opportunity to present papers that explore some aspect of Austrian economic theory or history. Papers will be delivered by Edward Dolan, J. McCulloch, Walter E. Grinder, S. Shenoy, G. O'Driscoll, D. T. Armentano, and many others. Murray Rothbard and Israel Kirzner have agreed to attend as commentators, and it is expected that F. A. von Hayek will deliver the keynote address at the opening banquet. For further information contact Professor D. T. Armentano, 200 Bloomfield Avenue, West Hartford, CT 06177.

■ The Laissez Faire Books (206 Mercer Street, New York, NY 10012) film for June is *Dr. Syn—Alias the Scarecrow*, starring Patrick McGooan. The

film will be shown 14 June at 7:30 P.M., and the cost is \$3. Advance reservations are recommended. For more information and reservations contact Laissez Faire Books.

■ **Things to Come:** In the coming months, LR will feature **Theodore Sturgeon** on science fiction; **Jeff Riggenbach** on General Semantics; **Henry Manne** reviewing *Time on the Cross*; **James J. Martin** on Radosh's *Prophecies on the Right*; **Leonard Liggio** dissecting Himmelfarb's critique of J. S. Mill; a pro-con consideration of Robert Ardrey's ethology trilogy, *African Genesis*, *The Territorial Imperative*, and *The Social Contract*; and much more to delight, outrage, and enlighten you.

■ **Access to Energy** is a pro-science, pro-technology, pro-free enterprise monthly newsletter edited and published by Professor Beckmann, author of this month's LR Essay Review. In his syndicated column, Anthony Harrigan writes, "If Pulitzer prizes were given on an unbiased basis to outspoken and authoritative journals, one certainly would be given to *Access to Energy*. This newsletter is an incisively written tell-it-as-it-is journal that is fast developing a nationwide following." In the estimation of your editor, *Access to Energy* is the best single concise source of up-to-the-minute facts—facts to confound the anti-science, anti-technology, anti-free enterprise demagoguery of the eco-freak doom-criers. More than that, it is fun to read! An annual subscription (12 issues) is \$6, from Box 2298, Boulder, CO 80302.

■ Libertarian organizations are the first line of defense against incursions on your liberties. They deserve your support and, if you are in a position to give it, your financial assistance. Here are some of the organizations we can commend to your attention: **The Center For The Study of Psychiatry**, 4628 Chestnut St., Bethesda, MD 20014; **American Association Against Involuntary Mental Hospitalization**, 310 Sedgewick Dr., Syracuse, NY 13203; **National Right To Work Legal Defense Fund**, 1990 M Street N.W., Washington, DC 20036; **National Taxpayer's Union**, 325 Pennsylvania Ave., S.E., Washington, DC 20003; **Society For Individual Liberty**, Box 1147, Warminster, PA 18974; **National Committee For Monetary Reform**, 1524-A Hillary St., New Orleans, LA 70118. Contact these organizations directly for information on their programs, membership dues, publications, et cetera.

REVIEWERS FOR THIS ISSUE: Petr Beckmann is Professor of Electrical Engineering at the University of Colorado, the editor and publisher of the monthly, *Access to Energy*, and the author of numerous books and scientific papers. **Arthur A. Ekirch, Jr.** is Professor of History at SUNY, Albany, and the author of *The Decline of American Liberalism*, *The Civilian and the Military*, and many other books and articles. **Michael Emerling**, whose work has appeared in several libertarian publications, studies self-improvement, hypnosis, and philosophy in sunny Tucson, Arizona. **Donald A. Feder** is an attorney and Chairman of the Albany, New York, area Free Libertarian Party. **John Hospers** is Professor of Philosophy at the University of Southern California and an LR associate editor. **George H. Smith** is a student of philosophy and the author of *Atheism: The Case Against God*. **Don Stephens** is Associate Editor of the *Inflation Survival Letter* and a consultant on personal survival. **Henry B. Veatch**, one of the world's best-known Aristotelian philosophers, is Professor of Philosophy at Georgetown University.



410 First Street, S.E.
Washington, D.C. 20003

Address Correction
Requested

FIRST CLASS
U.S. Postage
PAID

Washington, D.C.
Permit No. 40473

FREE

With Your Order of \$15 or More
**THE IDEOLOGY OF THE
EXECUTIVE STATE**

By Robert J. Bresler

"Is it simply an accident of our history that the promise of reform is followed by the reality of war? Or could it be that within the history and ideology of American liberalism and rooted in its political failure are the very seeds of the war-making state?" This is the question the author seeks to answer in this fascinating essay on the causes and consequences of "perpetual war for perpetual peace."



(Purchase additional copies @ \$1 ea.)

L BRTL007B- 003 7505 - 8 04 -

MR BRUCE BARTLETT
7 BREARLY CRESCENT
WALDWICK NJ 07463

2