

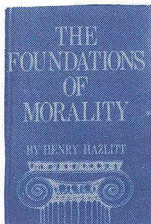


Books for Libertarians

VOL. III No. 2

THE FOUNDATIONS OF MORALITY

By Henry Hazlitt



The many contradictions among different philosophical theories have caused much confusion over the years. Unfortunately, too few teachers and textbooks explain the basic principles that could help students discriminate intelligently among them and understand the ethical code which fosters freedom, morality and social cooperation. Thus, Henry Hazlitt deserves special credit for bringing logic and clarity to the subject.

Mr. Hazlitt's position is that "the interests of the individual and the interests of society,"

when "rightly understood," are in harmony, not in conflict. His goal in writing this book was "to present a 'unified theory' of law, morals and manners" which could be logically explained and defended in the light of modern economics and the principles of jurisprudence. He has marshalled the ideas of many philosophers and analyzed them with careful logic. He has formulated a consistent moral philosophy based on an understanding of the ethical principles which promote peaceful social cooperation and free enterprise production.

Mr. Hazlitt points out that our complex market economy requires peaceful and voluntary cooperation. The preservation of the market is essential for large-scale production and thus for the very survival of most of us. Therefore, social cooperation is the very most important means available to individuals for attaining their various personal ends. This means that social cooperation is also at the same time a well worthwhile goal.

The system of philosophy outlined in the book is a form of utilitarianism, "insofar as it holds that actions or rules of action are to be judged by their consequences and their tendency to promote human happiness."

The criterion for judging the consistency or inconsistency of a specific rule or action is always whether or not it promotes social cooperation. Mr. Hazlitt reasons from the thesis that social cooperation is of benefit to everyone.

The predominant moral code in a society is compared with language or "common law." Society does not impose a moral code on the individual, according to Hazlitt. It is a set of rules, hammered out bit by bit over many centuries.

Mr. Hazlitt discusses many perplexing ideas and concepts such as natural rights, natural law, justice, selfishness, altruism, right, wrong, truth, honesty, duty, moral obligation, free will vs. determinism, politeness, "white lies." Anyone who has speculated on these problems without reaching satisfactory conclusions, as has this reviewer, will no doubt find his analyses and comments both stimulating and enlightening.

The book contains numerous quotations from the works of earlier and recent philosophers, which the author always analyzes for their consistency with social cooperation.

Mr. Hazlitt has long been a noted free-market economist—one of the very best. With the publication of *The Foundations of Morality* in 1964, he added another very important feather to his cap as a moral philosopher. It is good to have it in print again. This book should live through the centuries. REVIEWED BY BETTINA BIEN GREAVES / *Philosophy* (398 pages, indexed) / BFL Price \$3.50

CITADEL, MARKET AND ALTAR

By Spencer Heath

Spencer Heath, who died ten years ago at the age of 87, was writing about the workings of a voluntary society as early as 1934. In this excellent but little-known work, published in 1957, he presents his particular and unique variety of utopian vision. And vision is the right word for it; a view of the whole individual and his interactions at the societal level, taking in every aspect of human life from basic survival to creativity and the need for beauty and inspiration which Heath saw as man's most noble manifestation.

In an implicit way, Heath tangles with the ultimate question—What is the meaning and purpose of life? And his answer was the enlightenment, growth and satisfaction of the individual, aspiring to a feeling of harmony and unity with his environment. The means toward fulfilling this elevated goal was liberty; for only in an atmosphere of maximum choice could human action have meaning.

Heath creates a "natural science of society," based upon contractual relationships among men, and these voluntary associations allow them the freedom to pursue ever higher, more productive and creative endeavors.

As an engineer (who was also a lawyer, manufacturer, horticulturist and social philosopher), his approach is that of the research scientist—sometimes tediously so, in translating mechanistic jargon to the field of human behavior. But this tendency to see the universe in terms of *ratio* reminds one that reason lies at the base of all natural phenomena. Those who find his careful analyses too painstaking can skip over them without losing the main thrust of his thesis. Personally, I found his definitions not only helpful but enlightening. For instance, the book's title refers to the progress of society: the Citadel is Heath's term for formal government, symbolizing the human need for protection and security, but almost inevitably leading to tyranny, enslavement and war. Next the Market, where men free themselves from the tyranny of compulsory institutions and by exchanging goods and services on a contractual, voluntary basis, create a peaceful environment in which the Altar may flourish—the realm

of the "intangibles of intellect, feeling and imagination, and with the spontaneous activities of scientific research and discovery; artistic creation."

Ideally, the protective function of the Citadel would be supported voluntarily by the Market and its coercive nature thereby eliminated. The logical extension of Heath's premises is anarcho-capitalism, a term he never used. He was opposed to creating new terms or giving new meanings to old ones, using common words in what he called their operative significance. One can almost construct his treatise independently by reading the section on "The Meaning of Terms," which is so concise in defining the principal abstract and concrete references to human thoughts and experiences that it may be his most valuable contribution to libertarian theory—libertarian being another word he didn't employ.

The greatest part of the book, however, is taken up with the practical considerations of how voluntary, contractual exchanges would be carried out in providing the myriad social and personal goods which people want: everything from public highways and recreational facilities to demunicipalizing the collection of garbage. Showing that the institution of private property is vital to the evolution of a peaceful society and how public or political administration always produces anti-social and destructive results, a system of private communities is outlined in which the individual is served instead of dominated; liberated instead of taxed and enslaved—a system which was further explained and expanded upon by Heath's grandson, Spencer H. MacCallum, in his *The Art of Community*.

In reading *Citadel, Market and Altar*, there is the opportunity for more than an intellectual understanding of Heath's socio-economic development. In projecting his vision of human freedom, creativity and nobility, Heath reveals his own beauty of mind and spirit. His goodwill and his avoidance of attributing sinister motives to those with divergent views (it is only their institutions which lead to evil ends) provide a model and an insight into the kind of character needed if peace and voluntarism are ever to come to pass. REVIEWED BY RIQUI LEON / *Philosophy* (260 pages, indexed) / BFL Price \$6

FOUR REFORMS: A Program for the '70's

By William F. Buckley, Jr.

This is Buckley's latest book and, as far as libertarians are concerned, it must be considered far and away his best. *Four Reforms* is a well-argued defense of proposed reforms in government in the areas of welfare, taxation, education and crime. The work is a serious one, and its focus is predominately positive, something lacking in the corpus of libertarian and conservative-libertarian literature. I should emphasize that proposals for reform per se are not missing, but for *strategic* reforms, reforms which accept the fact that as of now, one must work from within an undesirable status quo. One blazing exception was the proposal for and battle over Proposition One in California, a measure which would have placed a Constitutional limitation on the state government's power to tax, a proposal which has gone down to a temporary defeat.

Buckley's proposals for reform are even broader than that; as he points out, "This is not a book on how to solve the welfare problem, but on how to set the stage for solving it; not a bill of particulars on how large the public sector should be made through taxation, but a suggested order of taxation that would scrape away a generation's rust, and lubricate the social imagination; not a formula for stopping crime, but a way to make the apprehension of the criminal likelier; not a way to teach people what they need to know, but a suggestion or two on how to encourage the development of schools in which people are freer than they now are to find education."

It is neither possible nor necessary to discuss the details of Buckley's proposed reforms here; indeed, part of the value of this book is the pains to which Buckley goes to examine the nature and development of the problems we face in welfare, taxation, administration of justice and education. His proposed reforms emerge from within this, taking full consideration into account of current liberal prejudices, which have to be dealt with in any serious attempt at reform.

With one possible exception, Buckley's political reforms are fully consistent with the direction in which libertarians wish to see things move. Buckley fully exposes the entangled abuses of our present welfare system

and shows that the results of federal "revenue sharing" have been messy indeed: revenue sharing has resulted in the subsidy of the wealthiest states (per capita income) by the poorest; New York is subsidized by Nebraska and Wisconsin, for example. Buckley urges, in part, that federal payments to states with per capita incomes above the national average be suspended. In the field of taxation, Buckley shows that the per cent of income paid in taxes by those earning under \$2000 per year is nearly equal to that paid by those earning over \$50,000 per year, and that the lowest rate is paid by those in the \$8 - 10,000 bracket. He proposes that the progressive features of the income tax be eliminated in favor of an across-the-board proportional tax of 15 per cent, among other things. His insightful chapter on education surveys the results of liberal views on forced integration, education and inequality, and tax credits to private schools, is similarly excellent. The one reform which is dubious, at best, is proposed in his chapter on crime. Focusing properly on the fact that the courts should be primarily concerned with questions of guilt or innocence, Buckley proposes several changes in the Fifth Amendment to the Constitution, as presently interpreted by the courts. But he makes up for this with his corollary proposal that prosecution of victimless crimes be radically cut back.

With this work, then, conservatism has taken an important step forward in strategic thinking, and in a general way, at least, libertarians can applaud the results. But the important point to grasp is not so much that each and every one of Buckley's proposed reforms is purely libertarian in nature—they are not—but that it is good to see more positive thinking being done on serious strategic questions. How to get "from here to there" is one of the most fundamental and important questions which libertarians face, and politically-minded libertarians have just barely dipped beneath the surface on this issue. *Four Reforms* is a useful and insightful guidebook for strategic thinking in defending liberty and is recommended reading for everyone concerned with the art and problem of achieving liberty in our time. REVIEWED BY R. A. CHILDS, JR. / *Politics* (128 pages) / BFL Price \$4.95

THE COLLECTED WORKS OF LYSANDER SPOONER

Lysander Spooner, the nineteenth-century American who was one of the greatest political philosophers of all time, has until now only been represented in print by a few brief essays. But now we have, for the first time, the collected works of the great Spooner, and it is an absolute delight. In the first place, Spooner was the only individualist anarchist who served as a constitutional lawyer, and so his devastating and shattering arguments against the State are delivered in a unique and delightful style that combines legal erudition and phraseology with an unquenchable passion for justice. Spooner's *No Treason No. 6* contains, in its comparison of the government with a highwayman, perhaps the most devastating assault on the nature of government ever written. No one should miss the uniquely Spoonerian blend of rigorous logic and devotion to liberty. The opening passage of Spooner's brilliant *Letter to Grover Cleveland* will

serve as a brief example of the style:

"Sir—your inaugural address is probably as honest, sensible, and consistent as one as that of any president within the last fifty years, or, perhaps, as any since the foundation of the government. If, therefore, it is false, absurd, self-contradictory, and ridiculous, it is not (as I think) because you are personally less honest, sensible, or consistent than your predecessors, but because the government itself—according to your description of it, and according to the practical administration of it for nearly a hundred years—is an utterly and palpably false, absurd, and criminal one. Such praises as you bestow upon it are, therefore, necessarily false, absurd, and ridiculous."

REVIEWED BY MURRAY N. ROTHBARD / *Political Philosophy* (Six Volumes) / BFL Price \$140.00

HOROWITZ PLAYS CHOPIN

Vladimir Horowitz, Pianist

During his all-too-brief lifetime, Frederic Chopin composed some of the greatest music for piano that the world has ever heard, ranging from tiny little preludes and etudes to the larger-scaled polonaises and the two piano concertos. On this magnificent album, Vladimir Horowitz has chosen to present six of Chopin's finest pieces: the Polonaise Fantaisie, Polonaise in A-Flat Major, Introduction and Rondo, the Mazurka in A Minor, Etude in G-Flat Major ("Black Key" etude) and the Waltz in A Minor. Horowitz is not often thought of as a great Chopin player; when Chopin is in mind, one's thoughts tend to turn instead to Artur Schnabel, Maurizio Pollini, Arturo Benetti, Michaelangelì or even Ivan Moravec. But when he is at his best—and he most assuredly is on this album—Vladimir Horowitz can more than hold his own with any of them, to put it mildly, particularly in Chopin's larger-scaled works.

The bulk of this recording is indeed taken up with works such as the Polonaise Fantaisie, the Polonaise in A-Flat Major and the Introduction and Rondo. With these works, as with the Mazurka, Etude and Waltz, Horowitz provides some of the greatest interpretations of piano pieces in all of recording history. With the Polonaise Fantaisie and the Polonaise in A-Flat Major, no one can come close to Horowitz' readings, with his fusion of tension, color and delicacy. Next to these, Rubinstein's versions are almost dull—but not quite. The famous Polonaise in A-Flat Major is a

case in point: the work is inherently heroic; Horowitz moves beyond this to provide real grandeur and a march-like tension missing from other versions. The recording of the Polonaise Fantaisie was taken from a Carnegie Hall concert of 1966 and has already been justly acclaimed as a Horowitz masterpiece.

The Introduction and Rondo in E-Flat Major is somewhat of an anomaly. Written when Chopin was a mere 22 years old, it is seldom played by pianists. Yet, as Horowitz himself says, "The Introduction and Rondo has aristocratic elegance. In our time, we could use a touch of elegance. I don't understand why this piece is not often played—the public would adore it. . . Chopin wanted to make a glittering piece for the public. And that is just what he did—and with beautiful taste!" Horowitz plays the piece in exactly that style.

Needless to add, nothing else suffers at Horowitz' hands either! Everything which is great about Horowitz is present here: the delicacy, the elegance, the power and the sense of drama and color. The notes are flicked off as though they were tiny gems possessing all the colors of the rainbow. But enough said; this is not just another Chopin album, it is Horowitz' Chopin. That combination is what makes this recording so special. REVIEWED BY R. A. CHILDS, JR. / *Classical Recording* / BFL Price \$4.95 (List Price \$5.95)

TROUSERED APES

By Duncan Williams

This hard-hitting work is concerned with "sick literature in a sick society," or, more broadly, with the impact of literature on human society and civilization as a whole. The "trouserer ape" of the title is taken from C. S. Lewis' *The Abolition of Man*, and is "the last, violent, neurotic hero who wanders through a thousand modern plays and novels, the 'anti-hero' of our civilization." All in all, Williams' book is a scathing commentary on what Ayn Rand has called "the sewer school of art."

Williams' thesis is that "the Western World and its culture are saturated with violence and animalism." Modern literature, he maintains, is partly responsible for this and constitutes a grave threat to the future of civilized society. For literature, Williams holds, does not merely reflect an age, it shapes its dominant values and man's self-image. In more ways than we realize, it shapes how men see themselves, how they relate to one another and the kind of society they will live in as a result. Throughout the centuries, the world's greatest literature has been "that which . . . sustained and elevated mankind; it represents a conquest by man over the diverse and bewildering complexities of his own nature and of the world surrounding him." But today, this orientation of literature is a thing of the past. What is common to modern literature is "the bitter line of hostility to civilization which runs through it." The result, he states, is: "Today one must seriously question the possibility that the net result of the contemporary arts may be a society consisting largely of semi-educated, psychologically disturbed human beings. Already countless thousands of the young are demonstrating through drug reliance and other forms of self-destructive escapism that they have lost what Teilhard de Chardin called 'that essential taste for life' . . . We are teaching savagery and are naively appalled at the success of our instruction." And, he notes with concern Leslie Fiedler's observation that there is today "a weariness in the West . . . a weariness with the striving to be men." The fault lies with our modern

decadent culture and with those who greet "the dignity of thinking beings with contemptuous laughter." But the laughter is hollow, he claims, for even they are aware "of a sense of loss—the loss of an ideal." For "in the novels which he reads, in the plays and films which he sees, and in the philosophical and ethical treatises which are presented for his edification, Western man is continually subjected to a vision of himself as a being violent, animalistic, alienated, mannerless and uncivilized. . . [and] he is . . . being encouraged to identify himself with such an image . . . with all of the consequences for human life and civilization."

Trousered Apes is not an unmixed blessing; there is a religious tone and theme running throughout the book, occasionally overshadowing the main thesis, but in general it can be read equally profitably from a libertarian or Objectivist perspective. It is filled with examples drawn from the world's great literature, contrasted with modern literature, tracing the effects of certain philosophical shifts in the nineteenth century on twentieth century art. It is a necessary but painful dissection of a dominant portion of our modern culture, digging deep into its psychological roots. Duncan Williams analyzes everything from the effect of egalitarianism on the portrayal of heroes and ideals in literature; to the loss of the "liberty of privacy" which has resulted from the public baring of neuroses which are presented as the normal in life; to the "death-oriented hopelessness" which is the *leitmotiv* of the *avant-garde*; to the rise of sadistic violence as a consequence of a growing worship of feelings and unthinking "spontaneous" acts above reason and self-control.

For those who realize what a fragile structure civilization is and who are disturbed with contemporary cultural trends, *Trousered Apes* is required reading. A thoughtful and thought-provoking work which deserves several sequels from Duncan Williams. REVIEWED BY R. A. CHILDS, JR. / *Literature* (167 pages, indexed) / BFL Price \$6.95

HISTORY OF POLITICAL PHILOSOPHY

Leo Strauss and Joseph Cropsey, Editors

Not everyone has the time to dig into the masters in the history of political thought, nor are all translations going to give a good rendition of them. In such matters, as in many others, it is a good idea to get some trustworthy guidance.

The Strauss/Cropsey volume, a favorite of most Strauss admirers, has just been reissued, with some changes and additions. It is one of the best, though by no means the most simplified, introductions to the ideas of the great minds of political philosophy. Strauss himself starts the volume with Plato, with Harry V. Jaffa following on Aristotle and others on the standard bearers of Western political thought (Machiavelli, Hobbes, Locke, Rousseau, Mill, Hegel and Marx).

But this is not all. In this work you will find close attention paid to such usually ignored thinkers as Cicero, Alfarabi, the great Maimonides, Marsilius of Padua, Richard Hooker, Hugo Grotius, John Milton and William Blackstone. How unjustified it is to study—and especially to teach—political thought without some attention to these rarely-mentioned figures will become evident by how the present volume integrates their thought with the broad strains of political philosophy and how the various authors show the significance of these individuals in reference to specific, unusual, but often very powerful influences in political affairs.

Of the essays that benefitted me the most, both in intellectual content and unexpected enlightenment, none matches Professor Werner J. Dannhauser's discussion of the political thought of Friedrich Nietzsche. The

one with which I find most fault is the essay on John Locke by Robert A. Goldwin; it shows something I have often found with the Strauses—their disdain for Locke's apparent egoism and their distrust of him as a careful philosopher. They lack what I would call enough generosity to him in his effort to argue a moral case for egoism in an era of altruism or mechanism. Locke is made out to be more of a Hobbesian than I think is warranted and his Aristotelian strains are entirely de-emphasized.

A few complaints, however, should not detract from the great value of this *History of Political Philosophy*. What the reader will get from each essay is a serious effort to identify the thought and importance of the thinker being discussed, under the leadership of the late Professor Leo Strauss and one of his best students, Joseph Cropsey. If not for education as such, then for sheer pleasure of mind, one ought to read what these outstanding scholars have said about the ideas and purposes of the greatest philosophers concerned with mankind's political affairs.

The Introduction to this volume provides as good a reason as any why citizens of America ought to focus their minds on the great thinkers of the past when they attempt to gain an understanding of their own *polis* (or whatever is left of it): "let us . . . remember that the authors of the *Federalist Papers* signed themselves 'Publius': republicanism points back to classical antiquity and therefore also to classical political philosophy." REVIEWED BY TIBOR R. MACHAN / *Political Philosophy* (849 pages, indexed) / BFL Price \$11.95

THE OPEN-CLASSROOM READER

Charles E. Silberman, Editor

Over three years ago Charles E. Silberman published his now famous *Crisis in the Classroom*. The book was a blistering and detailed attack on the American educational system. It sold over 300,000 copies. Now, Silberman returns with a giant reader devoted to a more positive subject—ways in which education can be made worthwhile, exciting, creative, imaginative, useful and fun. Billed as the companion volume to *Crisis in the Classroom*, the present work is quite capable of standing on its own as a contribution towards effective educational theory and practice.

The *Open-Classroom Reader* consists of sixty-five separate articles by many different writers of varying viewpoints, including one piece by Silberman himself and several by his wife Arlene (among the most interest-

ing, informative and charmingly written in the book). As might be expected with this format, the quality of the articles is uneven. Some are just fair, others are excellent. But I think there are predominantly more of the latter.

Tying the selections together is a most useful running commentary by Silberman, placing each in the context of the "open classroom/open education" theme. In an effective, if unintentional, attack on the theory-practice dichotomy, Silberman combines both theoretical and methodological aspects in each section, so that the selections presented complement and balance each other. He adopts the common sense attitude that neither

(Continued on next page)

theory alone, nor simply descriptive articles devoted to practical classroom techniques, offer enough of value. But together, in carefully chosen combination, they constitute a truly workable educational package.

The book is supposedly for teachers, students, administrators and parents. So it is, but even more it is for all people interested in the contemporary educational scene, with its political and economic antecedents.

Silberman's approach to educational philosophy is basically (if not always consistently) libertarian and individualistic: "the major purpose of education should be to educate educators, which is to say, to turn out men and women who are able to educate themselves—men and women who have the desire and the capacity to take responsibility for their own education and who are likely, therefore, to be life-long, self-directed learners."

The book is organized into four parts: "Overview of Practice," "The Reason Why," "The Role of the Teacher" and "Curriculum." Silberman explains that the reader begins with the concrete first, then moves on to the abstract and theoretical. "Since most Americans have never seen an open classroom—their experiences as students and as teachers having

been confined to traditional, formal classrooms—Part One presents a number of selections describing what open classrooms look like and sound like, and how they are organized, what a typical student's day may be like, and what a typical teacher's day may be like." Part Two presents the views of open-educators on both the aims and purposes of education and on the nature of childhood (included here is Arlene Silberman's helpful contribution, "What Should Parents Look for in Their Children's School?"). Part Three shows ways in which teachers are actually more active in open classrooms than in traditional ones. Part Four concentrates on the integration of separate components into the unified curriculum and has chapters on mathematics, science and the arts, as well as reading, writing and language development.

Critics of books such as Silberman's *Crisis in the Classroom* often complain that although these books are accurate in their criticism, they are too one-sided and negative. Where, the critics ask, are the answers? Where are the solutions to the problems that have been so skillfully exposed? Where are the books on the other side—the books that show how better results can be achieved? In *The Open-Classroom Reader*, Silberman shows them where. Highly recommended. REVIEWED BY WILLIAM DANKS / *Education* (789 pages, indexed) / BFL Price \$2.95

THE MECHANISM OF MIND NEW THINK

By Edward de Bono

Thinking is the skill which makes all other human accomplishments possible. Man, as Ayn Rand has pointed out, "cannot dig a ditch—or build a cyclotron—without a knowledge of his aim and of the means to achieve it. To remain alive, he must think." In light of this fact, one might suppose that the theory and practice of thinking would be the primary concern of educators and of those who seek to advance human knowledge. But such is not the case. Though systematic treatments of the subject date back at least as far as 1916 (when Hazlitt's *Thinking As A Science* was originally published), it is only in the last few years that any very substantial number of writers have directed their attention to the field and begun to make solid contributions. One might say that books on thinking are few in number and marginal in quality.

Exciting exceptions to this "rule of the few and the marginal," however, are Cambridge University psychologist and physician Edward de Bono's two important books on thinking published in the last five years, *New Think* and *The Mechanism of Mind*.

The Mechanism of Mind, though it is the more recent of the two, is also the more basic and should be read first. In this book, de Bono concerns himself with the mind itself—more specifically with its nature as a physical system with a mechanical way of working. Because the brain, qua physical system, is what it is, because it possesses identity, it can only interact with the rest of the world in certain specific ways. And, as de Bono points out, some of these ways leave something to be desired as means to our cognitive ends. Do you ever notice a difficulty in sticking to the subject? Find yourself moving, by process of association, to another idea only tangentially related to the original one? Struggle to follow a perfectly logical course of thought, free from associational digressions? De Bono argues that, for physical reasons, the mind finds it equally easy to move from idea to idea by either associational or functional paths. Do you ever find yourself going over the same mental territory again and again in search of a solution to a new kind of problem? De Bono argues that, for physical reasons, the mind tends to fall into a rut and maintain a constant perspective, even in the face of problems which demand a fresh one.

Knowing such facts about our minds can make us more aware of our own limitations and make it possible for us to take these limitations into account in the volitional control of our thinking. De Bono regards logic as an example of such a taking-into-account of the physical limitations of the mind. By specifying the nature of those connections between ideas which serve our cognitive purposes, we can avoid the natural tendency of the brain to follow associational connections as indiscriminately as it follows functional ones. So we invent logic as a means of taking into account one limitation of the mind. In response to another limitation, the tendency of the mind to retain old perspectives even in the face of new problems, we invent lateral thinking, a systematic approach to the generation of new ideas.

Or, rather, de Bono invents lateral thinking. For this is the subject of his earlier book, *New Think*. With the account of the brain and of cognition presented in *The Mechanism of Mind* as a frame-of-reference, *New Think* elaborates the techniques which can be used to create new ideas—new theories in the sciences, new inventions in the technical fields, new styles and subjects in the arts. De Bono begins by explaining how we come by the concepts and theories we already have, then identifies the methods of breaking free from those concepts and theories to find new ones for new purposes.

One of the most refreshing aspects of both these works is the extent to which de Bono makes his arguments and conclusions concretely real. His theory of the mind's physical operation in *The Mechanism of Mind* is amply illustrated with simple physical models; his explanation of concept and theory formation in *New Think* is elaborated with the aid of drawings; and his explanation of the methodology of lateral thinking is seeded with examples from scientific history. De Bono is convinced that thinking is something real human beings have to do in the real world for real reasons, and he takes care to present his theoretical and practical speculations on thinking with an eye to the concrete nature of the reality to which they apply. REVIEWED BY JEFF RIGGENBACH / *Psychology* / *The Mechanism of Mind*, (275 pages, indexed) BFL Price \$5.95 / *New Think*, (156 pages) BFL Price \$5.95

TWO TREATISES OF GOVERNMENT

By John Locke

With An Introduction and Notes by Peter Laslett

John Locke was one of the greatest philosophers of all time, a man whose very life and work are a monument to the efficacy of reason. While Locke wrote very significant things in all areas of philosophy, in no respect was he more innovative, radical or on target than in political philosophy. Locke is the philosophical father of America.

It is an unhappy fact that, like most great classics, Locke's greatest works in political philosophy, the *Two Treatises of Government*, has gone unread by the vast majority of Americans. Even most libertarians who are familiar with Locke have never read the *Treatises* themselves, but rather only condensed versions, or commentaries—usually by unsympathetic minds.

This happy edition of Locke's *Treatises* cannot be recommended too highly. For between these covers is not only the complete text of Locke's *Two Treatises*, with notes by Peter Laslett, but a far-reaching introduction by Laslett as well, with 135 pages of information and analysis of Locke's work. But the Laslett introduction should not be the focus here—it too contains many errors of interpretation—except for one fact: Laslett has discovered some lost manuscripts which show that Locke's *Second Treatise* was not written in 1688, rationalizing the Revolution of 1688, as had been previously believed by historians. In fact, Locke wrote the *Second Treatise* ten years earlier; Laslett thus shows that, far from being a reaction to the Revolution, Locke's work was instead a cause of the Revolution and was a far more radical document than is normally believed.

Locke's *First Treatise* is an attack on the doctrine of the Divine Right of Kings and is merely a preliminary work to the more significant *Second Treatise*. The *Second Treatise* is still one of the greatest libertarian works ever penned, though it is not without its share of errors and omissions. Locke covers most of the significant issues in political theory: the state of nature—the state of war—the nature of political power—the nature of property rights—the justification of government—slavery—paternal power—the nature of political society—how governments originate [the famous "social contract" doctrine]—the proper functions of government—the power of the legislature and executive—the nature of despotism—conquest—usurpation—tyranny—and the dissolution of government. The similarities to contemporary libertarian thought—including such figures as Ayn Rand and Murray Rothbard—are amazing.

This is a work which every libertarian should own and should read. Far from being difficult, it is written in a brilliantly clear and straightforward manner, free of technical jargon. Reading it—or rereading it—one is instantly aware of what makes such a work a "classic." For to be a "classic" does not mean that the work is obscure, or that it is old; it means simply that it is as relevant today as ever and has a great deal to say to today's world. Locke not only presented the insights which led to the founding of America; he has presented the major insights which are necessary to sustain America and to preserve liberty. REVIEWED BY R. A. CHILDS, JR. / *Political Philosophy* (576 pages, Indexed) / BFL Price \$1.75

GUSTAV MAHLER: SYMPHONY NO. 8

Georg Solti conducting the Chicago Symphony Orchestra;
Vienna State Opera Chorus

Veni, Creator Spiritus! Come, Creator Spirit! shouts the chorus, beginning Mahler's Eighth Symphony. So magnificent is the demand that, if the Creator Spirit heard, it would surely obey. Lines from the symphony's text describe its character: "Visit our souls, fill them with grace... Kindle our senses with light, pour Thy love into our hearts... Give us joy..."

To call this symphony "ecstatic" is scarcely to hint at the beside-oneself joy and celebration maintained throughout the opening movement. I know nothing like it in music. Soloists, chorus and an enormous orchestra surge forward in miracle after contrapuntal miracle, finally reaching a coda that leaves one gaping. The second and concluding movement, a setting of text from Goethe's *Faust*, is twice the length of the opening movement. It comprises a series of pictorial and dramatic events which settle the question why Mahler wrote no operas: he did, but they are concealed in his symphonies. Vivid tone painting first sets a mysterious stony scene and then eloquently shapes and punctuates the passionate utterances of various characters. After frequent returns, joy and celebration as in the first movement take a new form, stunning the listener with a *perpetuum mobile* of soprano and alto solos. Joy is then surpassed by awe and reverence, first hushed, then thunderous: *Komm! Komm! Blicke! auf! ... Come!*

Look up... After nearly ninety minutes, the symphony ends with a fully convincing representation of Sublimity, a grandeur truly climactic.

The perilously dense and complicated score of the Eighth requires massive performing forces and perfect conducting. Sir Georg Solti, with faultless performers and engineering, offers a recording that marries clarity, order and great dramatic power. This reviewer's study of the score failed to suggest any way in which Solti's performance could be significantly bettered.

Mahler, notorious as composer of grim, gnarled emotional torment and battle, is well met in the Eighth as lyricist, optimist, romantic and giver of joy. Nonetheless, like much of his music, the Eighth is probably an all-or-nothing matter: one despises it, or falls in love with it. Those who love it love a symphony uniquely concerned with perfection, joy, rightness. Those who understand that music can offer practice in responses which the world at large might never engender, yet which may themselves transform the world, can find in Mahler's Eighth challenge, adventure and hope. REVIEWED BY MARK CORSE / *Classical Recording* (2 Record Set) / **BFL Price \$9.95** (List \$11.95)

AMERICA'S GREAT DEPRESSION

By Murray N. Rothbard

Perhaps the single most important event in American history which is trotted forth as "proof" that *laissez faire* cannot function is the Great Depression. In this work, Murray Rothbard refutes that myth, using both economic theory and historical evidence. Developing a positive theory of the business cycle, Rothbard moves on to answer Keynesian and other theories. He then applies his own economic model to history, showing who caused the depression, how and with what motives and consequences. A very important work in economic history, placing responsibility for the depression squarely on the shoulders of the State. REVIEWED BY R. A. CHILDS, JR. / *Economics* / **BFL Price \$10** (cloth) / **\$4** (paper)

* * * * *

POWER AND MARKET

By Murray N. Rothbard

Written initially as the third volume of *Man, Economy and State*, this work carries the economic analysis of the earlier 1000-page masterwork to its logical conclusion. *Power and Market* is, indeed, the most rigorous and far-reaching critique of State intervention into the economy in existence, encyclopedic in scope. Rothbard analyzes all types of government intervention into the economy, concentrating particularly on the different ways in which government can grant monopolistic privileges to some at the expense of others; on the injustice of taxation; the fallacies of moral objections to the free market and many other important issues. This book is the first consistent and systematic critique of every type of State intervention into the free market. It is a virtual encyclopedia and, like *Man, Economy and State*, it is an important handbook of arguments for liberty and of "intellectual ammunition." REVIEWED BY R. A. CHILDS, JR. / *Economics* / **BFL Price \$6** (cloth) / **\$3** (paper)

ELIZABETH AND ESSEX: THE CLASSIC FILM SCORES OF ERICH KORNGOLD

CLASSIC FILM SCORES FOR BETTE DAVIS

Charles Gerhardt, Conductor
The National Philharmonic Orchestra

These two albums continue RCA's beautifully recorded and produced collection of the "classic film scores" of Korngold, Steiner and other composers for the great films of the 1930's and '40's. They are justly conceived as companion volumes to two earlier albums: *Now, Voyager* (the scores of Max Steiner, who wrote the music for *The Fountainhead*) and *The Sea Hawk* (Korngold's classic scores).

These albums contain a host of brilliant and exciting music. The music from the Bette Davis-Errol Flynn classic "The Private Lives of Elizabeth and Essex," "Anthony Adverse," "The Prince and the Pauper," "The Sea Wolf," "Deception," "Another Dawn" and "Of Human Bondage" are all contained on *Elizabeth and Essex*. Korngold's music recalls all of these great films and their great stars: Davis, Flynn, Kay Francis, Paul Henreid, Claude Rains and Ida Lupino, to mention only a few.

The *Classic Film Scores for Bette Davis* contains music by Korngold, Steiner, Franz Waxman and Alfred Newman. The films represented include: "Now, Voyager" (the brilliantly effective Bette Davis-Paul Henreid vehicle), "All About Eve," "All This, and Heaven Too," "Jezebel" and "Juarez."

But the music—vibrantly recorded by RCA's technicians and wonderfully conducted by Charles Gerhardt—is not all that is great about these albums. Contained in each album is a four-page booklet with notes and photographs of the films. Both of these recordings are worthy successors to *Now, Voyager* and *The Sea Hawk*. REVIEWED BY R. A. CHILDS, JR. / *Classical Recording* / **BFL Price \$4.95 each** (List \$5.95)

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O'Neill / **WITH CHARITY TOWARD NONE** / Subtitled "An Analysis of Ayn Rand's Philosophy," this book is a presentation and critique of the basics of Objectivism. The book is a mixed bag and often misrepresents Rand's views despite its extensive documentation, but it is perhaps the first major attempt on the part of the intellectual academics to come to grips with the challenge posed by Rand's philosophy. **BFL Price \$2.95**

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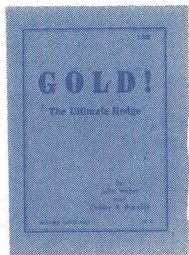
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West Coast stock broker John Weber, who has been advising his clients for the past six years to get into gold mining shares, and who is one of the canniest of authorities on gold; and Oakley R. Bramble,

publisher of the MiniBook series who also possesses authentic credentials as an exponent of gold, are the authors. Text is easily readable, factual to a great degree; when opinions are stated they are so identified.

The first half of this MiniBook is devoted to a question-and-answer passage between the authors. Weber, for instance, explains what ADRs are, gives his reasoning for an eventual price of \$400 per ounce for gold and tells why the many attempts at downplaying gold by Treasury officials and others are hardly believable. Bramble wrote the last half of the joint effort. In his contribution, he explains why gold is the preferred (in his opinion the only valid) hedge against whatever monetary and social perils lie ahead. In conclusion, Bramble presents the experts' consensus of best buys in South African gold shares.

(Purchase additional copies at \$1 each.)

■ Forthcoming in early issues of BFL: reviews of Barbara Branden's long-awaited new novel described in superlatives by those who have been privileged to read it, and of Murray N. Rothbard's collection of essays *Egalitarianism As A Revolt Against Nature, and Other Essays*. Jarret B. Wollstein reviewing Alexander Lowen's great contributions to psychological literature, *Betrayal of the Body and Love and Orgasm*. Reviews of William Graham Sumner's *Social Darwinism*, Anthony Flew's *Crime or Disease*.

■ Yes, Murray Rothbard's long awaited *Egalitarianism As A Revolt Against Nature* will be published early in 1974. And, if we are to believe Nash Publishing Co., so is George H. Smith's often postponed *Atheism: The Case Against God*. To those former customers of Academic Associates reading this issue of BFL, we wish to assure you that if you are owed a copy by Academic Associates, it will be mailed to you as soon as received, this by way of an agreement between BFL and the principals of that now defunct organization.

■ Now in print, in paperback editions, two critically important classics of libertarian thought: John T. Flynn's *As We Go Marching* (\$3.45) and Albert J. Nock's *Our Enemy The State* (\$2.95). These will be reviewed in a future issue of BFL, but they can be ordered now. Also back in stock, Brand Blanchard's *Nature of Thought* (\$24.75).

■ Last June, Prof. Murray Rothbard delivered a series of six lectures on Twentieth Century American Economic History at Cornell University. They are entitled (1) *Economic Determinism and the Conspiratorial Theory of History*—#211, \$14.95; (2) *The Rise of Big Business: The Failure of Trusts and Cartels*—#212, \$12.95; (3) *The Progressive Era Triple Alliance: Government As Cartelizer*—#213, \$15.95; (4) *The Inflationary Boom of the 1920s*—#214, \$14.95; (5) *The New Deal and Post-War International Monetary System*—#215, \$9.95; (6) *The Future of Libertarianism*—#216, \$9.95. The six tapes are available individually or together as a set for \$69.50, a savings of \$9.20. Highly recommended!

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