



Books for Libertarians

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THE POLITICS OF LIBERTY THE LIBERTARIAN TEMPERAMENT

Both by John Hospers



These cassette tapes are remarkable. It is a rare thing when spare, prosaic language, simple exposition of fact, and measured statement of principle can communicate burning rage and unreserved commitment as well as information. But that is what Professor Hospers does here. In speeches singularly free of histrionics, yet infused with the unmistakable flavor of a call to arms, he delivers a devastating indictment of statism and makes a superb, and all but irresistible, case for the libertarian alternative. I found myself moved to tears and to fist-pounding anger

more than once, and although I have never met him, I like John Hospers very much.

In *The Libertarian Temperament* Hospers, by means of several concrete examples (chilling, humorous, moving), contrasts the libertarian cast of mind with its statist counterparts, the bureaucratic and academic temperaments. He also leaves no doubt as to the consequences of the

continued ascendancy of the latter two. In the course of the talk, he develops and presents evidence in support of his conviction that persons of libertarian temperament ("gut libertarians") abound, needing only some "consciousness raising" to mobilize them into a political force to reckon with.

The Politics of Liberty is the perfect follow-up to *TLT*. It offers an answer to those "Too true, but what do you have to offer?" reactions we all run into. Hospers delivers an excellent statement of the limited-government libertarian alternative, again using concrete examples to illustrate his points. As a bonus, he provides eight basic criteria by which anyone can measure the reach of statism in a modern society, and he applies them to the United States—great stuff for the doubting Thomases as well as those who have no doubts but are not sure "how much."

In sum, Hospers provides inspiration, instruction and hope—perhaps just the consciousness-raising experience needed by "gut libertarians." REVIEWED BY KARL T. PFLOCK / *Cassette Recordings* / *The Politics of Liberty* (Tape #220, 82 minutes) / BFL Price \$9.95 / *The Libertarian Temperament* (Tape #200, 50 minutes) / BFL Price \$7.50 / Both Sets \$15.70

NUTRITION AGAINST DISEASE

By Roger J. Williams

DIET FOR A SMALL PLANET

By Frances Moore Lappe

RECIPES FOR A SMALL PLANET

By Ellen Buchman Ewald



The FDA now protects us against being confused by biochemists and nutritionists. It restores the depleted soil, maketh processed food whole and feedeth us balanced diets simply by uttering "Let It Be." It also tells us we cannot say it isn't so if we are selling food. It saves us from crankily taking too much Vitamin A and D. It lustrs after the B's and C. If you don't put the right adulterations in it you may not sell something made only with peanuts as peanut butter. At the same time, its right hand knowing not what its left is doing, it gaily permits a host of

chemical additives to be used by the food industry. It permits egg factories to make hens into speed freaks.

On the other hand, Alan Nittler, M.D., who has to be the clown prince of "nutritionists," tells you to give his book, *A New Breed of Doctor*, to your doc and ask him how come he isn't as good as Nittler at curing all kinds of evils by devices ranging from coffee enemas to chomping on beets. If you do give his book to your internist be not surprised at a referral to your nearest friendly shrink.

Between the extremes of vitamins are no damned good, and food is the only medicine, the suffering layman who suspects that all is not well with our healing professions is often left reacting out of sheer negativism against the pomposity of the megabureaus.

Fortunately, on our side are such libertarians as Roger J. Williams, Professor of Biochemistry at the University of Texas in Austin, full of honors and professional acclaim. Williams has written a series of books emphasizing the wide individuality among members of all species, indeed, between "identical" twins. Biological individuality is the basis

for his strong arguments in favor of broadening the concept of "minimal daily requirements" and "recommended daily allowances" for vitamins and other nutriment. *Nutrition Against Disease* explores and develops the idea that the nutritional microenvironment of cells is the key to health and disease.

Williams' notion of hereditary and nutritional causes of disease is well documented in medicine. Negroes who get tuberculosis die very quickly compared to others, while Jews almost always have mild cases. Negroes resist malaria while Europeans are very susceptible. Individuals in these races may run completely counter to the group trend.

Williams criticizes medical education and medical thinking for fixation on the trauma and germ-invasion causes of disease. He points out that clinical nutrition is totally absent from the curriculum of medical colleges. As a matter of fact, *Science* for April 5th points out that a major U.S. textbook on pediatrics allocates less than two of its 1600 pages to breast-feeding and does not even mention the basic biological mechanisms of the process.

In this highly readable book, Williams thoroughly documents the fact that improvement in our nutrition will result in an improvement in our general health. He emphasizes that nutrition research is fundamentally different from drug research. Vitamin research to date has been haphazard and basically ignorant. When we wish to discover if quinine will work against malaria we give quinine alone. This approach will not work for nutriment as they work in dynamic interrelations and one nutriment often will not make a fundamental difference except in deficiency disease. Williams introduces the reader to suggestive work on the value of nutritional treatments and preventative measures in a wide range of diseases. He is by no means of the "take 50 mg. of B-6 for itchy feet" breed of pre-

(Continued on page 2)

scriptive "nutritionists." His approach is balanced, sane and reinforces a basic suspicion that medicine as currently regulated and funded in America is almost irrelevant to health.

Two books of great utility for readers interested in nutritional health (and in their pocketbooks) are the complementing pair, *Diet for a Small Planet* and *Recipes for a Small Planet*. *Diet* has recipes, and *Recipes* summarizes protein balance. However, the two together provide a superior guide to protein balance and nutrition. Vitamin enthusiasts frequently are abysmally ignorant about protein nutrition, and it is of critical importance for those who choose to be vegetarians. It was not until the late sixties that the fundamental research was done that enabled these books to be written.

Diet entertainingly rehearses the discovery that there are limiting proteins which must come from food sources and cannot be made by the body out of basic building blocks. These proteins are called "limiting"

because the absence of one of the group will cause the efficiency of the rest to be reduced. Complementary foods are required. The value of meat as well as of vegetable protein can be increased by balancing foods in a more sophisticated way than the old "basic groups" which is still the major theme of dietetic instruction in America.

Ewald's *Recipes* reinforce a basic prejudice of mine that healthy food is tasty and attractive food. The book is thoughtfully arranged with useful chapters on food preparation, buying and simple methods of protein reinforcement without taking the whole route off the top of the food chain. The recipes are well organized and tasty.

Diet and *Recipes* are an essential pair of books for anyone interested in good nutrition. I know of no books of comparable utility. REVIEWED BY GEORGE VON HILSHEIMER / *Health and Nutrition* / *Nutrition Against Disease* (384 pages, indexed) / BFL Price \$1.95 / *Diet* (299 pages, indexed) and *Recipes* (356 pages, indexed) / BFL Price \$2.75 (both books)

THE COMPLETE RACHMANINOFF

Sergei Rachmaninoff, Pianist

One of the happiest events in the history of recordings is now upon us, with the release by RCA this season of the complete recordings of a brilliant composer and an even greater pianist: Sergei Rachmaninoff. Released to honor the 100th anniversary of Rachmaninoff's birth, this fifteen-record set contains all of Rachmaninoff's recordings as a performer and as a conductor, from 1919 to his death in 1943. The span of these recordings is tremendous: for the first time in musical history, we have definitive recorded performances of much of a composer's own music, by the composer himself. All of the four piano concertos are here, in relatively good monophonic sound, plus the Rhapsody on a Theme of Paganini, a huge selection of his more obscure piano music, some of the Etudes-tableau, a generous number of his preludes (including three different recordings of his Prelude in C-Sharp Minor), plus Rachmaninoff himself conducting the Philadelphia Orchestra in brilliant readings of his own *Isle of the Dead*, *Vocalise* and the *Symphony Number Three*.

But that's just a start, for Rachmaninoff—regarded by many as the greatest pianist in history—was an equally brilliant interpreter of the works of other composers. Thus we find works by Liszt, including a Hungarian Rhapsody No. 2 with Rachmaninoff's own cadenza, works by Chopin, Beethoven, Bach, Paderewski, Mendelssohn, Moszkowsky, Moussorgsky, Borodin, Bizet, Schubert, Rimsky-Korsakoff, Scriabin, his mentor Tchaikovsky and many others. To be blunt about it, we have a veritable Romantic feast, for Rachmaninoff was one of the last of the great Romantic pianists; this means that his interpretations often took surprising liberties with the printed text, that his interpretations are often of shocking originality. What are the highlights of this set? I am tempted to point to all fifteen records and let it go at that. But more concretely, taking the best of the best, so to speak, there is a view of the Chopin "Funeral March" Sonata which is stunning in its originality—the funeral march itself comes alive as in no other recording. His reading of the Schumann

Carnaval has been hailed, justly, as one of the landmarks of recorded music. Then there are his versions of the Chopin Ballade in A-Flat, some of the Nocturnes, the Scherzo in C-Sharp Minor, Waltzes, the brilliant Borodin Scherzo in A-Flat, the Sgambati transcription of a beautifully melodic work by Gluck, Rachmaninoff's own transcriptions of works by Mendelssohn, Kreisler and Saint-Saëns... well, over a hundred recordings in all.

But the greatest of all are Rachmaninoff's own recordings of his concertos and the Rhapsody. I know of nothing equal to them, particularly his recording of his own Second Concerto, which is so great that I can barely listen to another version; the usual yearning melancholy gives way to a dancing gaiety—the concerto suddenly takes on more of the characteristics of the Third Concerto; the conventional heavy-handedness is altogether missing with his concept of the work.

All in all, this is one of the greatest services to music ever performed by RCA. You must understand what this is: it is a capturing of Rachmaninoff's consciousness in permanent form, of the way he conceived of music, including his own. The breathtaking vitality of these recordings, the dancelike tempos, the unusual liberties taken with the texts! He has taken some of the great works of world art and carved them to suit his own style—the style, remember, which created so much great and beautiful music of his own. There is nothing like it on records: a totally unique personality, another era altogether preserved for posterity, the brilliance of a personality which grew up in 19th century before the Czars and made America his own country. No one who loves music can possibly pass up this collector's item. John Pfeiffer and Gregor Benko, who have together made this project possible, deserve the greatest possible thanks. Music—and all of us who worship it—are in their debts. REVIEWED BY R. A. CHILDS, Jr. / *Classical Recordings* (5 volumes, 15 records) / BFL Price \$75 (List Price \$89)

KNOWING AND THE FUNCTION OF REASON

By Richard I. Aaron

Philosophers have traditionally been divided into two opposed groups: the rationalists, who believe that "pure Reason" or a capacity for "intellectual intuition" can provide men with "certain" (meaning: *infallible*) knowledge of reality, and the empiricists, who base knowledge exclusively on sense-perception and who consequently either deny the existence of certain (*infallible*) knowledge or who restrict such certainty to claims about sensations in the present moment.

Although rationalists and empiricists hold radically different views on the nature of cognition, they share one basic premise: that certainty presupposes omniscience or infallibility. However, Richard Aaron, in opposition to both rationalism and empiricism, argues that philosophers must recognize that *men can be completely certain even though they are capable of error*. Philosophers have long needed to take this step; it is Aaron's key insight which obviates both the rationalists' futile search for absolute (*infallible*) Truth and the empiricists' abdication from the task of establishing certain knowledge. If this were the only virtue of *Knowing and the Function of Reason*, it would make it a book very much worth reading. It is, however, not the book's only virtue.

For one thing, Aaron's analysis of certainty also constitutes a breakthrough for modern philosophy. Aaron views certainty as a personal experience—which in no way makes it a subjective issue. For Aaron, certainty is both issue-settling and constraining. This means basically that: (1) no one else can be sure for me; (2) when I am certain, then for the

time being there is no room for doubt, and the issue is settled; and (3) when I am certain I find myself, in effect, compelled to accept something as true. For Aaron, this last notion, constraint, is crucially related to that of objectivity. "If we are constrained, what constrains us is objective; on the other hand, what we freely conjure up in ourselves is subjective."

Aaron's central purpose in *Knowing and the Function of Reason* is to present a new concept of the function of reason. While knowledge involves a certain element of constraint for Aaron, thinking is "spontaneous," or relatively unconstrained. For example, by means of thought one can create complex systems which may have no application to the real world. The function of reason then is to judge one's thinking by viewing it in the context of what one already knows. In this way, reason brings thinking to serve the purpose of extending one's knowledge.

In the course of developing and applying this conception of reason, Aaron analyzes a variety of issues. While some of his analyses may be erroneous or inadequate, most of them are of great value, much as his criticism of behaviorism, his discussion of the logical/factual truth dichotomy, and his refutation of the idea of "alternative logics."

While *Knowing and the Function of Reason* is by no means a comprehensive work on the theory of knowledge, it is an exciting and novel treatment of a number of fundamental philosophical concepts and issues. It is an important defense of reason, objectivity and certainty. I highly recommend it to readers interested in philosophy and related fields. REVIEWED BY LOUIS A. ROLLINS / *Philosophy* (276 pages) / BFL Price \$12

MONETARY THEORY AND THE TRADE CYCLE

By F. A. von Hayek

The American economics profession has been dominated, in the last three and one-half decades, by two strains of thought—one associated with the University of Chicago and the other with Harvard University. In the analysis of business cycles and depressions, the Chicago School has been known for its monetarist explanation while the Keynesians, centered at Harvard, have opted for a non-monetarist explanation.

Although much heat has been generated in debates between the two strains, the differences between them are more apparent than real. Both strains rely heavily on statistical rather than logical analysis; both concentrate on “macro” aggregates (total consumption, total spending, total production) which have nothing to do with individual choice nor the basic postulates of well grounded microeconomics; both completely ignore the effects of the business cycle on relative prices; both call upon government to “fine tune” the economy and “iron out” the business cycle. It is true that the “liberal” Keynesians emphasize government spending, or fiscal policy, while the “conservative” Chicagoites stress government monetary policy, but this is merely a matter of emphasis. In fact, there is little difference between the two “warring” factions.

Lost in all this furor between the tweedle dum and the tweedle dees is an exciting, radical and eminently sensible analysis of business cycles which lacks only one thing necessary for instant box-office success: it is hardly new. The Austrian, or praxeological theory of business cycles as expounded in F. A. von Hayek's *Monetary Theory and the Trade Cycle* (hereafter *MTTC*) was first published in 1933, and then lost sight of in the rush to the “Keynesian Revolution” begun by the publication of Keynes' *General Theory of Employment, Interest and Money* in 1936 and by the subsequent reaction to it on the part of the Chicagoans. Based on the pathbreaking work of Ludwig von Mises, the praxeological insights of *MTTC* offer just the antidote needed.

In *MTTC*, Hayek deals with the causes of the business cycle, considering three main types of explanations: (1) non-monetarist explanations, (2) monetarist explanations other than praxeological and (3) the monetarist explanation of the Austrian, or praxeological, school of thought.

Hayek easily deals with the non-monetarist explanations, disposing of the empirical and statistical studies of business cycles made by W. C. Mitchell as mere attempts to measure, but not to explain business cycles. Hayek then launches into an attack upon business cycle theories based upon the technical conditions of production of the Keynesian non-monetarist explanations.

He then moves on to a consideration of the Chicagoite view. The Chicagoite explanation is a monetarist one, and thus cannot be criticized in the same way as a non-monetarist explanation. But a fatal flaw in this as well as in every other non-Austrian monetarist explanations of the business cycle is the reliance on the price level as an explanatory tool, as opposed to relative prices. For example, it is possible for the government's monetarist policy to cause business cycles without raising the level of prices; merely warping the relative prices between the different orders of production—consumer goods and capital goods—will do this quite well enough.

Hayek then undertakes an explanation of the Austrian theory. At the heart of the Austrian theory is the process of credit expansion under fractional reserve banking. Hayek undertakes an explanation of this process, which is nowadays a standard piece of economic analysis available in all introductions to money and banking. Unlike the textbook treat-

ment, however, Hayek concludes from this analysis that credit expansion, in lowering the money rate of interest below that of the natural, market or equilibrium rate, is responsible for diverting investment funds from consumption and the lower orders of production to the basic industries in higher orders of production—raw materials, capital goods production, mining and the like. In the attempt to raise the growth rate in a society higher than that desired by the people—as shown by their time preferences, which underlie their decisions concerning savings and investment—all the government succeeds in doing is misdirecting efforts into the higher orders. But sooner or later, the banking system must slow down or cease the monetary expansion or else cause a runaway inflation. When it does slow down the monetary expansion, these over-investments in the higher orders of production are then shown up for the misallocations and malinvestments that they were all along. The depression phase of the business cycle is then the *cleansing process* that wipes out the malinvestments of the previous inflationary period.

Although *Monetary Theory and the Trade Cycle* is an extremely valuable example of Austrian business cycle analysis, it is not without mistakes of its own. But these mistakes are not caused by a strict adherence to praxeological reasoning, but rather because they do not adhere to such an approach strictly enough.

For example, take Hayek's views on interest. The usual Austrian analysis holds that interest is determined by time preference, and by time preference alone. Hayek holds that the reasons for an increase in the natural rate of interest can include new inventions or discoveries, new markets, bad harvests, entrepreneurs of genius, heavy immigration and natural catastrophies.

Hayek also seems a bit “weak” on gold. He fails to make a strong distinction between gold money and fractional reserve paper, holding that both are ways “to regulate the volume of circulating media within a country.” But as far as the cause of the business cycle is concerned, there is all the difference in the world between a Federal Reserve System and gold mining activity.

Hayek furthermore is seemingly in need of a good grounding in revisionist history as regards banks and their share of guilt in causing the business cycle.

But the worst mistake that Hayek makes in the book is his view that even if we could, it would not be desirable to “keep the total amount of bank deposits entirely stable,” because to do so “would be to obtain stability of the economic system (the elimination of the business cycle) at the price of eliminating economic progress.” For shame. And so ironic. Hayek complains that such a policy would keep the “rate of interest constantly above the level maintained under the existing system.” Of course it would! But Hayek has just spent much time and effort to show, quite correctly, I think, that it is this same artificial lowering of the rate of interest which is presently responsible for our cycles of boom and bust and that this attempt to artificially lower the rate of interest can only result in a misallocation of investment resources, and now in an increase in the growth rate. Nowhere does Hayek—nor could he—demonstrate that the rate of interest reflected by the time preferences of the people would be insufficient to maintain economic progress.

These criticisms aside, Hayek's *Monetary Theory and the Trade Cycle* is a fascinating and pathbreaking work presenting the Austrian analysis of the causes of depressions. REVIEWED BY WALTER BLOCK / *Economics* (244 pages, indexed) / BFL Price \$10

SEX TALK

By Myron Brenton

“This is a book,” writes the author, “about sex talk—about the ways we communicate sexually; about the hidden sexual messages we send to our spouses, lovers or children; about the ease with which attempts at homosexual discussions often flounder; and about the techniques we can apply to be more skillful and effective in talking sex.”

It has become the ultimate cliché of our time to observe that many human relationships founder on inadequate communication. This observation has become a cliché precisely because it is so true. And there is no area in which people are more helpless in communication than that of sex. *Sex Talk* is offered as an aid to more effective communication in this area.

The book is easy to read, sometimes amusing, always informative. The

author explores such issues as: how we communicate sexual feelings and attitudes with “body language”; how we use sexual behavior to convey non-sexual messages; constructive and destructive methods of discussing sex and sexual problems with one's partner; constructive and destructive methods of communicating sexual information to one's children; constructive and destructive methods of dealing with adolescents who ask for sexual guidance, and a host of related issues.

This is a book that I think all readers will enjoy. *Sex Talk* is not especially “deep,” it is not comprehensive, it is not heavily psychological. It does, however, have interesting and worthwhile things to say and can be read with pleasure and enlightenment. REVIEWED BY NATHANIEL BRANDEN / *Psychology* / BFL Price \$1.25

EDUCATION: INTELLECTUAL, MORAL AND PHYSICAL

By Herbert Spencer

Education is a subject which has interested thinkers across the centuries, particularly those of the post-Enlightenment era, and with good reason. After all, man starts out *tabula rasa*, and most of the things of great value to man have to be learned. Then, too, man is the only species which can pass knowledge from one generation to the next, thus immensely aiding in the accumulation and growth of man's capacity to master reality.

Given these facts, the goal and purpose of education should by now be very clearly established: to pass down from one generation to the next all of the knowledge accumulated by the human race up to that point. General education, of course, is just that: passing down the most useful and valuable subjects in conceptual terms, without specialized study beyond a certain number of basics. Specialized education consists of transmitting all of the subtleties to a class of specialists, in accordance with the principles of the division of labor. What is the ultimate goal of education? To enable men to survive and prosper. Yet bearing these in mind, virtually no theories of education until our own time were oriented towards these twin goals: advancement of the individual and, as a consequence, of the human species. Education theorists have advocated goals and methods which destroy the ability of the human mind to process knowledge, to formulate arguments and theories, and to construct and identify the means of attaining purposes in life, i.e. values on all levels. The reason is that most approaches to education have been tacitly *deontological*, not concerned with presenting knowledge in a manner that enhances the individual's goals and purposes, that takes an individual's context seriously, but have been rather concerned with what we might call "learning out of duty." Needless to say, this ignoring of individual needs and purposes, and of the central fact that all learning must properly be *goal-directed*, has led people to loathe education, to treat knowledge as a matter of duty—a boring duty, at that—and to adopt the notion that knowledge is often irrelevant to life, and the view that those who promote man's knowledge in most fields are shysters and frauds, at best.

In this as in all areas, it is best to return from time to time to basics. Spencer's classic work is an excellent place to begin. While *Education: Intellectual, Moral and Physical* is hardly without flaws, it focuses on something almost totally neglected in the contemporary debate over education: *causality*. For if a single thing can be said to be the leitmotif of Herbert Spencer's approach to education, it is the concept of education in *causality*. If we focus on this, says Spencer in effect, "relevance" will take care of itself.

Spencer is not a collectivist, as Ayn Rand and others have claimed; his concern was human survival, the survival of both the individual and the race. While some people see Spencer as subordinating the individual to the species, the truth is that he saw no conflict between the two and advo-

cated a variant of long-run self-interest. His theory of education is completely subordinate to this and is hampered primarily by Spencer's theory of knowledge and view of human consciousness.

But this is not really the central portion of this book. Spencer is really concerned with letting a child discover how things work, with how they will affect him; he is in favor of letting the child take risks and even occasionally suffer minor injuries. His concern is with causality in the sense that he is in the older "natural law" tradition not so much explicitly as in the manner of taking it for granted, as did much of the 19th century; things are seen to have objective natures and effects, and the child should learn what these are in the process of attempting to obtain what he wants. Thus causality, reason, knowledge and the like are put in the service of *goal-directed actions*.

If this does not seem like a radical approach to take, just recall the sight of classroom after classroom, with two dozen or more students in each room, sitting in row upon row of desks assigned by fiat, and a countless number of human beings being forced to learn what other people think they should know, for reasons which they choose not to specify. Is it any wonder why education is so associated in the minds of people today with boredom and duty, and that the better students flee this the first chance they get? Is it any wonder that kids suffer through an identity crisis as soon as they are let out of these suffocating prisons? They have, after all, been taught virtually nothing of personal importance to them—which is the only sense of importance that most people ever grasp. They have been taught nothing about how to achieve personal goals and values; they have, on the contrary, been taught to suppress their own interests and values and goals. And our educational "leaders," in their infinite stupidity, are surprised when this process works, and we are faced, on a yearly basis, with the problem of releasing these prisoners into the real world—only to find that they do not know what to do, that they do not want anything, and that even if they do want something, they usually do not know how to attain it.

This is the real problem with our educational system and the real destroyer of the foundations of a free society: individual human beings who, in their infinite diversity, are capable of formulating their own purposes and of acting to attain them. While Herbert Spencer did not have all of the answers, he came closer than most. *Education: Intellectual, Moral and Physical* is a fascinating work containing a great many unusual insights. It is an excellent base on which to build a radical theory of education which will set men free of duty and help them take causes and consequences seriously. REVIEWED BY R. A. CHILDS, Jr. / *Education* (283 pages) / BFL Price \$1.95

HOW TO INVEST IN GOLD COINS

By Donald J. Hoppe

How To Invest In Gold Coins is an excellent primer for the amateur and a good review for the established professional among the gold coin collectors. In addition, author Donald J. Hoppe has provided a sound course in economics, interspersed with his expertise on coin collecting.

"The hoarding (a hoarder is a person who acts in accordance with Gresham's Law) of precious metals, both in bullion form and in the form of coins with high intrinsic value, has again reached one of its recurrent peaks in economic history. And the reason is the same as of old; another ballooning fiat money, fiat credit scheme is trembling on the point of collapse. The 'New Economics' is in reality just another treatment of the old inflation. The record of monetary instability and banking folly that has been written in the 20th century makes any further justification of precious metals hoarding unnecessary," Hoppe says.

"... the collection of rare, beautiful and historic coins is a permanent part of the Western cultural tradition," the author contends. He estimates that there are now more than eight million collectors in the United States.

Gold is the most stable and least chemically active of all the metals; it is literally imperishable—"the most permanent of all man's material possessions." From gold coinage's crude beginning... "money, man and gold have been inseparable." Up to this date in recorded history "every attempt to eradicate the ties that have bound men to gold for 4,000 years has ended in disaster."

"Reading and study are one of the requirements of successful gold-coin investing," Hoppe warns the tyro. He recommends that beginners read the numismatic press, read the financial press, become familiar with the basic outlines of economic and monetary history, read and collect books on numismatics and coin catalogues. Hoppe is a hard taskmaster. He makes a number of assumptions to justify gold coin collecting (1) inflation is permanent; (2) devaluation of the dollar is inevitable; (3) gold and gold-related investments offer protection; (4) gold coins offer certain definite

advantages over other types of gold investment; (5) gold is depression-proof; and (6) it is worthwhile to try to preserve capital.

Hoppe gives some definite advice concerning speculation and investment: "... leave speculation in coins to dealers and other specialists. Do not buy gold coins merely as a short term speculation during some monetary gold panic. Do not buy them in the hopes of making a quick killing from an early rise in the price of gold. Do not consider buying gold coins unless you are prepared to hold them as part of your long-term store of value."

In building a coin collection, the author advises, the beginner should diversify his buying between coins holding a high numismatic value and others having a high intrinsic value. "If gold coins are a hedge against currency devaluation because of their intrinsic value (which they are) and if gold coins have numismatic value that derives from their scarcity, history and beauty (which they have), then an ideal approach to collecting would be one that combines these values."

Part 1 of the Hoppe book, "History, Gold Coins and the Investor" is a general review of the subject; Part 2, "Building Your Gold Coin Collection" is full of specifics. In addition, Hoppe has included four appendices, 40 tables, 20 charts, a helpful glossary, a bibliography and 20 photographs. Although most of the specifics of the book concern American gold coins, there is a chapter on the coins of Mexico and another on European and other foreign gold coins.

Donald Hoppe has excellent credentials as a "gold bug," including a session of prospecting in the rugged mountains of Arizona. He left that self-imposed assignment at the end of a year because of an aversion to rattlesnakes. But he remains an unreconstructed goldphile. He writes well, clearly and concisely. The beginning coin collector will find his book a treasure of helpful information, perhaps the best obtainable. REVIEWED BY OAKLEY R. BRAMBLE / *Economics* (298 pages, indexed) / BFL Price \$2.95

TEN GREAT ECONOMISTS: From Marx to Keynes HISTORY OF ECONOMIC ANALYSIS

Both by Joseph A. Schumpeter

Joseph Schumpeter was Professor of Economics at Harvard University from 1932 until his death in 1950 and was one of the most famous and influential economists of his generation. While much of his work was done in the field of positive economic analysis—most notably his work on *The Theory of Economic Development and Business Cycles*—he is perhaps most highly regarded today as an historian of economic thought. These two volumes—one a massive and comprehensive tome of over 1200 pages, the other a collection of essays on ten of the greatest figures in the history of economic thought—constitute the bulk of his life's work in this field, and they stand unparalleled in comprehensiveness and in their wealth of detail.

Ten Great Economists is an easy-to-read work, a collection of thirteen essays by Schumpeter on the lives and thought of the great economists: Marx, Walras, Menger, Marshall, Pareto, Böhm-Bawerk, Taussig, Fisher Mitchell, Keynes, Knapp, von Wieser and the German statistician von Bortkiewicz. All are superbly written gems, summarizing the major ideas of the leading economic thinkers of Western Civilization since the mid-nineteenth century. The essays on Menger and Walras are classics, as in the essay on Marx, but the best essay in the book is Schumpeter's adoring piece on the life and work of his beloved master, Eugen von Böhm-Bawerk. No single source is as good an introduction to Böhm-Bawerk as Schumpeter's appreciation. The remaining essays, too, are fine summaries.

But with his massive *History of Economic Analysis*, we come to one of the classics in the history of Western thought and the acknowledged classic in the history of economic analysis. Schumpeter's approach is analytical in the extreme. While he covers economic thought from the time of the Greeks to the Keynesian Revolution, the work is not strictly chronological. Schumpeter takes up broad issues within a certain time period and analyzes the development of economic analysis with respect to certain categories. Thus while we learn about Aristotle's view of the origin of private property and the State, we are also treated to an analysis of why there was so little economic analysis in Rome and why Roman law was important. Schumpeter devotes a full 70 pages to examining the economic thought of the Scholastic "natural law" philosophers alone, pointing out some similarities with later Austrian analysis. The great section "From the Beginnings to the First Classical Situation," in fact, takes us from Plato to the physiocrats, but not in summary form: over 300 pages of analysis takes us far beyond the usual topics to include such topics as the sixteenth century systems, the aggression of national states and the physiocratic application of natural law to agriculture.

Later sections are even more broad, embracing "Romanticism and Historiography," "Evolutionism," "Pre-Marxian Socialism," "Psychology and Logic," "Methodology," "Say's Law of Markets," "Pure Theory" and "Money, Credit and Cycles," just to mention a few of the more prominent. We learn about the rise and fall of classical liberalism, the rise of the Austrian School, the rise of nationalism and institutionalism, Marshall's system, equilibrium analysis, the "production function" and a great deal more.

Schumpeter's general method is to take up a specific topic such as "non-monetary cycle analysis" and show us the growth of thought on the topic, how it relates with opposing views and attempted refutations. The systematic approach is not without its flaws: often we get bits and pieces which we must fit together ourselves. But in acquainting us with the broad spectrum of economic analysis, Schumpeter's *History* has no equal—and no close competitors. Virtually every important topic in economic thought is here and every important figure. Indeed, not just every important figure—everyone, often including some obscure thinker whom Schumpeter drags up from time to time as being an innovator or genius on this issue or that.

But despite the often nerve-racking detail, the often paradoxical passages which make sense only when one jumps around to read related sections, Schumpeter's great work stands as a milestone in the history of economic analysis. The best way to use the Schumpeter book is not to read it straight through, but to read it in conjunction with the sources to which Schumpeter refers. Far from being boring or obscure, most of the great classics of economic thought are more than readable, they are a positive joy: Smith, Malthus, Mill, Marshall, Menger and the like are all enlightening to read. But Schumpeter's *History of Economic Analysis* is more than a necessary guide, it is the only work I know of which takes each part and puts it within the context of the whole of economic thought, thus rendering each part all the more intelligible and enlightening.

Both these works, *Ten Great Economists* and *History of Economic Analysis*, are simply superb. *Ten Great Economists* can be enjoyably read by virtually anyone, while *History of Economic Analysis* should be reserved for those who either want to undertake a thorough study of economic thought or who want what is generally regarded as the most valuable reference work of its kind. Both are highly recommended. REVIEWED BY R. A. CHILDS, Jr. / *Economics* / *Ten Great Economists* (305 pages) / BFL Price \$2.50 / *History of Economic Analysis* (1260 pages, indexed) / BFL Price \$12.50

A MONTESSORI HANDBOOK

Edited by R. C. Orem

TEACHING MONTESSORI IN THE HOME

By Elizabeth G. Hainstock

Over sixty years ago, in Naples, Italy, Dr. Maria Montessori first opened her "casa dei bambini" and quietly began a revolution in education—a revolution whose impact and importance have only recently been recognized by American psychologists and educators. The results of decades of research in the behavioral sciences have supported Montessori's conclusions about the nature of childhood and the learning process—conclusions which she drew from her own observations and without the scientific tools now available to educational research.

It was apparent to Montessori that the first six years of the child's life are crucial to his proper development; that he exhibits what she termed "sensitive periods" in which learning a particular skill becomes nearly an "obsession"; that the child craves order and structure in his life, profiting most from a "prepared environment"; and that, above all, a child needs freedom of movement, freedom from interference when bent on a particular task, and the freedom to communicate his intense joy at achieving success.

Having observed this in the children in her charge, Maria Montessori commenced to create her joyful garden of life. The philosophical underpinning to her didactic method was the conviction that if the child were given liberty within a rationally structured environment, self-discipline would ensue; if he were given the didactic tools which encourage the productive growth of his every faculty efficacious mastery of the environment, interpersonal respect and selfdignity would be achieved.

It has taken us nearly this sixty-year span to catch up with Montessori's astounding achievement. Fortunately for our children, dedicated professionals, parents and former Montessori students the world over are paving the way for an authentic resurgence and expansion of the Mon-

tesori revolution. New and improved training centers for accredited Montessori instructors and school facilities are becoming available.

Accompanying this movement is the continued publication of Montessori's written works and of subsequent books about her method and its application. Foremost among her works is *Dr. Montessori's Own Handbook*, a concise guide to both her theory and practice. A particularly excellent edition of this work—*A Montessori Handbook*, edited by R. C. Orem—contains not only the complete text of the *Handbook*, but up-to-date commentary by ten professional educators and psychologists and a guide describing crucial criteria by which a school may be judged authentically "Montessori."

In another enormously helpful work, Elizabeth G. Hainstock, a certified Montessori "directress" and lecturer, explains the principles and methodology of *Teaching Montessori in the Home*. This book is a must for parents interested in guiding their children by the principles of Montessori education but who cannot send them to a Montessori school. Mrs. Hainstock provides a description of the necessary didactic materials, how they can be made at home inexpensively and step-by-step instructions for assisting children in the use of the materials. Coupled with the more theoretical *Handbook*, this work offers tremendously important educational assistance.

Dr. Montessori's work in general and these two books in particular provide invaluable intellectual guidance for those who wish to help their children develop into thinking, creative, reality-oriented adults. REVIEWED BY PEGGY FARRELL / *Education* / *Handbook* (189 pages) / BFL Price \$1.75 / *Teaching* (117 pages, indexed) / BFL Price \$6.95

By James



James J. Martin's massive two-volume study of American liberalism and the coming of the Second World War is a work that continues to grow in interest and importance. History has in a sense caught up with a book which was completed almost a decade ago. Martin then showed how the liberal intellectuals of the 1930's had abandoned their post-World War I revisionism and pacifism to urge American entrance into World War II. Now, as American liberal opinion, disillusioned over Vietnam and the Cold War, has again

shifted its position, reverting to its traditional emphasis on peace, it is appropriate to review the merits of the liberals' interpretation of world politics.

A foolish consistency is, of course, as Emerson long ago pointed out, no criterion of superior wisdom, but the amazing somersault of liberal thinking in regard to war and American foreign policy in the 1930's and 1960's demands explanation and analysis. Liberals, after all, have been accustomed to pride themselves on their intelligence and faith in reason. Their spokesmen in both the thirties and the sixties included many of the country's outstanding intellectuals, college professors and popular journalists. If such men and women refuse to stand fast and prefer to bend with the times or to follow the election returns, how much claim do they have to the respect of their readers or listeners?

It is significant, I think, that within the liberal ranks during the 1930's the individuals with strong pacifist or libertarian convictions, who also possessed some historical training, revealed more self-restraint and perspective than those whose concerns were mainly political or popular. In a time of crisis, longstanding beliefs and convictions do seem to provide an intellectual foundation or faith. But for many modern liberals the relativist pragmatism which they espouse has played them false, reducing their philosophy to the lowest common denominator of opportunism and convenience. Thus in the thirties even the leftist liberals' Marxist principles were distorted and made to conform to the shifting Communist party line.

One of the merits of the often-neglected liberalism of the nineteenth century was its critical, questioning, anti-orthodox and anti-authoritarian spirit. Now, thanks to the revived libertarian views of the younger generation of radicals drawn from both the New Left and the New Right, something of the individualist liberalism of the past has returned. Martin's book, though severely historical and detailed, has much to say to this audience, as well as to general readers disenchanted by the official clichés of the Cold War.

The source material for Martin's study is the liberal press of the 1930's, mainly the two premier journals of opinion, the *Nation* and the *New Republic*. Liberals, he defines as those self-designated persons who were also widely accepted as liberals by their contemporaries. Within this

framework Martin covers virtually all *Nation* and *New Republic* articles and editorials dealing with American foreign policy. He also refers to other magazines, particularly *Common Sense*, and notes books dealing with foreign policy which were widely reviewed in the liberal journals. Thus, as even his pro-establishment critics have admitted, Martin gives adequate sampling of liberal thinking on world affairs. This liberal thinking, already disillusioned by World War I and the conservative domestic politics of the twenties, reacted strongly to the economic depression in the thirties. Still anti-war, but also increasingly anti-fascist, liberals moved farther to the left. At the same time, the crisis in capitalism deepened their admiration of the Soviet experiment. In the Presidential election of 1932, though some liberals accordingly supported the Communist ticket, Norman Thomas, the Socialist candidate, remained the overwhelming liberal favorite. Meanwhile, though there was growing support for the idea of social and economic planning, there was much less liberal enthusiasm, at least among intellectuals, for the domestic program of Franklin D. Roosevelt and the New Deal. Just as it took World War II to accomplish economic recovery in the United States, so it was only an aggressive American foreign policy which rallied the liberals to F.D.R.'s support.

For many liberals the road to war in the thirties was indeed a tortuous route, filled with perplexing twists and turns. The shortcomings of the Treaty of Versailles and the League of Nations and the failure to achieve world disarmament were at first blamed for the collapse of the Weimar Republic and Hitler's sudden rise to power. Liberals, moreover, remained cool to the idea of a Japanese-American war over Manchuria even as they criticized the Roosevelt administration for its growing nationalism and selfish indifference to the fate of the London Economic Conference. Although it was clear that the entire world was moving toward economic nationalism with its variant forms of state capitalism or state socialism, American liberals remained reluctant to yield their dreams of internationalism and collective security as guarantors of peace. Because Russian foreign policy seemed compatible with this vision, liberals happily embraced the Popular Front against fascism which the Soviets contributed to international politics between 1935 and 1939. In its first two years the Popular Front was able to unite a pro-Soviet and an anti-war stance. Reinforcing its view was the Nye Munitions Investigation which linked America's entrance into World War I with the need of capitalism to maximize profits.

Despite recurring troubles in Asia and in Europe, the pacifism and historical revisionism of the liberal left held its own until the mid-thirties. Martin calls the Italians' invasion of Ethiopia in 1935 "the first liberal bugle call," but more significant was the Spanish Civil War. Though general American feeling was divided between the fascist-supported rebels and the Loyalist leftist-republican government, liberals were almost unanimously behind the latter. They also accepted without question the Communists' interpretation of the Spanish conflict as a holy war. Their sympathies with the Loyalist cause aroused to a fever pitch, erstwhile pacifists enlisted in the international brigades which fought in

HOMAGE TO CATALONIA

By George Orwell

This is the story of a revolution that devoured its children. It is a story of hardship, bloodshed and strife, and one man's disillusionment.

In 1936 Francisco Franco led an attempted coup d'état against Spain's leftist government, an event which sparked off the Spanish Civil War. Franco mobilized the power of the military leadership, conservative industrialists and the Established Church, while the Loyalist government mobilized the anarchist and socialist trade unions. The war quickly became an international issue, polarizing the *intelligentsia* of Europe and America. Nazi Germany sent planes to Franco; Soviet Russia sent guns to the Loyalists. It was to be a prologue to World War II in Europe.

George Orwell entered the picture six months after the outbreak of war, in December 1936. He was not well known; none of his five published books had been best sellers, and it was more than a decade before he was to write *Nineteen Eighty-Four*, his greatest work. He came with a vague notion of writing articles; instead, he joined a Loyalist unit and was sent off to the Aragon front to fight the Fascists.

Because of his socialist affiliations in England, Orwell joined the troops of the Party of Marxist Unification (P.O.U.M.), the smallest of the three Loyalist parties, and vaguely Trotskyist in orientation. The others were the Anarchists, who had the allegiance of the vast majority in Catalonia

(the Spanish province which contains Barcelona), and the Communists, which dominated the Loyalist government in Valencia, and had the most powerful connections abroad. Each party had its own troops at the front.

Orwell served on the Aragon Front near Zarazoga from December 1936 until April 1937, returning to Barcelona on leave. There he witnessed the first inter-party street fighting, between the Communists and the other factions, which the Communists were to blame on the P.O.U.M. Saddened by the experience, Orwell returned to the front, where he was shot through the throat by Fascist gunfire. He was evacuated to Barcelona, only to find that the P.O.U.M. had been suppressed by the government, and that anyone with P.O.U.M. papers was liable to be arrested and shot.

Orwell escaped into France and returned to England, where he wrote *Homage to Catalonia*, published in 1938. It is a vivid account of the sights, sounds and feel of the war in Spain, as well as a record of the political infighting on the Loyalist side. While the Fascists remain in the background, Orwell carefully examines the positions of each party and records his own political evolution.

It must be remembered that Orwell writes as a socialist and remains a socialist. Yet he is more of an emotional socialist than a doctrinaire Marxist; he is fighting for "democracy" and "common decency" rather than the Dictatorship of the Proletariat. Thus his book is remarkably free of jargon. Its value lies not in its deep analysis, but in its fundamental honesty and clarity of vision.

Thus, few libertarians will be surprised at Orwell's innocent discovery that the Communists are in fact opposed to any meaningful kind of social

I AND WORLD POLITICS

J. Martin

Spain. Even Norman Thomas approved a contingent of American Socialist volunteers, and influential American writers led by Ernest Hemingway and Archibald MacLeish now abandoned their previous pacifist convictions. The liberal and leftist arguments urging American aid for the Spanish Loyalists—whatever their intrinsic merits—betokened the collapse of the American peace movement. Liberals in ever-greater numbers now evinced a willingness to fight fascism and accept the philosophy that the end justifies the means.

Despite F.D.R.'s pious avowals of peace in the 1936 Presidential campaign, it was becoming more obvious that, if United States pretensions abroad were raised to the emotional level of Woodrow Wilson's World War I diplomacy, American liberals would be ready once again to fight to make the world safe for peace and democracy. As early as February 1935, Charles Beard predicted that Roosevelt would attempt to resolve the domestic difficulties of the New Deal by increasing American entanglements abroad, with another world war as the most likely outcome. Certainly devils abounded in Europe and Asia, and the mounting liberal assault on Nazi Germany, with its reduction of the complexities of the German question to the personality of Hitler, led the way in shaping American opinion. Curiously, as Martin points out, sophisticated American scholars who treated the self-serving statements of American politicians with the utmost skepticism refused to consider that much of what Hitler said also might be for home consumption. Nor did Americans study the reaction of other European countries to the so-called German menace, or couple Hitler's treatment of the Jews with Polish anti-semitism and the Soviet Union's liquidation of its political dissenters.

There was still time in the mid-thirties, as revisionist historians have since pointed out, to achieve a sensible revision of the Treaty of Versailles and thus to minimize the radical appeal of Hitler's diplomacy. Instead Europe marched to Armageddon via Munich, Czechoslovakia and Poland. The latter nation's intransigence over the questions of Danzig and the Polish Corridor, magnified into a *casus belli* by British and French promises of support, gave Hitler his excuse. Liberal complicity in the denouement, Martin makes clear, was derived from its amazing capacity for self-deception in regard to international affairs. Inclined at first to minimize Hitler's significance, and then to exaggerate his threat to the United States, American liberal interpretation of world politics followed faithfully the Soviet Union's Communist party line until the astonishing news of the Russo-German nonaggression pact of August 23, 1939, convulsed the Western world.

Stalin's agreement with Hitler destroyed the Popular Front against fascism and split the liberal left in the United States. Only the most dedicated fellow travelers could continue now to adhere to the Communist party line. More significant was the ease with which most of the old liberal left presently joined conservatives and internationalists in a new united front against totalitarianism. Logically the Stalin-Hitler pact might have persuaded these American liberals to reject Europe and return to their post-World War I beliefs in peace and isolation. But the fear of guilt by

association with the Communists, who now urged an American neutrality in Europe, plus strong anti-fascist feelings, transformed American liberals into militant propagandists for F.D.R.'s increasingly aggressive foreign policy. The *Nation*, despite objections from its old editor Oswald Garrison Villard, had long been an avid supporter of collective security. But the *New Republic*, despite the protests and defections of pro-war contributors like Lewis Mumford, continued until the summer of 1940 to share some of the isolationist reservations of its editor Bruce Bliven and columnist John T. Flynn. More strongly isolationist, *Common Sense* held out against war until Pearl Harbor. Decisive for most liberals, however, was the fall of France in May 1940. Villard wrote his last column for the *Nation* in June, and Flynn was forced to leave the increasingly militant *New Republic* a few months later.

To the eve of Pearl Harbor public opinion polls in the United States showed an overwhelming majority against war. But American liberals had long since begun to don their uniforms. Having done all they could since the mid-thirties to shed their traditional pacifism, liberals now offered only the feeblest objections as Congress and the Supreme Court undermined the legal foundations for individual freedom. In the summer of 1940, Congress passed the Alien Registration or Smith Act, making the advocacy of revolution a serious crime, while the Supreme Court, in an opinion read by the war-minded Justice Felix Frankfurter, condemned the Jehovah's Witnesses for refusing on religious grounds to salute the United States flag. The final lines on the liberal epitaph were written when neither *Nation* or *New Republic* opposed the Burke-Wadsworth Selective Service bill nor defended the conscientious objectors who resisted conscription.

To those of my generation who lived through the 1930's, as well as to the younger generation which has rebelled against the Cold War liberals of our own time, rereading Martin's book is a sobering experience. No one else has documented so fully the liberals' complete turnabout from peace to war with all its unfortunate results in world politics since World War II. There were, of course, staunch individualists including the major revisionist historians, excepting only Walter Millis, who followed Charles Beard in opposing American entrance into the war. And later, after World War II, many, including Millis, Mumford and MacLeish, returned to their old post-World War I anti-militarism. But in the 1930's the prestigious journals of opinion gave the more war-minded publicists and intellectuals an effective medium for engaging liberal support. Without such liberal backing it is doubtful whether Roosevelt could have carried the country into war in 1941. And deprived now of that backing, the United States is being compelled to liquidate its war in Vietnam. Whether still another generation of American liberals will be able to resist the bugle call of some future holy war or popular crusade for universal salvation only time can tell. Meanwhile Martin's book sheds light on the question. REVIEWED BY ARTHUR A. EKIRCH, Jr. / *History* (1,337 pages, indexed, 2 vol. boxed) / BFL Price \$22.50

revolution. Yet it was that discovery that enabled him to write *Nineteen Eighty-Four* more than a decade later. REVIEWED BY BRUCE A. RAMSEY / *Political Philosophy* (232 pages) / BFL Price \$1.95

REASON MAGAZINE

Every intellectual movement has its preeminent journal of opinion, a forum for widely diversified views linked by a common set of basic attitudes or principles. For many years, liberals have had their *New Republic*, the new left its *Ramparts* and conservatism its *National Review* and *Human Events*. Libertarians have seen journals come and go with astonishing rapidity and have purchased three-year subscriptions to magazines which disappeared after two or three months. A few reached top quality, but now *The Individualist*, the *New Individualist Review*, *Outlook*, *Left and Right*, the *Rampart Journal* and *Libertarian Analysis* are all gone. Outside of personal journals like *The Libertarian Forum* and *The Ayn Rand Letter*, only *Reason* survives to provide libertarians with a diverse forum for all shades of libertarian opinion. *Reason Magazine* is the preeminent journal of the libertarian movement.

For where else has one had the opportunity to hear the views expressed of virtually all of the leaders of the movement: LeFevreans, Objectivists, Rothbardians, Friedmanites and Misesians have all shared *Reason's* pages. Where else do we find in one magazine interviews with and articles

by such people as Nathaniel Branden, Murray Rothbard, Robert LeFevre, Tibor Machan, Milton Friedman, Thomas Szasz, Yale Brozen, Alan Reynolds, Walter Block, John Hospers, Israel Kirzner, John Holt, George Smith, Hans Sennholz, Gary North, David Brudnoy, Leonard Liggio, Ralph Raico, Anthony Sutton, Edith Efron.... Well, the point has been made.

Reason combines articles and viewpoints of advocates of limited government and anarchism, revisionism and traditional historiography, Chicagoites and Austrians. It carries regular editorials and articles on both current events and theoretical issues; columns on movies, book reviews, political columns by Murray Rothbard, Tibor Machan and David Brudnoy, a series on science fiction, on money, on recent trends and international developments affecting libertarianism.

To date, I think that *Reason* is the best hope for libertarians as far as a professionally-produced magazine goes. Its circulation is already over 8,000, and its expansion continues steadily apace. Not that I don't think *Reason* has its flaws; it has them, but a survey of the last year's issues shows a decided uphill battle being won by its indefatigable editors, who operate on the traditionally libertarian shoestring budget. It has great promise and some great achievements already under its belt. All things considered, I think that *Reason* deserves our cheers and, naturally enough, our support. For keeping up with the growth and decay of liberty, with progress and setbacks, with theory and reality, *Reason* can't be beat. REVIEWED BY R. A. CHILDS, Jr. / *Periodical* / BFL Price \$9 per year (12 issues)

BEYOND REDUCTIONISM

Arthur Koestler and J. R. Smythies, Editors

Some of the harshest attacks on capitalism in recent years have come from a motley crew of egalitarians, behaviorists and reductionists. But of these three, reductionism is clearly the most basic and fundamental; for egalitarians usually hold that differences in intelligence, wealth and ability can be "reduced to" or explained in terms of other factors, such as genetics or environment. And behaviorists are of course reductionistic in the extreme, attempting to explain even the most complicated of human characteristics and actions in terms of the most basic biologic processes. In doing so, they often "explain away" all higher characteristics and structures in man's life and consciousness. Reductionism comes in many shapes and sizes, but all attempts to reduce more complicated processes to simple ones, to explain human behavior in terms of the laws of biology appropriate to lower life forms or, ultimately, to the laws of physics and chemistry. If this approach to human life were valid, then naturally there could be no such thing as anyone "deserving" anything, let alone a superior economic status—for such superior achievements and abilities are to be explained in terms of processes with which the agent so graced had nothing to do!

But reductionism is not a theory so limited or narrow to have merely political implications; it is in fact part and parcel of what only can be described as today's dominant world view, as a remnant of nineteenth century mechanism which has implications for everything from biology to psychology to education to politics and economics.

Today, however, there are increasing signs of a shattering of the reductionistic monopoly in these fields. In 1968, fifteen eminent scientists representing an increasingly vocal anti-reductionistic undercurrent of thought in these fields, met to refute the mechanistic-reductionistic world view—and to move toward a new scientific synthesis which would "provide a place for human values in human behavior." That symposium is reprinted here in full, with discussions and papers covering everything from genetics to psychology.

Beyond Reductionism, then, is a sort of "manifesto," attempting a refutation of what Arthur Koestler calls "the four pillars of unwisdom," the view that "biological evolution is the result of nothing but random mutations preserved by natural selection; that mental evolution is the result of nothing but random tries preserved by reinforcements; that all organisms, including man, are nothing but passive automata controlled by the environment, whose sole purpose in life is the reduction of tensions by adaptive responses; and that the only scientific method worth that name is quantitative measurement, with the consequence that complex phenomena must be reduced to simple elements accessible to such treatment without undue worry whether the specific characteristics of a complex phenomenon—for instance, man—may be lost in the process."

The contributors to this symposium include some of the most distinguished scientists in the world—and, happily, the humanities and social

scientists are counted as *scientists* here, not second-rate imitators. We have papers and remarks by Arthur Koestler, Paul A. Weiss, Holger Hyden, Jean Piaget, Barkel Inhelder, J. R. Smythies, C. H. Waddington, Viktor E. Frankl and F. A. von Hayek. The topics range from Hayek's "The Primacy of the Abstract" to Frankl's "Reductionism and Nihilism," from Smythies' "Aspects of Consciousness" to Piaget's "The Gaps in Empiricism," from Weiss' "The Living System" to Waddington's "The Theory of Evolution Today." And these just touch on parts of what is contained in this volume; remarks, questions and answers, comments by participants, are all reproduced here. Some are complicated, others are easily understandable, but all are significant examples of the emerging counter-reductionist-behaviorist-mechanistic approach to the life sciences.

Jerome Bruner, for example, in his remarks on "Voluntary Action and its Hierarchical Structure," attempts to show that "many biological systems operate from the outset as hierarchically organized wholes by their very nature," and that while "certain principles of action do not vary from one type of system to another," other principles of action may vary widely. Jean Piaget's comments on classical empiricism are equally enlightening; Piaget shows that while various forms of empiricism hold that "the function of cognitive mechanisms is to submit to reality, copying its features as closely as possible. . . (and that) knowledge must limit itself to copying these features," that this simply ignores new discoveries in biology, which "have shown that the relationship between an organism and its environment. . . is one of constant interaction. The view that the organism submits passively to the influence of its environment has become untenable." This, together with the rest of Piaget's remarks, certainly suggests that traditional approaches to epistemology might need to be reviewed. But that is not all that is worth looking at in this volume; all of the essays have brilliant insights and views worth examining carefully. They come from the most brilliant minds now active in a wide diversity of fields, from the economist-social philosopher F. A. von Hayek to Arthur Koestler.

All in all, *Beyond Reductionism* is a brilliantly effective collection, a scathing counterattack on a world view which exists today only by default. Certainly not all of the implications of what was said at this symposium have been identified, but at the very least, it provides a wealth of ammunition to use against the Marxists, the Skinnerians and the modern egalitarians of the left—from Christopher Jencks to John Rawls. Reductionism in its many forms is the core of these positions and has given birth to many other intellectual perversions as well. *Beyond Reductionism* is its obituary. It is a brilliant intellectual exposé of a contemporary funeral march which sees itself as the march of science. Highly recommended. REVIEWED BY R. A. CHILDS, Jr. / *Philosophy-Psychology* (438 pages, indexed) / BFL Price \$3.95

COMBAT IN THE EROGENOUS ZONE

By Ingrid Bengis

Despite its humorous title, this is a tragic book. Its theme—the condition of women in today's society—is a tragic enough subject in itself. And Ingrid Bengis is offering, not theoretical commentary, but a personal account of her own raw, anguished feelings.

Sometimes, in social issues, direct experience can provide more insight than any amount of armchair analysis. It is one thing to generalize about casual sex, sex as a cheerful romp; it is another to find that "when we finished making love, I couldn't understand what he was doing in my bed. I didn't want him to be there. When the sexual drive was exhausted, all that remained was a sense of the gap between sex and love." It is one thing to theorize about multiple relationships; it is another to realize that "one or the other of you is going to spend the night with him, the weekend with him, Christmas with him. . . . If you're the wife or the woman he lives with, the woman he 'comes home to,' you become increasingly aware that he's never at home. . . or that he arrives at midnight glowing with an unexpected warmth and affection that you know you've done nothing to provoke." It is one thing to plan brave new worlds in which women will be liberated from sexual commitments; it is another to find that sex "transformed everything, that for me and for most women, making love with a man several times created unpredictable bonds—which weren't broken by saying: 'This was a trial marriage for which the contract has expired.'" It is one thing to say that one should not hate men; it is another to know that one does.

Men seldom fully realize what a paralyzing web of indignities an independent woman must put up with in our society. *Combat in the Erogen-*

ous Zone can provide some valuable lessons on this score. Bengis tells of men who, picking her up as a hitchhiker, automatically assume that she is going to repay them sexually; and of men who cannot seem to grasp the fact that a woman might want to be alone. "Sitting at a bar, even if you just want to watch what's going on or do some thinking over a glass of something or other, means that you are waiting to be picked up, and if you walk down the street alone at night, your solitude implies to many men that you are sexually available."

Women's Lib, in Bengis' opinion, is not much of a solution to such problems. "Liberated" society decreed that sex and even exclusive love were oppressive to women. The seventies interpretation of 'women's place' made the emancipation I had struggled (and never succeeded) to achieve a symbol of sexism. The loves I'd committed myself to were part of a male-dominated, Hollywood plot." In fact, the feminism of the seventies constituted "a kind of neo-Victorianism. . . . Once again, in the name of pseudo-liberation, people (this time it was the women themselves rather than the men) began to claim that it was impossible for a woman to enjoy sex with a man, tainted as it always was by the poison of sexist oppression."

What, then, is the alternative? Is there a third way, better than either Victorianism or neo-Victorianism? Can love be salvaged from the wreckage of conventional sex mores? Ingrid Bengis does not have the answers. But she seems to understand, better than most of us, the nature of the questions. REVIEWED BY ROBERT MASTERS / *Psychology* (209 pages) / BFL Price \$1.95

THE CONCEPT OF GOD

By Nathaniel Branden

The *Basic Principles of Objectivism*, a twenty-lecture series originally marketed by the Nathaniel Branden Institute during the 1960's, achieved remarkable success in stimulating philosophical interest among thousands of people, many of whom had no previous acquaintance with philosophy. The reason for this success, for anyone who has listened to the series, is not difficult to understand. Nathaniel Branden has the uncanny ability to transform what are commonly regarded as dreary, esoteric subjects into fascinating topics of discussion. This ability is especially evident in the fourth lecture of the *Basic Principles* series "The Concept of God."

This lecture is a clear, straightforward criticism of the idea of a god. It demonstrates the incoherence of the concept of god; it refutes the most popular of the alleged demonstrations for the existence of a god; and it explores the psychological implications of the belief in a god. In other words, it is a concise, easily understood defense of atheism.

Of course, it is impossible, within the span of a ninety-minute lecture, to deal with the subject of theism comprehensively. Consequently, this lecture has been dismissed by some as "oversimplified." But there is a crucial difference between oversimplifying an issue, which entails omitting important elements, and discussing an issue in terms of fundamentals, which entails omitting irrelevancies. "The Concept of God" is an instance of the latter. It is a masterful example of applying fundamental principles to a complex subject, thereby reducing that subject to its conceptual foundation. And once the foundation is successfully demolished, as it is in this recording, there is no need to engulf oneself in waves of triviality.

Throughout this lecture—as, indeed, throughout all of the lectures associated with Ayn Rand and Nathaniel Branden—there is a dominant mood conveyed that ideas are of life-and-death importance. Whatever may have been the flaws in the Objectivist movement of the last decade, and however much one may disagree with the Objectivist philosophy, its capacity to transmit a spirit of intellectual curiosity and excitement cannot be overestimated. This is a magnificent characteristic unparalleled, perhaps, in modern times.

In short, this recording, while valuable in itself, can be appreciated more fully when viewed in the context of the Objectivist emphasis on the efficacy of reason and the importance of principles—two tenets that are responsible for bringing many current libertarians into libertarianism. In this sense it has historical interest as well. But, whether viewed as a philosophical critique or as a classic of Objectivist polemics, this lecture is extremely worthwhile. I recommend it highly. REVIEWED BY GEORGE H. SMITH / *Cassette Recording* (Tape #564, 88 min.) / **BFL Price \$9.95**

WHY GOLD

By Leslie Snyder

Gold is good! Gold is freedom for the individual! Gold and Capitalism march hand-in-hand! And the Gold Standard provides the best of all worlds... free of inflation, deflation and monetary chaos!

Why Gold is a refreshing book. It is also the best publication for neophytes in monetary economics on American bookshelves. It should be in every American home.

Part I of this 148-page neo-classic is titled "Man's Rights and Gold." Part II is titled "The Gold Standard." Several of the chapters are worth the cost of the book.

Authoress Leslie Snyder has done a credible job of research, going far back into antiquity for source material; and she quotes from most of the modern goldphobes, too.

Woven through the book is Ms. Snyder's conviction that gold provides freedom... for the individual and for nations. "In the eternal battle for individual and economic survival, in the name of justice and freedom for all Americans, there is only one weapon with which to fight the onslaught of socialism. This is the weapon that all socialists fear and is the first one they denounce. It is the last bastion of liberty and its final defense. That weapon is the Gold Standard!"

Leslie Snyder is an unlikely authority on the economics of gold. In the first place, not many readers expect a woman to achieve such competence in economics; in the second, Leslie Snyder is a young woman. And who among us expects youth to be expert in the monetary field?

But this book should straighten out many misconceptions, not the least

of which is that a young woman cannot write a classic textbook on monetary economics. Leslie Snyder is well grounded in economics and in the efficacy of gold. Her book is a gem. REVIEWED BY OAKLEY R. BRAMBLE / *Economics* (148 pages) / **BFL Price \$6**

AS WE GO MARCHING

By John T. Flynn

Nowadays, we think we know what "right-wing" foreign policy is. Made familiar to us by such Conservative organs as *National Review*, the policy is essentially one of battling Communism and national revolutions all over the globe. Conservatives have long been in the forefront of pursuing and trying to heat up the Cold War, and of trying to suppress Communist or revolutionary movements in Southeast Asia, or any other parts of the world.

It was not always thus. Thirty years ago, the right wing, what we might call the "Old Right," propounded a blistering critique of burgeoning foreign intervention, warmongering and American militarism. For them, American interventionism and foreign wars were to be condemned as both murderous and counterproductive, whether it was World War I, World War II or the Cold War in the spotlight.

Of all the Old Right "isolationist" attacks on the war policies of the New Deal, none was more trenchant, more incisive and more brilliantly written than John T. Flynn's *As We Go Marching*. Flynn saw what the current right wing has so tragically missed: Big Government is just as evil, just as much a threat to our liberty in foreign affairs as it is in domestic; in fact, that war and threats of war have always been the major weapon by which the State and its allies fasten their oppression over the general public. Written with high courage in the midst of the war hysteria of World War II, and thereafter promptly forgotten, *As We Go Marching*, with keen political and historical insight, first describes and analyzes the fascism of Germany and Italy, and then turns to the New Deal, and points out that the New Deal, in its corporatist and interventionist policies at home and abroad, was in the process of bringing the essence of fascism to once-free America. The essence of fascism, Flynn warned, is not brown shirts or pogroms, but the political economy of statism: Big Government dominating and planning the economy at home, the Leader (or President) virtually all-powerful within the government and a foreign policy of perpetual war and intervention to establish hegemony over the globe. With brilliant insight, Flynn condemned the New Deal system as not only fascist, but also as imperialist; like his fellow Old Rightist Garett, Flynn realized that the Wilson-F.D.R. policy of global intervention was a virulent form of American imperialism, a policy under which both the subject American and foreign populations are bound to suffer.

It is unfortunate that now when we hear charges of "imperialism," we automatically condemn the speaker as Marxist—not realizing that the original anti-imperialists of the nineteenth century, the Cobdens and Brights and Sumners, were libertarian laissez-faire thinkers who saw deeply and correctly that war and militarism would be the death not simply of free markets and a free society but of the classical liberal movement itself. Flynn's *As We Go Marching* applies these antimilitarist and anti-imperialist insights to the New Deal and, by clear implication, to the entire postwar American System (Truman-Eisenhower-Kennedy-Johnson-Nixon) that followed—and that continued explicitly and implicitly in the Wilson-F.D.R. tradition.

Professor Ronald Radosh contributes an excellent preface to this edition, placing Flynn and his contribution in its historical context and showing how, after *As We Go Marching* was published, Flynn continued to oppose interventionism in the form of the Cold War and American imperial adventures in Asia. In 1956, Flynn submitted an article to *National Review* attacking militarism and military spending as a socialistic "racket." Characteristically, Buckley refused to publish the piece; the reason was that Flynn had failed to succumb to the bogey of the "Soviet threat" in the same way that he had rejected the bogey of the "Nazi threat" a decade and more earlier. Previously it was the liberals who denounced Flynn and now it was the conservatives. As Radosh concludes, "In both cases, Flynn remained true to the analysis put forth most clearly in *As We Go Marching*. The threat was not abroad; it was internal. It was not Soviet Communism that menaced America—it was the Statism at home and the growth of domestic fascist trends... the militarism and fascism within ourselves." Anyone who is inclined to dismiss this as left-wing propaganda especially owe it to themselves to read John T. Flynn and to find out what the libertarian-oriented Old Right was all about.

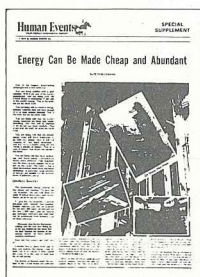
As We Go Marching is a brilliant book and must reading for libertarians still wedded to the interventionist foreign policy under which they were brought up. ©1974 Reason Enterprises. REVIEWED BY MURRAY N. ROTHBARD / *History* (272 pages, indexed) / **BFL Price \$3.45**

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ENERGY CAN BE MADE CHEAP AND ABUNDANT

By Petr Beckmann



Petr Beckmann's 12,000-word article originally appeared in the conservative newsweekly, *Human Events*. It is by far the best single analysis we have yet seen on the so-called energy crisis and on the know-nothing liberalism and political chicanery that gave rise to it.

Using brilliant insight and telling logic, the University of Colorado Professor of Electrical Engineering sets out to shatter the carefully constructed mythology bearing on resource depletion, energy shortages and the alleged abuse of the "public interest" by the oil companies.

The learned professor touches on auto emission controls, the Nader anti-business lobby, the use of false statistics by the "disaster lobby" doomsayers and the need for, and potential of, nuclear energy.

This piece stands as not only an example of the lost art of tough, fact-filled journalism but one of the best clinical examinations of the consequences of government interposition in the market anywhere on record. Over 80,000 copies are already in circulation.

(Purchase extra copies @ \$.50 each)

A WORD TO OUR READERS

■The twenty-lecture cassette tape course, *Basic Principles of Objectivism*, by Nathaniel Branden, is now available from BFL for rental to groups of six or more individuals at the rate of \$25 per person, or \$40 per couple, payable in advance. BFL will pay a commission of 25% to any reader who is willing to organize a group of five or more to attend the taped lecture series, to arrange for a suitable location, and cassette tape player. The tapes would remain BFL's property and would be returned to BFL at which time the organizers' commission would be paid. Another course now available for rental is Harry Browne's *Depression-Inflation Survival Course*. This seven-hour course was taped from Browne's live presentation to a group which paid \$150 each to attend. The course is available for rental to groups of six or more persons at the rate of \$20 per person, or \$35 per couple on the same terms described above. Additional courses to be offered in the near future: Murray N. Rothbard's *Introduction to Free Market Economics*, Nathaniel Branden's *The Psychology of Romantic Love* and Barbara Branden's *Principles of Efficient Thinking*.

■During February and March we fell behind our normal shipping schedule, with the result that some orders were delayed up to a week beyond what our customers have come to expect. We apologize to those who may have experienced a delay in their orders during this period. We are now back on schedule and orders are being mailed within two working days after they arrive in BFL's Washington offices.

■Karl T. Pflock, a frequent contributor to these pages in the past, has taken up responsibility as managing editor of BFL. A graduate in Philosophy of San Jose State University, Pflock has worked for the past few years as an editor of a Washington, D.C., public policy research organization. He lives with his wife, Carol, and an abundant harvest of children, in Arlington, Virginia.

■Only 30 copies remaining before Frank Chodorov's *Income Tax: The Root Of All Evil* (see review, January 1974) goes out of stock and out of print. The price on the remaining copies, \$6.95. This is a contemporary classic and is probably the last chance you will ever have to purchase a copy at this price.

■The editors continue to invite your comments about BFL's new and expanded format, about our selection of titles (and your own recommendations), and any other flowers or brickbats you might wish to throw our way. Letters to the Editor, which we had hoped to print beginning with this issue, will instead appear each month beginning with the June BFL.

■Top Best Sellers in recent months—all still available—*What has Government Done To Our Money* (Second Edition) by Murray Rothbard (\$2); *Basic Relaxation and Ego-Strengthening*, by Nathaniel Branden (Cassette—\$10); *You Can Profit From A Monetary Crisis*, by Harry Browne (\$8.95); *Foundations of Morality*, by Hazlit (\$3.50); *Freedom, Anarchy and the Law*, by Taylor (\$2.95); *Law, Legislation and Liberty*, by Hayek (\$7.95); *The Ideological Origins of the American Revolution*, by Bailyn (\$2.45); *Philosophy In A New Key*, by Langer \$2.45; *The Coming Dark Age*, by Vacca (\$6.95); and *The Disaster Lobby* by Grayson and Shepard (\$7.95).

REVIEWERS FOR THIS ISSUE: Walter Block received his Ph.D. in economics from Columbia University. He is presently on the staff of *Business Week Magazine*. Oakley R. Bramble is editor of *Inflation Survival Letter*. Nathaniel Branden is a psychotherapist in practice in Los Angeles and author of *Psychology of Self-Esteem* and *The Disowned Self*. R. A. Childs, Jr. is an editor of *Books For Libertarians*. Arthur A. Ekirch, the noted historian, is Professor of History at S.U.N.Y., Albany, the author of *The Decline of American Liberalism*, *The Civilian and the Military* and many other books and articles. Peggy Farrell lives in Los Angeles and served as an associate editor of *Book News*. Robert Masters is a graduate student in economics at Columbia University. Karl T. Pflock is the recently appointed managing editor of *Books For Libertarians* and a free-lance writer and editor. Louis A. Rollins is managing editor of *Invictus*. Murray N. Rothbard is editor of *Libertarian Forum*, associate editor of *Books For Libertarians* and the author of *For A New Liberty* and many other books and articles. His review of *As We Go Marching* is reprinted in a slightly revised form by permission of *Reason Magazine* (294 Via El Encantador, Santa Barbara, Ca. 93111, \$9 per year), which is itself the subject of a review on page 7 of this issue. George H. Smith is author of the yet-to-be-published *Atheism: The Case Against God*. George von Hilsheimer is general superintendent of Green Valley School, Orange City, Florida, and author of *How To Live With Your Special Child* and many scholarly articles on education and nutrition.



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