

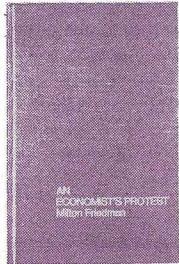


Books for Libertarians

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AN ECONOMIST'S PROTEST

By Milton Friedman



Establishment economics cannot ignore Milton Friedman any longer, because he is willing and able to battle on their terms. Sure, he says, poverty is a social problem: so why does the government impose regressive taxes, set minimum prices on basic commodities and their transportation, and prohibit people from working without a license? Sure, macroeconomics is a science: but it can be scientifically demonstrated that the monetarist model predicts nominal income better than the Keynesian model and that neither works well enough to justify discretionary government authority.

This sort of approach drives purists up the wall, but it has considerable strategic value. Like the proverbial donkey, you have to get the opponent's attention before you can straighten him out. Playing this game, however, requires a mastery of "logarithmic functions," "stochastic magnitudes" and other fancy stuff. As a result, much of Friedman's best work is inaccessible to the general reader.

In his Newsweek columns, Friedman has provided an invaluable popularization of his ideas. This book is a compilation of these brief essays, arranged chronologically within twelve topic categories. Many of the columns are exercises in applied theory; it is fascinating to check Friedman's forecasts against what has happened since: e.g. "... under the cover of the price controls, inflationary pressures will accumulate, the controls will collapse, inflation will burst out anew, perhaps sometime in 1973, and the reaction to inflation will produce a severe recession (Oct. 18, 1971)." See the "naive" quantity theory in action—Friedman provides ample data—then decide.

Since the volunteer army is currently being sabotaged and bombarded

(by those who prefer the simple bargain of stealing people), Friedman's six pieces on the draft are by no means obsolete. No other individual had so much impact on the decision to end the draft. We must not lose the ground that was won so hard.

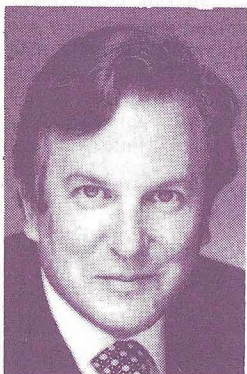
Those who don't already know can learn from this volume why a 10 per cent prime interest rate is not high at all, after six months of 10 per cent inflation, and why such nominally-high interest rates are a sign of loose—not tight—monetary policy. Those too completely convinced by Melchior Palyi's *The Twilight of Gold* can also learn why price-fixing between dollars and yen, or between dollars and gold, is no more desirable than any other form of price-fixing. Others may be surprised to discover how Social Security, and other "humane" endeavors, soak the poor.

The two Friedmanite proposals that have drawn the most fire from libertarians—the voucher plan and the negative income tax—are here defended. Both may best be seen as transitory devices which maximize consumer choice and market forces and minimize bureaucratic power and expense, within the constraint of public support for statist goals. Such devices are, by libertarian criteria, potentially better than the existing mess—though perhaps equally subject to abuse. The problem is getting from where we are to where we would like to be without self-defeating dislocations (eliminating farm subsidies, for example, might cause an undeserved drop in the value of farms). Those who know Friedman only through these pragmatic measures will be shaken by his passionate rejection of egalitarian measures and notions in "Homogenized Schools."

In short, this is a masterful collection of readable essays by a man who will surely have as much impact on the next century as Marx had on this. Even those who are not Friedmanites will find it a useful source of facts and insights. REVIEWED BY ALAN REYNOLDS / *Economics* (219 pages) / BFL Price \$2.95

BASIC RELAXATION AND EGO-STRENGTHENING PROGRAM

By Nathaniel Branden



A few weeks ago, Nathaniel Branden told me about a new cassette program he had developed. He had wanted to develop a cassette, he explained, that would have a number of beneficial effects on the listener: it would produce feelings of deep relaxation; it would teach the listener how to produce relaxation in himself; it would teach him how to keep calm and composed under conditions of pressure and stress; it would promote feelings of physical well being. If played in the morning, it would have an energizing effect; if played at night it would insure a deeply relaxing sleep. In addition, the cassette would strengthen feelings of self-confidence and self-acceptance.

After a long period of experimentation he had the cassette produced, and the results, he said, had been extraordinarily gratifying. An overwhelming number of users found that the cassette worked for them. It enjoys a high rate of success with insomnia cases. Actors, actresses and athletes have reported that as a consequence of playing it before job interviews and competitive, high-stress situations, it keeps them much calmer and aids them in turning in a high level of performance. Further, a number of people have reported the disappearance of psychosomatic symptoms (such as headaches and pre-menstrual tension) after working with the cassette. Two physicians are currently experimenting with the cassette to see if it can bring down high blood pressure.

Branden pointed out that to achieve the best results, the cassette should

be played at least once a day, preferably twice, for a month and then when and as desired to reinforce the tape's effects. He made me a present of the tape and suggested that I try it.

The results were better than I had anticipated. It is not easy to explain how and why the cassette works the way it does—subtle and sophisticated psychological processes are involved—but, at least for me, its beneficent consequences were unmistakable. Some of the principles on which the cassette works are familiar to me from my reading of Branden's and other books in the field of psychology. But I had never come even remotely close to achieving the results that this cassette produced for me. Essentially, the results were as Branden had described them.

I found myself able to remain much more relaxed under pressure and to face deadlines and exams with a much more calm and confident attitude than before. Furthermore, the cassette program seemed to act like a magnifying lens on my powers of concentration.

In short, I found the cassette so valuable and felt so enthusiastic about it, that I made arrangements to carry it through *Books for Libertarians*—even though it is not the type of product BFL normally handles. I think that many BFL readers will be interested in working with this program themselves to discover the ways in which it can be helpful to them.

The cassette is not a lecture but a psychological experience. It should be listened to when one is alone, lying down or sitting comfortably with eyes closed. One should follow Branden's words without straining or forcing. If listened to in this way, if one really gives oneself to the experience, the results are very exciting, especially after a number of repetitions. Very highly recommended. REVIEWED BY R.A. CHILDS, JR. / *Cassette Recording* (30 minutes—duplicated on each side) / BFL Price \$10

LAW, LEGISLATION AND LIBERTY

By F. A. von Hayek

Thirty years ago, a book was published which assaulted the ideology of socialism and the welfare state at its base, by showing that central planning was incompatible with both democracy and the rule of law. The book and its author were scorned by "enlightened" thinkers, but today it seems hauntingly prophetic, particularly in the aftermath of the revelations of Watergate and related crises. Indeed, the book's chapter titles alone seem to have an insight into contemporary events: "Economic Control and Totalitarianism," "Security and Freedom," "The Prospects of International Order," "The Totalitarians in Our Midst," "The End of Truth" and, last but not least, "Why the Worst Get on Top." The book was *The Road to Serfdom* (available through BFL at \$1.95); its author was F. A. von Hayek. Now, in the uneasy aftermath of the Vietnam War, of Watergate and in the midst of economic problems unparalleled in our time, contemporary intellectuals are beginning to "rediscover" the need to place limitations on government power and are standing face to face with the results of government planning. Yet F. A. von Hayek, now in his eight decade of life, is as ignored as ever. But Hayek knows better than today's intellectual elite that Western Civilization is in danger, and he knows that it is precisely in such times when political principles matter the most.

Law, Legislation and Liberty is Hayek's newest book, the first of a trilogy devoted to "a new statement of the liberal principles of justice and political economy." It is Hayek's magnum opus. "The thesis of this book," writes Hayek, "is that a condition of liberty in which all are allowed to use their knowledge for their own purposes, restrained only by rules of just conduct of universal application, is likely to produce for them the best conditions for achieving their aims." In this book, Hayek focuses on "Rules and Order"; subsequent volumes will discuss "The Mirage of Social Justice" and "The Political Order of a Free Society."

Hayek's argument is detailed and complex, and any attempt to summarize it in so short a space must necessarily fall short of its goal. The six lengthy chapters of the book discuss a wide variety of topics, all related to political principles. "Reason and Evolution" discusses the differences between an evolutionary approach to social-political structures versus the approach of "constructivist rationalism." Hayek maintains that the latter is demonstrably wrong and that social institutions cannot be the result of conscious planning, because "the success of action in society depends on more particular facts than anyone can possibly know." "Cosmos and Taxis" discusses two different kinds of order in society: the order of organizations where hierarchies and concrete rules and commands are predominant, and "spontaneous order," which results automatically from individuals following their own goals and purposes in a context, limited

only by certain broad principles of justice. "Principles and Expediency" is the most brilliant chapter in the book. Hayek maintains that "freedom can be preserved only if it is treated as a supreme principle which must not be sacrificed for particular advantages" and shows why we must choose between statism and a society of liberty on principle. His insights here are brilliantly effective in combating all arguments from "expediency." The final three chapters take up different aspects of the concept and nature of law, particularly the contrast between "the law of liberty" and "the law of legislation."

If I were to attempt to summarize Hayek's argument, I would say that he is attempting to undermine both "the society of status" (to which the Western World is quickly reverting) and government planning at their base. He shows that they are inappropriate for man, given the structure of his consciousness, particularly in the case of government planning, since government planners cannot identify and take into account all of the particular facts—ever changing—to which individual actors must be free to respond on the basis of their own context, knowledge and judgment. "This is the gist of the argument against 'interference' or 'intervention' in the market order," writes Hayek. "The reason why such isolated commands requiring specific actions by members of the spontaneous order can never improve but must disrupt that order is that they will refer to a part of a system of interdependent actions determined by information and guided by purposes known only to the several acting persons but not to the directing authority. The spontaneous order arises from each element balancing all the various factors operating on it and by adjusting all its various actions to each other, a balance which will be destroyed if some of the actions are determined by another agency on the basis of different knowledge and in the service of different ends." If this seems abstract, observe that it precisely explains how government interference led down the long road to the "energy crisis" and why further attempts at planning will only lead to greater economic crises.

Certainly there is more to this great book than this, and I do not want to imply that I agree with the totality of Hayek's argument here. But his position is substantially better than that which he presented over a decade ago in *The Constitution of Liberty*; there, for example, he criticized reason and "rationalism," while in *Law, Legislation and Liberty* he merely criticizes a certain naive view of reason and rationalism. All in all, it is one of the great political works of the century, very well written and containing a mass of references for future reading. Highly recommended. REVIEWED BY R.A. CHILDS, JR. / *Political Philosophy* (184 pages, indexed) / BFL Price \$7.95

THE INCOME TAX: ROOT OF ALL EVIL

By Frank Chodorov

The Income Tax: Root of All Evil is a rare and important book. Rare because other than this special offering to *Books for Libertarians*, it is out-of-print. Important because it contains many insights into the relationship between government revenue and centralized power. Chodorov saw clearly that government spending is not related to any objective criteria in the world at large—rather that it rises and falls with income. This is an important point, dear to my heart, which is either unrealized or unappreciated among many libertarians who devote considerable time and attention to seeking a less elephantine government.

Among Chodorov's wise insights is this: "the poor, simply because there are more of them, have more ability to pay than the rich." His feeling for the true operation of our august legislative body, the Congress, is also a gem of political realism. Placing great stock in the ignorance of elected officials, Chodorov cites example after example to demonstrate why we have so many bad laws. Behind all the petty influences and pressures he sees the obvious cause of high spending and waste—the availability of the money. It is dished out right and left with great percipience by Senators and Congressmen, one of whom, in an example cited by Chodorov, was in close contact with his administrative assistant for a full year before realizing he was a dedicated communist.

Beyond the considerable information which can be gathered about the history of the income tax and its pernicious effect upon America, Chodorov's book contains much which should interest a student of the libertarian movement. He was one of a splendid but now obscure breed of 1930's individualist literati such as Rose Wilder Lane, Albert Jay Nock and Garet Garrett. Although perhaps not the best of these, Chodorov is very readable and funny. A better writer than logician, he is worth following, not because his arguments are drawn with full rigor but because they lead from one vivid insight to another.

Students of Austrian economic theory will notice that Chodorov is weak

in understanding the imputation of taxation. He believes, for example, in the "common sense" idea that sales taxes are paid by consumers alone, whereas much of the cost of sales and other indirect taxation is imputed to capital. Consumers suffer higher prices because of restricted production, not through any ability of business to automatically "pass on" tax costs by price hikes.

Similarly, although Chodorov was well aware that the state exists though a monopoly of violence, this fact does not figure in his analysis. His position is that of an avid "states' righter"—opposed to centralized power and seeking to restrain it through elevation of the Constitution and increased autonomy for local governments. Chodorov wrote this book before the Supreme Court handed down *Brown vs. the Board of Education* and hence can be forgiven for thinking that states' rights held the key to repeal of the 16th Amendment. Today, the states don't even control the school lunch programs, let alone taxation. Even the Governor of Mississippi has given up talking about states' rights. Setting aside such minor embarrassments, a reader of intelligence will nevertheless appreciate most of Chodorov's comments.

Is "the income tax the root of all evil"? Probably not. But for those grown weary of taxes, Chodorov can be read and enjoyed without being taken seriously as a philosopher. In fact, there is something rather charming about the mild excess inherent in his thesis. His errors and exaggeration should no more trouble the libertarian than did the outlandish syllogisms of Reverend Billy Sunday trouble the prohibitionist. Reverend Sunday laid all the world's ills to demon rum. For a prohibitionist, that was true poetry. Chodorov places the blame on income taxes. That may not be strictly valid as a philosophic proposition, but as I read Chodorov smothering the tax collectors in hellfire and damnation, I knew that his was the type of salvation I could go for. REVIEWED BY JAMES DALE DAVIDSON / *Political Philosophy* (133 pages) / BFL Price \$4.50

FREEDOM, ANARCHY AND THE LAW

By Richard Taylor

Libertarians have often said, and by and large it seems to be true, that professors of philosophy in the universities of both the United States and the rest of the "civilized" world—not to mention professors of sociology, economics and political science—are either extreme statist or moderate statist. Most of them do not understand the free market and they have no respect for it or patience with it.

Professor Richard Taylor of the University of Rochester, New York, is a conspicuous exception to this generalization. He is extremely skeptical of the institution of the State. "Government," he says, "is the coercion through threat and force of the many by the few. . . ." Even if the rulers or rules can be shown to be good, wise and far-seeing, this gives them no claim to rule others: "The declaration, 'I am a wise and good man,' might be followed by 'therefore I am entitled to command you and you are obliged to obey,' but the relationship of the two declarations is one of mere sequence. The word 'therefore,' irrelevantly appearing between them, is purely decorative and expresses no rational connection at all."

Professor Taylor does believe there should be a government and that it should have certain limited powers. One of his main tasks is to state and defend a view of what those powers should be. He quotes John Stuart Mill's famous passage in *On Liberty*, that "the only purpose for which power can be rightfully exercised over any member of a civilized community, against his will, is to prevent harm to others" and says that Mill provides no criterion at all, since he provides no clear definition of what constitutes "harm."

Professor Taylor then attempts to generate a criterion of his own. To solve the problem, Taylor draws a distinction between "natural injury" and "conventional injury." A natural injury is anything that evokes deep resentment on the part of the injured party, "by virtue of his very nature as a man." A conventional injury is something one resents not by virtue of his humanity, but because of what he has learned or how he has been conditioned by his culture. There are, says Taylor, only three ways in which men may "naturally" injure each other: (1) assault, (2) theft and (3) fraud. No man needs to be taught "that an assault upon himself is something bad, nor does anyone suppose that the evil of such an action is a mere consequence of some edict, declaration or law."

Much could be said about his rationale for arriving at these categories: some libertarians would say that he should, like Rand, have developed a doctrine of natural rights from which these conclusions follow and others that he should have gone in for more Aquinas and the tradition of natural law (which he does to some extent). At any rate, it turns out that the very

categories of acts that should be called crime according to Taylor—as well as those that should not—are virtually identical with those that libertarians themselves have set forth. Dearest of all to the hearts of libertarians will be Taylor's remarks on "victimless crimes": "What one does with his body and mind, whether he uses drugs, intoxicants, poisons, stimulants, or what not, whether he engages in activities dangerous to his own well-being, whether he takes certain precautions for his own safety, such as wearing certain safety devices on the public highways or locking up his belongings, are beyond the concern of any legislator. . . . The law-maker may ask only: Is it injurious to anyone but the agent? The morality of citizens, whether what they are doing is right or wrong, or whether they even know the difference between right or wrong, is of no more concern to him than to any ignorant and idle meddler."

What, then, according to Taylor, is the justification for the existence of the state and for obedience to its laws? "The ultimate justification of the state, if it has any, can only be its expansion and enhancement of freedom"—the freedom of every citizen; not even his happiness—this the state cannot bring about, and should not even if it could, this being left to the voluntary activities of individuals—but his freedom. Libertarians of the limited-government persuasion will of course agree with him on this, on the need for the state to arbitrate disputes, the anarchist libertarians will say that the same purpose (rational arbitration of disputes) can be effectively provided for by a system of private competing courts. Since this dispute has been aired pro and con *ad nauseam* by numerous libertarians, I shall say nothing more about it at this point. Taylor never refers to any recent anarchist literature, so it is not clear what he would think if he had been acquainted with the concept of arbitration agencies (private courts), defense agencies and so on. Apparently the possibility of all this has not occurred to him.

There are many other issues discussed in the book, such as the concepts of right and wrong, good and evil, rules and laws, comment on which would be more appropriate in a journal on ethics. But his views on these matters too are heady wine, forthrightly and elegantly presented. All in all, Taylor's book is a most exciting one, by a man who has come to largely (but not entirely) libertarian conclusions quite on his own, without reference to the historical or contemporary books and articles written by libertarians. His book is a refreshing breeze in the mass of "contributions" to the literature of contemporary political philosophy. REVIEWED BY JOHN HOSPERS / *Political Philosophy* (144 pages) / BFL Price \$2.95

THE IDEOLOGICAL ORIGINS OF THE AMERICAN REVOLUTION

By Bernard Bailyn

The Ideological Origins of the American Revolution is a detailed, scholarly and sympathetic study of the ideas and the sources of the ideas which shaped the American Revolution. The first chapter is introduced by a quotation from John Adams: "The War was no part of the Revolution; it was only an effect and consequence of it. The Revolution was in the minds of the people, and this was effected from 1769-1775." Bailyn proceeds to substantiate, yet also expand and modify this claim. Bailyn reports the massive libertarian pamphleteering in the pre-Revolutionary decades; and he traces the ideology of the pamphleteers, not so much to Locke, as to lesser known English libertarians such as Sidney, Trenchard and Gordon. Bailyn also shows the crucial transformation, especially during the 1760-1775 period, in the concepts of natural rights, consent, representation and constitution—a transformation which more clearly displayed the libertarian thrust of these concepts. Bailyn details and stresses the extent to which the Revolutionary thinkers accepted the implications of

their theories and, accordingly, crusaded against slavery and state religion.

On numerous issues this book enters historiographical debates. The demonstration of the extent, depth and power of the Revolution as an ideological movement certainly undercuts standard economic interpretations. More interestingly, Bailyn's study, by indicating that the ideological foundation for the U.S. Constitution developed hand in hand with the ideology expressed in the Declaration of Independence, challenges those who construe the Constitution-makers as revolutionaries against the framers of the Declaration. (Of course Bailyn's historical evidence does not establish that the ideology expressed in the Constitution is consistent with that expressed in the Declaration.)

The virtues of this book are crowned by its wealth of suggestions for further study, its tantalizing footnote references and its display of the author's complete command of his subject. REVIEWED BY ERIC MACK / *History* (335 pages, indexed) / BFL Price \$2.45

VICTIMLESS CRIME

By Nathaniel Branden

Speaking to a California conference on the subject of victimless crimes, Branden opens by noting that there were probably five major issues which developed during the 1960's—the Vietnam War, the draft, racism ("biological collectivism"), women's liberation and victimless crimes. On each of the first four, libertarians let them become the domain of the left. His message: Don't blow it on the fifth.

Branden defines libertarianism as a moral-political position concerned with the rights, the freedom of the individual. Its basic tenet is that it is morally wrong to initiate force against anyone.

One example of employing force against others arises when society declares illegal certain actions by an individual which do not involve harm

to or coercion of anyone else, which are crimes only by definition of law—victimless crimes. To the libertarian these laws make no sense, since crime cannot be properly viewed outside the context of coercion of one individual by another. The libertarian holds that moral interference where consenting adults are involved is wrong where no one else is injured. Branden then notes the relationship of interference by society in moral questions with interference in the economic sphere.

During the course of his speech, and the very provocative question and answer period following, Branden deals with most of the common victimless crimes—drug laws, regulation of sexual practices and rights of mental patients. An incisive, informative recording. REVIEWED BY ERIC SCOTT ROYCE / *Cassette Recording* (58 min. #206) / BFL Price \$7.50

THE AGE OF MADNESS

Ed. by Thomas Szasz

A long, long time ago when I was a resident in psychiatry at the Upstate Medical Center in Syracuse, New York, I remember Tom Szasz' enthusiasm for his "new book." It was going to be a collection of stories and autobiographies by individuals who had been subjected to psychiatric oppression, and he was as enthusiastic about it as I had ever seen him. The idea was to present psychiatry from the victim's point of view.

It was shortly after the publication of his libertarian psychiatric classic, *The Myth of Mental Illness*; perhaps he had published *Law, Liberty and Psychiatry* as well. I was just plugging away on my first novel, and naturally I was excited to see what he would come up with from the world of fiction and autobiography.

Now, a decade later, Szasz with his customary tenacity has finally come out with *The Age of Madness*. Its scope has vastly increased, and it contains a wide variety of documents calculated to familiarize the reader with the long history of psychiatry as an abusive institution. We have the fictional and autobiographic presentations he had originally intended as the backbone of the book, including a number of good ones I had never seen. But the arena is now much larger, beginning with Daniel Defoe's 1728 journalistic outcry against

"... the vile Practices now so much in vogue among the better Sort, as they are called, but the worst sort in fact, namely the sending of their Wives to Mad-Houses at every Whim or Dislike, that they may be more secure and undisturb'd in their Debaucheries. . . ."

Very possibly, Szasz has unearthed one of the very first documents to show that institutional psychiatry, from its earliest inception, has made particular victims of women.

Most disturbing to many readers will be the "testimonials" from the psychiatrists themselves. Szasz has put together as self-incriminating a collection of "scientific papers" as one is likely to see. We find the great liberator of mental patients, Philippe Pinel, praising the use of terror and lashes and that wonderful father of American psychiatry, Benjamin Rush, advocating the use of his own innovative method:

"Cures of patients, who suppose themselves to be glass, may easily be performed by pulling a chair, upon which they are about to sit, from under them, and afterward showing them a large collection of pieces of glass as the fragments of their bodies. . . ."

This, incidentally, is one of Rush's more delicate gestures of intimidation. Compare it to bleeding, threats with a knife, the spinning chair, cold water down the amputees and so on.

For those who wonder about the origins of lobotomy, there's a piece by Egas Moniz, who received the Nobel Prize for it; and then there is Cerletti's description of how he adapted electroshock from the slaughterhouses of Italy where it had its own particular use. The book ends more modernly on the same theme with a report from *Medical World News* on the use of a curare-like paralyzing drug whose suffocating effects have been found useful as a means of behavior modification in California prisons and hospitals.

The book is not entirely morbid. Listen to this delightful quote from Austrian Karl Kraus, one of the many authors with whom I was unfamiliar:

"Our loyal psychiatrists are rather like good dogs—they protect house and yard, and 'clean up' the most difficult bones for their masters. If a person walks at a rapid pace, they conclude that he is a thief. A dog's reliability does not lie in the reliability of his opinion, but in the fact that he gives one. In any case, its threatening bark helps create an impression of authority."

In addition to many obscure but interesting authors, there are also selections from more familiar ones, from Chekhov to Erving Goffman, the sociologist. Unaccountably missing are pieces from Ken Kesey's *One Flew Over the Cuckoo's Nest* as well as selections from a lesser-known novelist who will go unmentioned, except for the by-line on this review.

The Age of Madness was intended as a companion piece to back up Szasz' other books. It can also be enjoyed in its own right or as a reference for anyone interested in a libertarian critique of men who declare other men mad.

But don't use this book as an introduction to Szasz, since it contains so little of his own writing. Sometimes he can be rough going, and a good beginning might be his selected papers, *Ideology and Insanity*, along with this new one, *The Age of Madness*. Both are in paperback and will cheaply entertain you into a profound fear of psychiatry. REVIEWED BY PETER R. BREGGIN, M.D. / **Psychology** (372 pages) / **BFL Price \$2.95**

THE STRIKE-THREAT SYSTEM

By W. H. Hutt

Professor William H. Hutt is one of the Grand Old Men of free-market economics. Fully a half-century ago, the English-born Professor Hutt published one of the best defenses of child labor in the Industrial Revolution ever written (later reprinted in F. A. Hayek's superb volume *Capitalism and the Historians*); around the same time, Hutt compiled an outstanding Individualist Bibliography that was later to form the heart of Henry Hazlitt's annotated *Free Man's Library*. In more recent years, Hutt has written a comprehensive critique of Keynesianism (*Keynesianism: Retrospect and Prospect*), outstanding for his demolition of the "Acceleration Principle"; and he has shown (in *Economics of the Colour Bar*) that apartheid legislation in South Africa originated not with Boer farmers, but with Anglo labor unions led by the head of the Communist Party of South Africa. For a half century, Hutt has been a courageous battler against statism and statist fallacies in the economics profession.

Forty years ago, Hutt published a little gem of a book on the economic theory of trade unionism (*The Theory of Collective Bargaining*). His new book, *The Strike-Threat System* is an updating and an elaboration of his analysis of trade unions. His central point is that labor unions can never increase the income going to workers at the expense of capital; all they can do is to shift income from non-unionized, or less powerfully unionized workers, to more powerfully unionized workers. In short, unions can only redistribute income from other workers. The problems with this theme is that, while Hutt is thoroughly familiar with the economic literature on unions, he has not fully absorbed the fact that almost all economists now agree with this "anti-union" position. In short, Hutt believes that he is fighting hard and virtually alone for a position which has now been almost universally adopted in the economics profession; in a sense, he is pushing hard against an open door.

Even the "labor economists," whom he properly scorns, have quietly abandoned their former enthusiasm for labor unions; their big hobby horses now are fallacious diatribes against alleged "discrimination" in the labor market against women and Negroes. Professor Hutt would have to search long and hard in the economics profession to find any enthusi-

asts for labor unions.

There are, nevertheless, as there always are in Hutt's works, keen insights scattered throughout the book; particularly interesting is Chapter 6, "The Employer Stereotype," which demonstrates that consumers are the real "employers," and that workers, if they only wished to assume the risks, are perfectly free to become entrepreneurs themselves and hire the capital instead of vice versa. Since they don't care to assume these risks, Hutt points out, they should allow the investors to select the managers of the firm.

Unfortunately, Professor Hutt's hostility to unions is such that he is willing to use coercive methods to hinder them; he advocates the outlawry of strikes, without realizing that this would lead inevitably to compulsory arbitration and also without realizing that if one does not have the right not to work this means slavery. Hutt also wants anti-trust laws to be applied to unions, and he wishes to outlaw the closed shop (even if the employer is voluntarily willing to sign a closed shop contract) and to outlaw voluntary "lock-in" contracts, such as pension agreements which the worker may be eager and willing to sign.

Professor Hutt, in short, does not fully realize that the union problem would wither away if the government only removed the special privileges and coercions that it has been using on behalf of unionism. All government need do is to repeal the Norris-LaGuardia Act, which prevents the use of injunctions against union violence and prohibits "yellow-dog contracts" (agreements by the workers not to join unions); and to repeal the Wagner-Taft-Hartley Act, which coerces the employer to bargain collectively with a majority of a "bargaining unit," and prohibits him from firing or blacklisting union organizers. Add to this the stern use of local police to crack down hard on union picket violence against strikebreakers; for in labor disputes the police have long been instructed to look the other way as union pickets employ violence. In short, all the government need do is to abolish its own special privileges to unions, for the union menace to fade away. REVIEWED BY MURRAY N. ROTHBARD / **Economics** (290 pages) / **BFL Price \$11.95**

PHILOSOPHY IN A NEW KEY

By Susanne K. Langer

This is one of the most remarkable books I have ever read—and one of the most far-reaching. In *Philosophy in a New Key*, Dr. Langer has set out to discuss the role of symbolism in human life and to show that the analysis of human mental processes as symbolic processes can provide a new and synoptic understanding of man and his mind. She has succeeded brilliantly—not only in showing that symbolism is central to human mental functioning, but also in using her “new key” to unlock dozens of perplexing problems in fields as diverse as cultural anthropology and musical aesthetics.

Briefly, Dr. Langer's thesis is that while the methodology of the perceptual level of consciousness is the recognition and interpretation of signs—perceptual clues to the presence of significant objects—the methodology of the conceptual level of consciousness, the methodology which distinguishes human mental functioning from animal mental functioning, is the creation, recognition and interpretation of symbols—perceptual concretes which stand for and call to mind concepts. “Rationality is the essence of mind,” she writes, “and symbolic transformation its elementary process.” Moreover, and this is Dr. Langer's most original and important application of her theory, there are two distinct kinds of symbolism—discursive and presentational.

The difference between the two is that “discursive symbolism is always general, and requires application to the concrete datum, whereas non-discursive symbolism is specific, is the ‘given’ itself, and invites us to read

the more general meaning out of the case.” The most highly developed form of discursive symbolism we possess is language; the most highly developed form of presentational symbolism we possess is art. And, as Dr. Langer argues brilliantly and at some length, each type of symbolism is rational, logical and necessary. Each does something the other cannot do. “Language, in its literal capacity, is a stiff and conventional medium, unadapted to the expression of genuinely new ideas, which usually have to break in upon the mind through some great and bewildering metaphor. But bare denotative language is a most excellent instrument of exact reason; it is, in fact, the only general precision instrument the human brain has ever evolved. Ideas first adumbrated in fantastic form become real intellectual property only when discursive language rises to their expression. That is why myth is the indispensable forerunner of metaphysics; and metaphysics is the literal formulation of basic abstractions, on which our comprehension of sober facts is based.”

Philosophy in a New Key, then, is an elaboration of what it means to say that man is a being of conceptual consciousness and that his cognitive functioning must be logical. It is an excellent companion volume to Ayn Rand's *Introduction to Objectivist Epistemology*, showing as it does what happens to concepts after they have been formed. And it is indispensable for anyone who wishes to understand the cognitive status of art or the logical status of his non-linguistic mental operations. REVIEWED BY JEFF RIGGENBACH / *Philosophy* (313 pages, indexed) / BFL Price \$2.45 (Third revised edition)

THE COMING DARK AGE

By Roberto Vacca

“It can all begin with the simple coincidence of two traffic standstills, one on the roads and the other on the railways: a simultaneous paralysis of automobiles and trains. As a result, the next shift of air traffic controllers for two large airports are held up, and they fail to arrive. The previous shift, therefore, must stay on duty.... After being at work continuously for nineteen hours in the control tower of O'Hare Airport in Chicago, one controller's ability to concentrate is much reduced; but as he is dead tired, he does not realize this.

“At length he makes a grave error, and a 707 about to land collides with a DC-9 that has just taken off. The two planes, tangled together, hit a high-voltage line and break it. The electric load on the broken line is instantly distributed over the other lines, but they are already overloaded. The automatic protection devices go into operation... and with a chain reaction the entire electric network of Illinois, Michigan, Ohio, Pennsylvania, New York, Connecticut and Massachusetts loses the synchronism and goes out of service. But this time the blackout is a long one; it will last for many days.

“The time is January. The temperature is below zero. It is beginning to snow again, and snow plows cannot function because the streets are blocked by cars. Many cars use up all their gasoline, keeping the engine running uselessly. Refueling is impossible because the electric motors of the gasoline pumps cannot function. Many drivers abandon their cars and thereby add to the traffic jungle.

“Since the trains are not running, many city workers are forced to camp in their offices, where they try to keep warm by lighting fires. Many of these will get out of control, setting buildings ablaze. The fires cannot be extinguished because the fire engines cannot reach them through streets solidly encumbered with cars. A few thousand people die as scenes of panic ensue....

“Many people try to reach their homes or friends on foot, setting off on marches of some dozen miles or so which they do not succeed in completing. Many of them die in the snow. Others ask for shelter where there is none to give, and either meet with violence or resort to it. Firearms are used....

“During the second day a state of emergency is proclaimed, and the

armed forces assume all civil powers....

“On the third day the looting of supermarkets begins, and troops try to stop it. There are riots and a few hundred people are killed....

“The number of such deaths from violence, however, will be far exceeded by deaths from cold and hunger.... Some millions of people will die in the two weeks during which the crisis will last....”

These passages from Roberto Vacca's *The Coming Dark Age* are intended not as fictional speculation but as serious prediction. As such, they sound like irresponsible ravings—until one reads them in the context of the entire book and the evidence it presents. Then they take on an entirely different quality, a chilling realism.

Reading this book can be a profoundly sobering experience. For those who assume that today's shortages, blackouts and breakdowns are only temporary aberrations—that, by and large, modern industry is going to continue functioning tolerably well for the foreseeable future—or that collapse, if it comes, will be slow, gradual and with plenty of warning—Vacca offers page after page of hard evidence that a general technological-industrial “knockout,” on a scale sufficient to result in millions of deaths, could occur almost at any moment.

Vacca is an engineer, with an engineer's understanding of how “large systems” such as communications, transportation, traffic control and electricity and water supply work. He is not a philosopher and certainly not a libertarian. If anything, his sympathies seem to be in the anti-capitalist direction. Consequently, one is given no understanding here of underlying causes. A libertarian, reading Vacca's grim analysis, might very justifiably observe, “None of these dislocations could have assumed such proportions if profitseeking entrepreneurs, rather than bureaucrats, had been in charge of overall planning.” But Vacca draws no such lesson.

In a sense, however, Vacca's lack of philosophical grounding makes his book even more impressive. He has no ideology, no axe to grind; there is no suspicion that he is tailoring facts to fit preconceptions. And his facts stand alone. After reading *The Coming Dark Age*, you will probably agree with Isaac Asimov's assessment: “I have never read a book that was at the same time so convincing and so frightening.” REVIEWED BY ROBERT MASTERS / *Politics* (221 pages) / BFL Price \$6.95

THE DISASTER LOBBY

By Melvin J. Grayson & Thomas R. Shepard, Jr.

If I were to name the single most important book on current affairs that I have read within the last two years, *The Disaster Lobby* would be that book, and there would be no close competitors. Written by the former Vice President and the former Publisher of *Look Magazine*, it is an in-depth journalistic study of the decade stretching from the early 1960's to the early 1970's, which the authors call “The Age of Unreason,” and the movement that Ayn Rand has called “the Anti-Industrial Revolution.” It is a breath of fresh air in an otherwise polluted intellectual atmosphere.

The Disaster Lobby dates the beginning of “The Age of Unreason” from 1961 with the publication of “the book that killed”: Rachel Carson's *Silent Spring*, an unscientific attack on pesticides (particularly DDT) and in defense of the rights of weeds and mosquitos over the rights of man.

With the development of DDT and its first widespread use after World

War II, DDT saved—during the first eight years of its use—at least five million lives and prevented over 100 million illnesses. For DDT, the penicillin of pesticides, was the principal chemical used to control “the insect vectors of yellow fever, typhus... bubonic plague, cholera, sleeping sickness and dysentery”—without harming humans or domestic animals. On the island of Ceylon, for example, the use of DDT had brought malaria under control for the first time in history. By 1961, there were only 110 cases of malaria reported here, and—for the first time in history—no malaria deaths.

Then *Silent Spring* was published, and the press and left-wing intellectuals joined forces under its banner to wage an hysterical campaign against the use of DDT and other life-saving pesticides. Ceylon was only one case where the campaign was successful. “Then, in 1968, seven years

later, there were two and a half million cases of malaria in Ceylon, and more than 10,000 malaria deaths."

Yet no one raised an outcry. No one defended the victims of this outrage.

But "the Age of Unreason" had only begun. *The Disaster Lobby* chronicles its "progress" during the decade which was to follow. The battle flag had been raised: business, technology, science and man himself were declared to be the enemies of "nature." The people who once littered the streets on "earth day" had invaded the halls of congress and critically important government agencies, attempting to seize control of business and technology and to shackle our economic system with controls destined to arrest progress. The Alaska pipeline was blocked for years, lies about air and water pollution were spread, industrialists were slandered and advertising was censored. And, in a stunning display of hypocrisy, academics such as John Kenneth Galbraith attempted to have a quota system forced on all areas of American life—except academia.

And, as if that were not enough, we now have the energy crisis upon us, a crisis caused by the state and its intellectual henchmen, and have been offered a coercively-imposed "austerity program" to solve the problems which these same people have helped to cause.

The Disaster Lobby pinpoints evasions such as these by the dozens. Did

you know about the deaths which resulted from the banning of the use of hexachloraphine in hospitals? About the "population explosion" which doesn't exist? About the fraudulent campaigns against saccharin and cyclamates? About the distortions of facts used to stop industries from producing more oil—or to develop nuclear power and other sources of energy? About the vicious campaign to remove phosphates from laundry detergents—phosphates which are in fact fertilizers, not pollutants—in favor of chemical cleaning agents which are dangerous to human beings? That the quality of the air over major cities—including New York and Los Angeles—has been getting measurably better over the last few decades? You will learn these facts and more in this book.

The Disaster Lobby is more than a startling revelation of suppressed facts; it is a journalistic masterpiece, the kind of rational "muckraking" which doesn't make headlines. It deserves a vast audience; it desperately needs readers and defenders. It is the kind of work which Libertarians and Objectivists hunger for—concrete confirmation of their theories.

I cannot be more blunt, or more enthusiastic: *The Disaster Lobby* is a classic, a heroic achievement, magnificent on every level. Buy it and see for yourself. REVIEWED BY R.A. CHILDS, JR. / *Ecology* (294 pages) / BFL Price \$7.95

BFL's 1973 BEST SELLERS

THE JOY OF SEX

Edited by Alex Comfort

The sexual revolution is striking off the shackles of Victorian prudery, lifting the mask of sexual repression. It is setting us free to indulge our sexuality without the burden of guilt, shame and fear borne by our parents and theirs before them.

However, like the French Revolution, the sexual revolution is in danger of being betrayed by self-proclaimed leaders, the purveyors of the *Playboy* "philosophy" and "sensuous" this and that, who are forging the chains of a new orthodoxy. The old Puritanism swept sex under the covers and confined the action to the missionary position; the new self-conscious sensuality declares it *de rigueur* that everything be out front and kinky. Neither orthodoxy fits human reality.

Adult sex information books have, with such rare exceptions as the works of Albert Ellis, reflected this problem. Until *The Joy of Sex* came on the scene, they were confined to dry, clinical manuals with catalogs of by-the-numbers positions and proper prose which provides no answers; fantasy-laden near-porn by "J" and Co., with wet-dream acrobatics and dollops of whipped cream; and the "problem" books with their one-legged lady and raincoat hangups.

Now there is *The Joy of Sex*. It is, as its subtitle proclaims, "a gourmet guide to lovemaking." It is for those who have a working knowledge of the subject at hand, the "adventurous and uninhibited lovers" who enjoy sex as they have it now, and who want to go from there to explore fully their ability to enjoy it. It assumes a solid foundation in the basics, just as does a gourmet cookbook.

The Joy of Sex is based on the original work of one couple, one of whom is a physician. It incorporates the suggestions of other couples and the elaborations of several experts, including the editor. It is singularly free of up-tight pedantics and contrived with-it-ness, and is presented in a delightfully light-hearted, intelligent style.

The authors begin with a presentation of their basic assumptions: contrary to vulgar opinion, common sex needs are not weird; "the whole joy of sex-with-love is that there are no rules, so long as you enjoy"; the only guidelines in good sex are "don't do anything you don't really enjoy," and "find out your partner's needs and don't balk at them if you can help it"; sex at its best is play; and sex at its best requires love. And they point out that *The Joy of Sex* is not a rule-book, but rather, a menu from which to pick and choose. There is no compulsive admonition here.

The book is arranged in five main sections. The first of these is a portfolio of 16 superb double-page watercolors. They fully capture the book's mood of honesty, directness and humor, and are erotica of the highest order, expressing with great sensitivity the passion, tenderness and sensuality of sexual love. (In addition, the text of *The Joy of Sex* is lavished with over 100 excellent line drawings as well as 16 full-color plates selected from oriental erotica.)

The next selection is "Starters," in which are covered the basic ingredients, from "beds" to "woman (by her for him)." This is followed by "Main Courses," from "bidet" through "mouth music" to the "x position." Then comes "Sauce and Pickles," which includes such intriguing tidbits as "railways," "Viennese oyster," "foursomes and moresomes," "bondage," and "jokes and follies." The wrap-up section is entitled "Problems," and touches on age, "hairtrigger trouble," smoking—yes, smoking—and other bothersome matters and what to do about them.

The Joy of Sex is a gold mine of mature, humane good sense. It is practically, aesthetically and erotically head and shoulders above anything in the field. It is the modern, Western *Kama Sutra*. Buy it, read it, savor it; *The Joy of Sex* is truly a joy! REVIEWED BY KARL PFLOCK / *Applied Psychology* (256 pages, indexed) / BFL Price \$12.95

in a field of study or aspect of human existence. He discusses the various ways in which envy can be manifested, how it motivates political movements, how superior men are made to feel guilty and many, many other topics equally interesting and imaginative.

This book is especially valuable for its linking of modern collectivist movements with envy and for having brought this vitally important topic "out of the closet." A rewarding book, *Envy* is one of the most important products in the field of social psychology to emerge in decades. Schoeck has a great mind and all libertarians should look forward eagerly to his future works in this and other fields. REVIEWED BY R.A. CHILDS, JR. / *Psychology* (408 pages, indexed) / BFL Price \$3.95

SCARAMOUCHE

By Rafael Sabatini

"Scaramouche" is the name of a standard character in the Italian commedia dell'arte. He is a sly and conniving fellow, forever fomenting trouble with his quick wit and glib tongue, eternally escaping the storm that follows. He is elusive, confounding alike those who seek to punish him for his misdeeds and those who would penetrate his pose to fathom his true character.

Scaramouche is the story of André-Louis Moreau, who "was born with a gift of laughter and a sense that the world was mad." It is the story of his quest for justice in the France of Louis XVI, a turbulent era which culminated in revolution. His dearest friend murdered by an aristocrat for arguing revolutionary politics too eloquently, André-Louis vows to prevent anyone's profiting from such a murder. He takes up his dead friend's cause, helping to set the revolution in motion and making himself a fugitive from the "justice" of the privileged class. Seeking anonymity, he joins an itinerant commedia dell'arte troupe and becomes their Scaramouche and their leader, transforming them in a matter of months from a starving band of wretches to the talk of the French theatre. From his new-found pulpit, the stage, he again denounces the aristocracy, again fomenting trouble, again escapes unscathed. He then becomes a fencing master—but this is only a prelude to his political career, the career which will at last bring him face to face with the Marquis de la Tour d'Azyr, the aristocrat who is at once the murderer of his friend and his rival for the woman he loves, in a climax as dramatic as it is totally unexpected.

In the course of four years, André-Louis has gone from the law to the stage to the fencing academy to the national assembly, from the world of theory to the world of playing at life to the world of practice, from a humble village in Brittany to the capital of France. He has played Scaramouche both on stage and off, stirring controversy to prove his point that the truth will out, that force cannot stop ideas, all the while concealing his true character from everyone—including himself.

Scaramouche is a novel by the Italian-born English writer Rafael Sabatini (1875-1950), a master of the three elements which Ayn Rand has called the most important in fiction: plot, plot and plot. He is equally a master of character, having created in André-Louis Moreau one of literature's few real heroes, a man of reason, purpose and self-esteem, a man whose distinguishing trait of character through the myriad situations in which he finds himself is: efficacy.

Scaramouche is a stunning performance. It holds up to its readers a universe in which the joyous and exciting are the normal and in which even the villains are the best of their kind. It must be read to be believed. REVIEWED BY JEFF RIGGENBACH / *Fiction* (392 pages) / BFL Price \$5.95

BORN TO WIN

By Muriel James and Dorothy Jongeward

Born to Win is something rare in the annals of psychological literature. It is at once the most complete introduction to Transactional Analysis (TA) now in print and an imaginative "do-it-yourself" manual for self-analysis, discovery and growth. The basic concepts of TA are illustrated with beautiful and compelling photographs which complement the text and experiments drawn from Fritz Perls' Gestalt Therapy are used to exemplify and apply the basic psychological insights.

Born to Win deals with a host of basic psychological concepts, including: (1) ego states, such as "the natural child," "the prejudicial parent," and "the rational adult"; (2) "games people play" to avoid intimacy such as "Rapo," "Yes, But" and "See What You Made Me Do"; (3) human sexuality—roles, fantasies and sexual behavior; and (4) life scripts—how we unwittingly live by and act out theatre-like scripts adopted from our own families, culture or popular literature.

As important as these psychological concepts are, they are secondary to the main purpose of the book which is, in the words of the authors, "to increase a person's awareness of the real power he has to direct his own life, to make decisions, to develop his own ethical system, to enhance the lives of others, and to understand that he was born to win." By "winning" the authors do not mean "triumphing in competition with others" but rather "becoming an authentic, responsive, and fulfilled human being." To this end psychological exercises are provided in each chapter for identifying and analyzing all aspects of one's personality and interactions with others.

By helping us to become conscious of our hidden motivations and values, the authors also help us to change those aspects of ourselves which are undesirable and destructive. In one exercise, for example, we confront our fears by listing the various things and people that we are afraid of, imagining the worst that could happen to us, and thinking about how to cope with the worst.

Read strictly for intellectual content, *Born to Win* provides a tremendous degree of insight into "what it is exactly that psychotherapists do." Used as the tool of self-discovery and growth for which it was intended, *Born to Win* cannot fail to greatly increase one's self-knowledge and sensitivity to others, from which the capacity to be fulfilled and efficacious in one's life is derived. REVIEWED BY JARRET B. WOLLSTEIN / *Psychology* (297 pages, indexed) / **BFL Price \$4.95**

ENVY: A Theory of Social Behavior

By Helmut Schoeck

Helmut Schoeck is known mainly to libertarians as the co-editor of a series of books published under the sponsorship of the William Volker Fund some years ago. *Envy*, his most important work to date, is a remarkable and definitive study of the phenomenon of envy as a political, social and psychological occurrence.

It is strange that this phenomenon, obviously basic and important to man's relationship with other men in society, has received relatively few treatments in theoretical studies. Perhaps this is because before the 19th century, the "Old Order" had a vested interest in not letting its privileged status be discussed openly, and in the 20th century a great many social and political movements—such as socialism—are, in fact, based on envy and do not want to see the subject discussed since envy tends to be hidden and repressed once it is spotted. And this would tend to be to the detriment of the "New Order" of national socialism under its various guises.

But Helmut Schoeck, in this innovative study, has singlehandedly filled the gap. The scholarship and wealth of detail in this book are staggering.

Schoeck discusses envy from virtually every perspective and in every context imaginable. Among the topics covered in his 22 chapters are: Man the Envy, Envy in Language, Envy and Black Magic, The Envious Man and His Culture, The Envy-Barrier of the Developing Countries, The Psychology of Envy, Envy and the Social Sciences, Crime and Envy, Envy in Fiction, Envy and Philosophy, Politics and the Appeasement of Envy, The Guilt of Being Unequal, The Eminent in the Society of Equals, Is Ownership Theft?, Social Indignation, Envy as Tax Collector, Social Revolutions and A Theory of Envy in Human Existence.

In every chapter Schoeck provides a richly documented survey of the role of envy

RACHMANINOFF:

Piano Concerto No. 3 / Alexis Weissenberg Pianist
Preludes Complete / Alexis Weissenberg Pianist

Sergei Rachmaninoff was truly a giant of 20th century music. Born one hundred years ago this year, he delighted decades of music lovers with both his fabulous pianism and his compositions so much in the Romantic tradition that they have almost become paradigms of romanticism. Together with Liszt and Tchaikovsky—each of whom also left his stamp on the history of music—Rachmaninoff was among the first to come under attack when the musical winds began to change earlier in the 20th century. Rachmaninoff was criticized or ignored by the musical elite for conquering 20th century audiences with 19th century sound. Given their standards, they were right, for nothing is so totally opposed to the spirit of 20th century music than the richly melodic and dramatic compositions of Rachmaninoff. Naturally, in all such cases, the public has continued to love the memory of the man and his music.

Two of Rachmaninoff's best works are his two sets of preludes for solo piano (Op. 23 and 32, together with the famous prelude in C-sharp minor) and his third piano concerto. His third piano concerto, unjustly overshadowed by the more famous second concerto, is easily one of the greatest of all piano compositions. Generally regarded as one of the most difficult to play, it has been recorded many times, but very few of these interpretations are convincing.

As one pianist says, not about this music, but about all music: "The most important element of a performance is that it should hold together. It should be given to the listener like something he must swallow whole, then digest as slowly as he wishes. The pianist must create an impact and cause a shock. This does not happen if the performance is diverse, if emotions are thrown right and left as the pianist progresses. . . . In every work you play—whether three minutes, half an hour, or two hours long—you have to build a climax." This is what is required of a successful recording or performance of Rachmaninoff's Third Concerto. One recording has managed to accomplish this dramatic effect—and more. It is rendered by the pianist who wrote those words—Alexis Weissenberg—and the highly regarded conductor Georges Pretre, along with the Chicago Symphony Orchestra, one of the greatest orchestras in the world.

Weissenberg is indeed, as one critic called him, a "pianistic powerhouse." (Only Horowitz, among the other leading pianists, approaches his intensity, his flair for the dramatic and unusual.) His recording of the third concerto stands out above all the others in this respect. There is no meandering in his performance; it is a tightly sculptured reading which builds from beginning to end. Listening to this recording, whether you agree with Weissenberg's interpretation or not, you will be instantly aware that you are listening to a pianistic genius, and for the duration of his performance, you will realize that you are under the power of his concept of the work, from the opening bars until the very end. It is that concept which glues every segment of this piece of music into a single unit. This level of integration is so difficult to achieve in such a work that when it is achieved, one knows that he has had a musical experience in the fullest sense of that much abused term.

Weissenberg's version of the complete Rachmaninoff preludes is equally exciting. Until now, a really good recording of the full twenty-four pieces had not been produced. Moura Lympny's older recording had some high spots, but was, overall, disappointing. Constance Keene's version of the preludes, while containing some exquisite pianism, did not really capture the character of too many of the preludes. Weissenberg's version surpasses both of these by far. He takes each prelude as a unit and builds every one to a climax. The climaxes are not necessarily forceful, though in some cases they are. His performance of the C-sharp minor is a case in point. He begins with a slower tempo than many pianists. Slowly, something definite and very interesting is carved out of the piece; it builds to a climax of astonishing intensity and then subsides again, following an almost inevitable inner logic. His performance of many other pieces is just as impressive and distinctive. Listening to some of these preludes performed by other pianists, one realizes disappointedly that although over a dozen pianists have performed these works, each pianist seems to be imitating the others, and all are bad imitations. Weissenberg is distinctive and exciting. He does full justice to Rachmaninoff's music. When you have compositions as difficult and challenging to perform as Rachmaninoff's, that is saying a lot. REVIEWED BY R. A. CHILDS, JR. / *Rachmaninoff, Piano Concerto No. 3, BFL Price \$4.95* (List \$5.88) / *Rachmaninoff, Preludes, BFL Price \$8.95* (List \$11.95)

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1. THE SUBTLE SUICIDE OF FREE ENTERPRISE, by Yale Brozen. The eminent economist of the Chicago School contends in this article, that free enterprise is at best only half alive. Businessmen and others who stand to lose most from its death are often in the forefront of those clamoring for more regulation of business, supposedly to "protect" the freedom of the market. Brozen shows that the repeal of laws, not the promulgation of new ones, is essential to improving mail delivery, reducing poverty, solving the urban transportation problem and generally promoting economic and social freedoms. A trenchant analysis of the effects of government interposition on the functioning of the market.

2. TAX REVOLT IN CONNECTICUT, by Vivien Kellems. The grand old lady of tax resistance explains what happened when the citizens of her state became fed up with the ever-increasing bite on their pay checks and organized to force the repeal of the state's income tax by the very same legislature which enacted it. An inspiring story by one of the most heroic and effective tax rebels in the history of this country and one of the keenest student of the history and nature of taxation.

3. CAN THE U.S. ESCAPE A REGIMENTED ECONOMY?, by Henry Hazlitt. The famous author, economist and former Newsweek columnist offers a seven-part program to begin a reversal of the socialization of the economy. As always, Hazlitt's prescriptions are set forth with clarity and force, and constitute an indispensable guide to libertarian action.

4. THE VALUE ADDED TAX IS NOT THE ANSWER, by Murray N. Rothbard. The Value Added Tax somehow manages to come back into vogue at least once every time the Congress meets, with the backing, in many cases, of economists who think of themselves as defenders of the free market. In this article, the distinguished economist dissects the Value Added Tax and shows it up as a gigantic swindle of the American taxpayer.

to you without cost as our way of thanking you for your patronage throughout the nearly two years we have been in business. We suggest that you make this catalog a permanent addition to your library, as it will prove an invaluable source of reference on questions which may arise concerning libertarian and Objectivist literature.

■ The recorded courses and individual recordings formerly offered by Academic Associates will soon be available from BFL on cassette tapes. The courses include Nathaniel Branden's *Basic Principles of Objectivism* and *The Psychology of Romantic Love* and Barbara Branden's *Principles of Efficient Thinking*. Other recordings include Dr. Branden's lectures entitled *Alienation*, *Discovering the Unknown Self* and others, and Prof. John Hospers's inspiring *The Politics of Liberty*. Watch BFL for further information.

■ Murray N. Rothbard's 16-week course on Free Market Economics got off to a fine start in October in New York. The series will consist of 16 one-hour lectures which are being tape recorded by BFL. In the spring, following the completion of the series, we plan to offer the course on tape to groups in various parts of the country. For this purpose, we will be seeking interested persons to act as BFL representatives in organizing this and other future courses in their communities. BFL would supply prospect names to be contacted by the local representative whose function would involve arranging suitable facilities in which to hold the courses, arranging for qualified discussion leaders and collecting tuition payments. Future courses being planned include Murray Rothbard's course on American History—A Revisionist View and courses by leading libertarian spokesmen on creative writing, The Philosophy of Aristotle, The Philosophy of Aesthetics, An Introduction to Libertarian Ideology, The Philosophy of Romantic Art and others. Persons interested in being considered as a local BFL representative should write us giving a full resume of background, education, experience and personal data.

■ Half-price, and first-come, first-served on the few remaining copies of William Graham Sumner's *Conquest of the U.S. By Spain* and Andrzejewski's *The Appeal*, the anti-bureaucratic novel by the Polish Nobel Prize nominee. Prices \$.75 and \$3 respectively.

REVIEWERS FOR THIS ISSUE: Peter Roger Breggin, M.D. is the Director of the Center to Study Psychiatry in Washington, D.C., and leader of the national campaign against psychosurgery. R. A. Childs, Jr., is editor of *Books For Libertarians*. James Dale Davidson is executive director of the National Taxpayers Union. John Hospers is Director of the University of Southern California's School of Philosophy, author of *Libertarianism* and the 1972 presidential candidate of the Libertarian Party. Eric Mack teaches philosophy at Eisenhower College in New York and has published articles in the *Personalist* and other journals. Robert Masters is a graduate student in economics at Columbia University and has had articles published in the *IREC Review*. Karl Pflock is an editor with a Washington, D.C. research organization and a science fiction writer and editor of *National Review*. Jeff Rigles, was editor of *The Castilian*, and is professor of economics at Polytechnic of New York City. Royce is a graduate of the University of Washington for a foundation. B. Wollstein is a Director of the



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