For centuries, the State and its intellectual apologists have propagated the myth that the State is a voluntary instrument of society. Essential to that myth is the idea that the State arose on a voluntary, or at least on a natural, basis, arising organically out of the needs of society. For Oppenheimer, states were born of conquest and coercion of one ethnic or “racial” group over another. Oppenheimer analyzes the State as a “social institution, forced by a victorious group of men on a defeated group, with the sole purpose of regulating the warlords to become subject of annual feudal rent. In this way, a state and a ruling class emerged from previously stateless societies. Thus, Oppenheimer points out that all states have arisen through conquest. His paradigmatic history of the State began with nomadic tribes conquering the non-state peasant societies. At first, the conquerors usually looted and murdered their victims and then went on to find others. After centuries, however, the conquering tribes decided to settle down among their victims; instead of killing them, they regularized and rendered the loot permanent, settling down to rule their victims on a long-range basis. The annual tribute became “taxes,” and the land of the peasants was parcelled out among the warlords to become subject of annual feudal rent. In this way, a state and a ruling class emerged from previously stateless societies. Thus, Oppenheimer analyzes the State as a “social institution, forced by a victorious group of men on a defeated group, with the sole purpose of regulating the dominion of the victorious group over the vanquished, and securing itself against revolt from within and attacks from abroad.” Teleologically, the dominion had no other purpose than the economic exploitations of the vanquished by the victors.” Oppenheimer then goes on to show the ruling-class attitudes and ideology which emerged from the attempt of the conquerors to hasten their exploitative rule upon their subjects.

In contrast to Gumplovicz, who cynically saw nothing wrong with this tooth-and-claw process, Oppenheimer, as a libertarian, went on to a scintillating and brilliant analysis of the State as a parasitic and antisocial institution.

THE STATE
By Franz Oppenheimer

If someone told you that his/her thoughts were accompanied by visual, brightly colored images, and all you ever saw when thinking was a gray field, it probably would not surprise you to learn that the two of you were fairly distinct personality types. But would it mean that your subjective worlds also differed? And if so, to what degree? And how could it be proven, measured, and communicated?

Ordinarily, a person can barely apprehend what goes on inside his own mind, much less explain it to another. He is even more in the dark when it comes to what goes on inside his own body. Bio-feedback, the phenomenon by means of which man can learn to control his own biological and mental functioning, is beginning to show signs of changing that all, according to Barbara B. Brown.

There are many precious jewels in the storehouse of the subconscious which our consciousness rarely permits us to view, and then only fleetingly... the ecstasy of the daydream or the intriguing imagery just before sleep... or the mysterious logic of the dream. There are strong research hints that we may someday be able to capture these moments of the other mind, perhaps even learn to hold them in view and become well acquainted with the world within.

NEW MIND, NEW BODY
By Barbara B. Brown

This is the potential of bio-feedback that Brown talks about in New Mind, New Body. As a physiologist, and early pioneer in bio-feedback, and currently one of the most prominent researchers in the new science, Brown probably knows as well as anyone of what she speaks, including the danger of too much hope and too much promise.

The systematic study of internal awareness is no new, she states, that “we have no real idea of just how aware we are of internal sensations, nor how aware we could be.” Most of the book then, tells the human drama, the frustration, and the luck and excitement of scientific discoveries already made in bio-feedback, and the possibilities these have triggered in the imaginative mind of Barbara Brown.

The working concept of bio-feedback is simple enough. Body processes generate specific electrical waves. These can be picked up by strategically attached electrodes which feed them into a machine where they are reported by an indicator. Watching the indicator allows one to follow what goes on inside oneself. It seems that if a person can see something of himself that formerly has been secret, and involuntary, he can identify with it and in some way learn to exert control over it. In fact, it appears we are able to control any internal activity that we can monitor; with practice we can do it without the electronic sensors to guide us.

(Continued on page 2)
Brown (Continued from page 1)

New Mind, New Body covers the body systems involving the skin, muscles, heart, blood vessels, and brain waves, and describes the biological, physiological, and psychological bases of bio-feedback for each of these body systems. Brain-wave activity has received the most attention because of the “feel-good” state produced by the alpha wave and has been promoted as “instant Zen.” Brown believes that the skin “talks about the mind” more than any other body system, because it is the only system that we can’t lie to. And through bio-feedback people can learn profound muscle relaxation fairly rapidly. She says that muscles express nearly every aspect of our physical and mental life. Living without excess muscle tension is the strongest known protection against the large family of psychosomatic disorders. And further, what the mind can cause to go wrong in the body, it can also reverse, restoring health.

Bally says that “how” the mind can control itself and the internal processes will surprise and delight you. Will power has lost nearly all significance in most laboratories dealing with the study of behavior, but it obviously rattles around Brown’s lab like a loose bolt looking for something to do. “What else but human will causes a man to control his heartbeat when he sees it pulsing on an oscilloscope?” she asks.

She feels that the neglect of will power by the behavioral sciences has severely limited the goals and success rates of the Pavlov and Skinner operant-conditioning techniques, because it reduces the study of man to the elemental forces of physical nature shared by animals.

Only a young psychologist completely out of tune with his inner self would continue to administer electric shock to change the heart rate of a patient while his own heart is racing with the thought of returning home to a new wife, she says. There are two fundamental assumptions here, she continues. “First, regarding his heart rate, a man is a dog; second, a man who is a subject in an experiment has no emotion, no thought, and no feeling about what is going on.”

Brown points out that in Eastern cultures, yoga, Zen masters, and others have long devoted lifetimes to the art of physiological self-discipline, discovering that attention to the inner self could lead to awareness and fine control of physical and mental processes. This, in turn, produced better communion and unity with the self and the universe. In the West, the seekers of new mind states—the mind-control devotees, encounter-group enthusiasts, the drug-takers, the psychics, the meditators—have been an astounding popular success—a number-one best-seller for almost twenty years. But upon reading it, I knew that it was nonsense.

From the first page, however, I felt my absorption growing. By the fifth page, I was in love with the book. And when I finished the last page, I knew that I had been taken by the most wonderful and, in some sense, the most profound novel I had read in years.

But why? The fact remained that author Richard Adams had started with material that seemed absurdly unpromising. Why—if his goal was to write a novel as exciting and moving as this one—he had chosen as his subject timid emotional power could there be in a story about a bunch of bunnies? Why not wolves, or elephants, or dolphins? And, given his material, how had Adams succeeded so well?

The answer, I think, is that, despite appearances, the material is essential to the success. Watership Down is a story about a profound paradox, a paradox arising from the very nature of conscious life. Every organism, against the backdrop of the whole universe, is terribly small: its lifespan is a thicker, its relative size is that of an atom. In this sense an individual life is utterly insignificant. But most humans find this fact intolerably hard to accept; thus they invent gods and “higher purposes” to give them the feeling that, in some universal, permanent sense, they matter. The point of Watership Down is that no such higher purposes are necessary. Life is an end in itself. Conscious life matters because it is conscious life, because it offers experiences, excitements, beauties, meanings. Viewed from inside, every life—even that of a rabbit—is a thing of unutterable importance, and that is all the justification that any life ever needs.

Reading this novel, one is caught between two emotions: an aching sense of how humble these creatures are, how little the events of their life matter in any larger scheme of things—and a loving awareness of how much their lives do matter, simply because they are alive, and conscious, and struggling to remain alive.

Watership Down is a libertarian novel, both in the relatively minor sense that it is as significant as his other libertarian works. It deserves to be a libertarian classic as well as a feminist classic. Reviewed by Sharon Presley / Libertarianism-Psychology-Political Philosophy / LR Price $1.95

ESSAYS ON SEXUALITY
By John Stuart Mill and Harriet Taylor Mill

John and Harriet Mill anticipate many of the significant arguments of contemporary feminism, but in an elegant, carefully reasoned and logical style that is rarely matched in modern rhetoric. As would be expected from John Stuart Mill, the arguments are libertarian, emphasizing again and again that legal and cultural equality between the sexes is called for if one truly believes in the concept of individual liberty.

On the question of psychological equality, John Mill anticipates contemporary social psychology’s emphasis on cultural determinants of sex roles. Mill dismisses the nineteenth century assumption (still common today!) that “natural differences” between men and women necessitate male dominance. He argues quite sensibly that “no one can know the nature of the sexes as long as they have only been seen in their present relation to each other—what women are is what we have required them to be.”

One of the most conceptually useful arguments in the essay “The Subjection of Women” is Mill’s analysis of terms of power. He sees marriage in its usual form as a way for those who are powerless to exercise power. Because of this, male dominance of women is the form most likely to outlast all other forms of unjust authority. To those who would object to his comparison between authoritarian government and male domination—objectors seeing the latter as “bad” and the latter as “natural”—Mill makes a point which is of all too much general relevance: “But was there ever any domination which did not appear natural to those who possessed it?”

Mill’s analysis of the undesirable psychological consequences of male subjection of women is a particularly interesting libertarian argument. Male domina-
PART I: TO BOOTLEG OR NOT TO BOOTLEG

I am sitting here breaking the law, sort of. I’m listening to a bootleg recording of Benny Goodman playing in the Madhattan Room of New York’s old Hotel Pennsylvania on October 30, 1937. How come I don’t feel guilty? As the record business boomed in the sixties, record piracy boomed right along with it. It’s no great trick to pirate a record, and even easier when you pirate it on tape or cassette. So free enterprise flourished—really free enterprise, since the pirates paid nobody.

They were taking advantage of a loophole in the outdated copyright law of 1909, which gave no protection to recordings. The record companies, with their enormous royalties and selling costs and overhead, found themselves undersold by parasites who simply copied every hit record. Artists and composers got no royalties. Correcting a manifest injustice, Congress made record bootlegging a criminal offense in 1972.

But, perhaps because of inhibitions about ex post facto justice, Congress applied no sanction to copiers of pre-1972 records. Subsequent legal decisions seem to open the door to prosecution of the latter, but the situation is fluid at the moment. Up until now, it hasn’t deterred the pre-1972 pirates.

While pop and rock hits were attracting pirates who peddled albums and tapes in the hundreds of thousands, the same methods were available to, and used by, aficionados of opera, and classical, jazz, and show music. Though the profit motive was hardly absent from their reckoning (despite the pretensions of a few who are always prepared to nominate themselves as Altruists of the reason), take a profit for providing a service—and, not so incidentally, for using by aficionados of opera, classical, jazz, and show music. Though the profit motive was hardly absent from their reckoning (despite the pretensions of a few who are always prepared to nominate themselves as Altruists of the month), devotion to a favorite kind of music figured prominently in their motivations. More to the point, their bootlegging filled a need. Why not, they reasoned, turn a profit for providing a service—and, not so incidentally, for taking some risks, financial and otherwise?

So another brand of record bootlegging has emerged over the past decade, and it poses tricky legal and ethical questions. Since I’ll be dealing with jazz records in this column, many of them bootleg, it might be interesting to LR...
McCaffrey — (Continued from page 3) 

companies, they'll buy from bootleggers.

Every now and then, however, one of the giants bests itself. RCA did, about five years ago, with its splendid Vintage series. It ran about a year, yielded maybe fifty albums, then dried up. Now RCA has started another reissue program.

Remember the old Bluebird label? Launched by RCA in 1933 to compete with the cheap dime-store labels then flourishing, it was the home of most of the better Artie Shaw and Glenn Miller records, not to mention hundreds of pop, jazz, hillbilly, and blues artists of every sort. Now it's back, the vehicle of the most ambitious reissue program ever undertaken by any label. Item: They're promising the complete 1935-39 Benny Goodman corpus—the "King of Swing" years. Item: They're promising Glenn Miller from 1939 through 1942—complete except for a score of early records that are more curiosities than musical achievements. Item: They're even doing dance music. George Hall and His Taft Hotel Orchestra 1933-1937 is already out, a pleasant, unpretentious piece featuring then-famous vocalist Dolly Dawn and her little known, more interesting predecessor, Loretta Lee.

Producer Frank Driggs has made other wise decisions as well. Every album is a double and sells for a tempting $7.98. Every album comes with a full battery of discographical and personnel data and informed liner notes. Every selection is programmed in chronological order—valuable for tracing an artist's development.

The new line debuted with a blockbuster, Willy Bryant and Jimmie Lunceford and Their Orchestras 1930-1936. Why combine the two bands? It was an imaginative response to a numerical problem. Bryant recorded 22 songs for RCA, Lunceford 10. It works out just right for two LPs.

Willy Bryant's band is all but forgotten today, but it provides an example of a generalization I'm willing to defend across the board: even the minor Harlem bands of the thirties swing. They are, in fact, a revelation, especially when compared to what came after. They almost never took themselves seriously. They were low-key. Whether playing jazz or pops (and no decade yielded more and better pop tunes than the thirties), they played for dancers or for all another, not for the galleries.

Sometimes else. These records were all issued as 78s. That is, the artists were limited to not much more than three minutes per song. This made for economy, and I suggest that economy and discipline are hallmarks of superior art. The arrangers had to fashion a three-minute cameo. The soloists had to say it all in eight, 16, at most 32 bars. Contrast the self-indulgence of the typical LP: the solos go on and on, till the soloist is exhausted. (The listener hears the soloist usually arrive at that point long since.)

The Bryant sides are a fair cross-section of what a second-rate band recorded in these years—a band that had to settle for mostly second-rank songs. There are jazz originals and standards, pop tunes, novelty tunes. Especially the latter. Bryant was mainly an entertainer. But whatever the genre, bright arrangements and convincing jazz solos abound. Teddy Wilson, just before he joined the Benny Goodman Trio, is featured on piano on six tracks, as tasty then as now. Famed tenor saxophonist Ben Webster blows five of his earliest solos, not ponderously as in his later work. Most of the soloists, however, are little known—and the more interesting for bringing us the delights of discovery. Note especially trumpeters Richard Clark and Otis Johnson, tenor saxist Johnny Russell, trombonists R.H. Horton and Johnny Haughton, alto saxist Stan Pauke.

If the Bryant tracks are good, some of Lunceford's are classics. "This band was the bridge," observed the band's arranger-trumpeter Sy Oliver recently—the bridge that brought Negro bands to the attention of white audiences. So it was. Sure, whites were aware of Cab Calloway—for his novelty songs—and Duke Ellington—for his pop songs. The Lunceford band captivated white and black alike.

It deserved to. These records, among the rarest he ever recorded, capture the band when it was just finding the style that made it the most influential big band in history (save perhaps for Fletcher Henderson, Benny Goodman, and/or Count Basie). How to describe the style? Its main feature was a unique approach to the four-to-the-bar jazz beat. It was two-beat, but not dixieland two-beat. It was much lighter, more subtle, easier, looser than the Dixie beat. Credit arranger-pianist Ed Wilcox, arranger Oliver, bassist Moses Allen, above all drummer Jimmy Crawford.

Another Lunceford trademark was its careful treatment of pops. Other bands played pops perfunctorily. Never Lunceford. Two obscure tunes here are small miracles of song and performance. Trombonist Henry Wells renders the lyrics with warmth, understatement, and musicianly phrasing. (My one beef, incidentally, is that Driggs reissued take 1 of "Remember When." It has two clinkers, which he could have avoided simply by reissuing take 2.) "Breakfast Ball" shows how the band could tear into a rhythm tune, this one by Harold Arlen and Ted Koehler from Cotton Club Parade of 1934. Alto saxist Willie Smith, most famous soloist in the band, shines here on vocal and alto. And don't overlook Eddie Tompkins. Here and through the thirties he plays most of the jazz trumpet with the band. I can think of no defensible reason why he was never given his due.

The first thing that strikes you about the band is its brilliant section work. The brass could roar and soar, but they kept it light and buoyant (at least until the forties). None of your Kentonesque walls of sound. The reeds, led by Smith and anchored by baritone saxist Earl Carruthers, were voiced wide and contrived to sound at once light and gutsy, and always swinging. A consensus of informed opinion would probably call this the greatest sax section of them all. Did you think I had forgotten Lunceford's flagwavers, "White Heat" and "Jazznocracy"? They're both here. A white band, Glen Gray and the Casa Loma Orchestra, pioneered breakneck tempos. It remained for Lunceford to marry speed and power. These pieces may not bowl you over in the post-Kenton, post-Herman Herd era; in 1934 they were awesome. Not the band at its musical best, they became two of its most popular jazz efforts. Ironically for those Crow Jim critics who reflexively assign white jazzmen the role of copycat, both are the work of ofay composer-arranger Will Hudson. (Reality tends to disappoint ideologues.)

To sum up, the Bryant sides are good, and may introduce you to an abiding pleasure in the jazz experience, the minor Negro bands of the thirties. As for the Lunceford tracks, most are indispensable. And if you need another reason for buying the album, your purchase will encourage RCA to liberate more treasures from the vaults. (Next month: Jeff Riggenbach returns with Part II of his "Introduction to Imaginative Literature." Neill McCaffrey will be back in November.)

* * *

Special Note of Interest: There are two excellent monthly magazines about the jazz and pop music field: Downbeat, 222 W. Adams St., Chicago, IL 60606, $10 per year; and Radio Free Jazz! USA!, 3212 Pennsylvania Ave., SE, Washington, DC 20020, at $6 per year (sample available upon request). For anyone interested in jazz, these two are absolute musts.

HOW TO LIVE ON NOTHING
By Joan Ranson Shortney

These are manuals on getting it on with little money. Nothing and Cheap succeed as art as well as manuals, and even if you are fully at home with your tactics as a guerilla in the economic wars, they make enjoyable reading. Nothing cuts closest to the bone. It attacks the dependance on all the petty craftsmen, repair shops and other small tradesmen who make life so incredibly expensive. If you take Nothing seriously, your style of life will be cheap, indeed. Not quite nothing, but most cheaply without sacrificing pleasures and prime.

Cheap is directed to the young. I'm always astonished by people who make $10,000 a year and can't save anything. If you live well on less than $8,000 a year (for three) then Cheap won't help. If you spend more, it could be useful. I admire the way Poriss organizes the various hassles of living. Too many people waste time and money because they don't ordinarily manage their time. This is a gift for someone about to live on his own for the first time. Poriss does not cover much about home and apartment living, but then most people aren't into shop manuals and heavy repair. Reviewed by George von Hilsheimer

HOW TO LIVE CHEAP BUT GOOD
By Martin Poriss

These are manuals on getting it on with little money. Nothing and Cheap succeed as art as well as manuals, and even if you are fully at home with your tactics as a guerilla in the economic wars, they make enjoyable reading. Nothing cuts closest to the bone. It attacks the dependance on all the petty craftsmen, repair shops and other small tradesmen who make life so incredibly expensive. If you take Nothing seriously, your style of life will be cheap, indeed. Not quite nothing, but most cheaply without sacrificing pleasures and prime.

Cheap is directed to the young. I'm always astonished by people who make
DEALING WITH THE GIFTED CHILD
By Nathaniel Branden

In addressing the issue of “dealing with the gifted child,” Nathaniel Branden presents cornerstone questions adults must confront if they seriously want to be sensitive to the needs of children. Branden is especially successful in communicating the urgency of the problem: the tragic waste of human potential which follows as a result of abuse, indifference, and repression. For this reason alone, I would recommend the tape, particularly for teachers and parents who are unfamiliar with Branden’s work.

What are these essential concepts which Branden explores in his discussion? First of all, young children, all of whom have very special gifts and potentialities, need an environment which provides love and encouragement, and to grow without the threat of rejection, repression, and guilt. Secondly, adults should reacquaint themselves with the lost, gifted child within, so that strong, empathetic understanding and support can freely emerge.

Demonstrably, the adult who is chained to his own repression, fears individuality, and is motivated by the desire to dominate, and is unable to face the child within himself, is clearly going to have difficulty in dealing effectively with children. The connecting bridge between the adult and child is the mutual acceptance, understanding, and support of positive life values which are actualized within the context of the relationship.

What the adult often fails to realize is that his values and those required for the healthy growth of the child are frequently incompatible. The adult then attempts to “solve” the resultant conflicts by the use of force and denial, methods against which the child is clearly powerless to cope successfully on a rational basis. Instead, both learn to engage in manipulative relationships, which drain energy and creativity and which lead to the failure of each to maintain those values theoretically endorsed. As Branden points out, many children struggle only briefly to attain self-esteem and integrity in a world become increasingly hypocritical and inconsistent, if not harshly inimical to their well-being. Others simply grow bitter.

It is the adult’s responsibility to provide an environment within which the child can prosper at his own rate, according to his own internal needs and capabilities. The adult has the “upper hand” in the relationship; thus he must attain the self-discipline and responsibility for abhorring coercive methods in relating to the child. Unfortunately, many parents and teachers intimately involved in the growth of the child are apparently incapable of achieving this essential discipline and responsiveness. Such people have no business being parents and teachers.

In spite of the fact that Branden deals directly with some core issues in his discussion, I question the inferences made when he concludes, even after admitting that the child needs emotional and intellectual freedom, that: “It’s your house. Certain basic principles of safety, law and order and respect have to be maintained, obviously.” He fails to consider (a) what these “certain basic principles” are, (b) how they are formulated and observed, and (c) in what respect the child participates. The fact is, most home environments (and many, many schools) are created by adults, for adults. The child must somehow conform, regardless of whether such a context is alien to his very special needs.

In this tape and elsewhere, Branden has made it clear that the child’s purpose in life is not to become (or to be viewed as) a family or national resource, that his reason for living is not to please every expectation of his family, teachers, or society. Yet predominantly, this is how the child is handled and taught, and wherever he turns his environment reflects everyone’s choices but his own.

To provide for the child’s needs, however, the adult must understand what these needs are. Whereas much remains to be discovered and understood with regard to this issue, a great deal is known about how the young child grows and develops his human capacity. Unfortunately, Branden’s discussion is far too general to be of much practical use. His recommendation of Haim Gantt’s work (again), while commendable, is of limited value. I especially recommend the work of Jean Piaget, Maria Montessori, Jerome Bruner, Joseph McV. Hunt and, Elizabeth Haimstock. Those interested in technical and/or scientific research material should contact university departments and/or professional research groups for assistance. Parents and teachers would also profit from exploring various professional and therapeutic programs which deal directly with adult-child relationships.

These recommended authors, in their own special way, have examined the world of childhood with a view toward optimizing the natural, unobstructed development of the child’s burgeoning intelligence and sensitivity. While they do not deal so much with interpersonal aspects of the question, they do provide very helpful knowledge regarding the child’s characteristics and needs. Thus, the adult need not enter years of therapy exploring his own childhood before he can take the initiative and responsibility for providing the best possible environment for the child. He simply has to care enough to explore the alternatives. Reviewed by Peggy Farrell / Education (Cassette Tape 555, 48 min.) / LR Price $9.95

CULTS OF UNREASON
By Christopher Evans

If you want an entertaining read, this book is for you. If you want some disturbing, insightful ideas which may cause you to modify cherished beliefs of your own, then this book is absolutely for you. The subject is important as hell—the hell which credulity has again and again made on earth. Not that the author’s generally good-humored account of eccentric modern faiths comes right out to make any such portentous point. But Evans goes at least partially into the reasons for their existence and the explosive growth of several. And those reasons bear plenty of thinking about.

One would expect this of Christopher Evans. A British research psychologist, he includes in an adventurous background not only study at orthodox institutions, among them a physics laboratory, but at Duke University with Joseph Rhine, the advocate of psionics. Evans remained unconvinced—but went on to do work himself which appears to be leading toward breakthroughs in our understanding of the human nervous system and mind. Frequent public appearances at home and in North America, in the cause of scientific popularization, have helped keep his own mind healthily uncoiled.

About half the present book he devotes to Scientology, “the science fiction religion” as he calls it, from its origins in L. Ron Hubbard’s dianetics—a crude mishmash of the most simplistic concepts proposed by early speculative thinkers—to its current status as a church of world-wide membership and developing respectability. Thence he goes on to “the saviours from the stars” whom flying saucer enthusiasts insist are among us, to various “black boxes” for which unsupported assertions, outright misstatements, logical non sequiturs, meaningless noises—and debunking writers like Martin Gardner have done this over and over. Unfortunately, they hardly ever convince a believer. When the latter does become disillusioned, as happens fairly often, he seldom turns into a rationalist; he embraces another creed, usually just as crank. Even occasional scientists and philosophers, a few of them brilliant, have been trapped into nuttiness: for instance, Sir Oliver Lodge or Bertrand Russell.

Why? Evans thinks the decline of established religion, as well as general social upheaval, is responsible for the rise of new dogmas. He points out how much more readily a rootless, half-educated modern person is impressed by pseudoscientific jargon—especially if it relates to powers higher than human—than by appeal to a Bible which the churches themselves have been busily stripping of its mystery. In wry fashion, he declares that many of these cults do fill a need, and some may have the potential of becoming valued parts of society as a whole. (Thus, whatever its faults, Scientology has been in the forefront of the battle against involuntary psychosurgery.)

To this I would add with more pessimism that the same will to believe has given power to such blatantly unscientific systems as communism, nazism, or, in lesser degree, twentieth-century liberalism. There is a very common personality type which L. Sprague de Camp has dubbed the credophile. Can this be the breed that, when deprived of a satisfactory traditional faith, turns into Eric Hoffer’s True Believer?

Libertarians had better not feel too smug. They are at least prone to wishful thinking. Thus, in order to oppose a domestic military establishment, they are apt to maintain—in the teeth of history and easily available contemporary data—that the Soviets and slave Chinese are no threat at all. Additionally, they credit our species with more objectivity and independence of spirit than the bulk of it seems to have. This question has not yet been properly answered: “How can we win and secure freedom when many people, probably a large majority, don’t want it?”

Evans asks this only by implication, but should jog readers into thinking about it. His book has flaws, including slipshod grammar and proofreading, and a minor error concerning Tolkien’s hobbits. But don’t let that stop you. If nothing else, as said, you’ll get fun out of it, which is a rare treat these days. Reviewed by Poul Anderson / Social Psychology / LR Price $7.95
COCAIN
By Richard Ashley

THE DOORS OF PERCEPTION and HEAVEN & HELL
By Aldous Huxley

LICT& ILICIT DRUGS
By Edward M. Brecher

Open any daily newspaper or weekly newsmagazine, tune in any radio or television news broadcast, and you will encounter "the drug problem." The quotation marks are there for a reason; there is a drug problem in this culture, but the news accounts are not informative about it; they are symptomatic of it. For the problem is not one of "addicts" and "pushers" who use and sell "dangerous drugs:" it is one of thugs and their public-relations men who prohibit socially innocuous activities, interfere in the free market to the detriment of everyone involved, and spread vicious, deliberate lies about the substances they seek to control.

The thugs are politicians and medical doctors; their public-relations men are members of the news media who report their grossly exaggerated and sometimes even fabricated stories as fact. Consider the case of cocaine. Conventional wisdom has it that this "hard drug" is psychologically and physiologically addictive (whatever that means); that its regular use leads to paranoid delusions, violence, and, upon withdrawal, intolerable depression; that the "cocaine fiend" is a threat to himself and to society. The facts are that the Indians of the Andes have been using cocaine daily for more than 2000 years—using it in quantities comparable to those ingested by today's illegal users—without harmful consequences (though there seem to have been a few fatal consequences); that, when cocaine was freely available in America (around the turn of this century it was the basic ingredient in dozens of wines, tonics, patent medicines and soft drinks, including the original Coca Cola), thousands of people took it daily in even larger quantities than the Indians, with almost no documented cases of disaster; that, as in the case of every war against drugs ever conducted in this country, the push to prohibit cocaine originated in a campaign against a despised minority, in this instance, black Americans; that, if drug laws were actually based on the dangers posed by the use of drugs, all alcohol would be an illegal substance, available only on the black market, and cocaine would be sold over the counter in drug stores.

All this and more is to be found in Richard Ashley's recent book Cocaine, a book I honestly believe (the advertisement seems necessary, if only to distinguish this recommendation from a publisher's blurb) every serious libertarian should read. Admittedly, cocaine is not a subject of interest to everyone; there is no reason it should be. But Ashley's book is much more than a book about coke. It is a careful, researched, thoroughly and openly documented study of what happens when government enters the marketplace by forbidding the manufacture, sale, or possession of a commodity—any commodity. Yet in a sense, the real importance of Ashley's book is not in its content, for all that it offers the most damning case against such government tampering I have seen outside Thomas Szasz's Ceremonial Chemistry, but in its method. Cocaine is quite simply the best popular book I have ever seen on any subject. It offers not only the care, system, and research I mentioned a few sentences ago, but also a full account of the author's assumptions and the kinds of evidence he considered in reaching his conclusions. It is intelligently written and highly readable. It is the best touchstone I know for anyone who wants either to evaluate popular books on serious subjects or to write such books himself.

Another volume which offers a combination of sound, reliable information and methodological excellence is that containing Aldous Huxley's The Doors of Perception and Heaven and Hell. Huxley wrote about nearly everything in the course of his career, proving himself an insightful dillettante of many fields and an undeniable master of one: writing—the use of linguistic symbols in the formulation of ideas. Add intellectual honesty and insatiable intellectual curiosity to this profile, and it becomes not merely plausible but virtually a foregone conclusion that Huxley's work will remain twenty years after its publication, the most accurate description of an acid trip in the literature. That there should be an accurate description at all is in itself enough. Edward Brecher's Licit and Illicit Drugs, researched and written under the auspices of the Consumers Union, takes a different, if predictable, tack, that of a research report. Where Ashley and Huxley are concerned to set the record straight on drugs about which misinformation or no information at all has become the standard general reference, Brecher is concerned to make a contribution to the formulation of ideas. Add intellectual honesty and insatiable intellectual curiosity to this profile, and it becomes not merely plausible but virtually a foregone conclusion that Brecher's work will remain twenty years after its publication, the most accurate description of an acid trip in the literature. That there should be an accurate description at all is in itself enough.

The Doors of Perception and Heaven and Hell (one volume) / LR Price $1.95 / Licit and Illicit Drugs / LR Price $4.95

THE BOHEMIAN GROVE AND OTHER RETREATS
By G. William Domhoff

This new book by Domhoff is a somewhat unusual admixture of high-society anecdotes spiced with local color, serious sociological theorizing, and listings of the interconnections of those he is studying. But the content of the book speaks directly to important problems in social theory.

American society is, I would argue, becoming somewhat feudalized. It is organized more and more around status rather than contract and is characterized by economic decisions having more and more of a political rather than a market-oriented nature.

In this situation, the background, attitudes, and degree of unity of those in charge become valuable data for those interested in politics. Domhoff is interested in who was responsible for the development of contemporary American State-monopoly capitalism. This has been the subject of three books Domhoff has written and one he co-edited. Domhoff argues that there is a caste that rules America. Domhoff's concept of such castes is very reminiscent of Max Weber's concept of status groups. In the status order, according to Weber, people are grouped by their prestige and power. Whereas pluralist sociologists and political scientists who were responsible for the growth of the American Leviathan is a non-Marxist approach.

Neither for Domhoff nor for sociologist C. Wright Mills, Domhoff's intellectual mentor, is the power of the ruling class based directly and narrowly, as it is in Marxian doctrine, on the decision-making relations resulting from the ownership of property in the realm of production.

The central thesis of Domhoff's Bohemian Grove is that informal, face-to-face relationships between the powerful rich gives them a cohesiveness as a group that is necessary in working together to control the society.

The thesis is spun out in three steps in his chapter entitled "Do Bohemians, Rancheros and Roundup Riders Rule America?"

First, Domhoff contends that institutions like the Bohemian Grove retreat (a two week gathering of influential men in an encampment along the Russian River in northern California) facilitate social ties among a nation-wide set of powerful individuals. "Once formed, these groups become another avenue by which the cohesiveness of the upper class is maintained." Domhoff provides some testimonial evidence for the operation of this cohesion effect.

Second, Domhoff contends certain business groups like the Council on Foreign Relations, the Committee for Economic Development, the Economic Club of New York, and the National Municipal League perform the important tasks of policy-articulation and consensus-building in corporate-liberal America.

Third, Domhoff contends that there is a large overlapping of membership in government and corporate leadership, in the business policy-planning groups, and in the social retreats like the Bohemian Grove. His appendix of over one hundred pages in this book is designed to display that overlap.

But why care at all about who was responsible for the Bohemian Grove itself? Domhoff himself notes, "Almost everyone held by just about every group you can think of—scouts, ministers, students, athletes, musicians and even cheerleaders." What is important is that the retreats of members of the governing caste bind the participants together. Whereas pluralist sociologists and political scientists see discord and disharmony when they look at political and business elites, eventually these elite groups do seem to unite to back national policy. Domhoff sees the retreats as a sort of social lubrication that helps make such ultimate consensus possible. Reviewed by Bill Evers / Political Philosophy / LR Price $7.95
Hear Rothbard, Mises, Branden, Hespers, Hayek and many others.

With increasing frequency, leading libertarian spokesmen are finding public platforms from which to air their views. Conferences, seminars and meetings are becoming commonplace throughout the country that nobody could hope to attend even a small percentage of these events.

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Tape No. 345 COUNTRY SCHOOLS OR AMERICAN ENCLAVES? / John Hospers, N. Murray Baker, and Ludwig von Mises... With increasing frequency, leading libertarian spokesmen are finding public platforms from which to air their views. Conferences, seminars and meetings are becoming commonplace throughout the country that nobody could hope to attend even a small percentage of these events. These recordings provide a unique chance to capture the vitality of these famous speakers at a fraction of the cost of attending meetings you attend, can become an opportunity to let your friends share the enrichment and entertainment these cassette recordings provide.

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A year before his death, Thomas Jefferson was broke. A friend through whom he had invested large sums had gone belly-up, and Mr. Jefferson's money disappeared without trace. A daughter's husband shrugged his shoulders over the debts he had created; Mr. Jefferson assumed them. Monticello farm, never managed first for financial results and second for scientific inquiry, had had a series of bad years.

Mr. Jefferson was eighty-two. He resolved to sell off some lands and mills he owned in Albemarle County, Virginia; a fair price would pay off his debts. But the market was momentarily depressed, and buyers knew that in a forced sale they could afford to wait for a bottom price. A lottery! That was the thing!

In Jefferson's youth, and still in many parts of the fifty-year-old United States, a man could put a fair valuation on what he owned, sell a minimum number of chances, and realize an adequate return for his property at exceedingly low cost to the buyer. But now the Virginia legislature had taken over the licensing and regulation of lotteries. They were immoral, you see, and while the state might operate one at any time, strict supervision of any private lottery was obviously required.

While Richmond endlessly debated whether to let Mr. Jefferson sell his property in the manner he wished, ruin set in. Three months before death he would have been evicted from his beloved lifelong home, as much a part of his nature as he was of its, had it not been for the last-moment generosity of friends in Baltimore and New York. Mr. Jefferson believed he and his family had been rescued, and died in peace.

The incident suggests what was happening to the revolution for individual freedom with which Thomas Jefferson's life was so entwined. It had begun, perhaps, around 1760, when the efforts of France to gain the ascendant over the British Empire on the North American continent were finally crushed. The long fighting was over; the colonists could go home, build, trade, create!

But a good king came to the English throne: George III. He was no do-nothing, like his father; he was determined that the now-secure Empire should be armed for the maximum benefit of all its citizens. (Good rulers have a way of being a fearful burden to their subjects, as opposed to bad ones out only for their own purposes. How costly was good King Richard I, and how much Englishmen gained under King John, so bad a monarch in 800 years has cared to hold the name! For that matter, contrast the continuing hideous world-wide chaos, so much the creation of good President Woodrow Wilson, with the tranquillity prevailing whilst relatively non-interventionist, bad Calvin Coolidge was president.)

Of course, North America, for openers, had to repay to England a part of the cost of the wars with the French, and George and his ministers considered set about to organize that. Dumas Malone and his co-authors, Milton Kaplan and the late Hirst Milholen, set about relating and illustrating the sequence of events in the first part of The Story of the Declaration of Independence. Tariffs, of course, were imposed upon colonial imports. When smuggling became rampant, the Crown authorized warrants of assistance—a sort of early no-knock law—to run down violators. James Otis, in his Massachusetts court arguments against them, was "a flame of fire" and roused the populace. The Stamp Acts (payment to the Crown for the privilege of legally concluding a contract or issuing a deed for property) followed. Patrick Henry declared that Caesar had his Brutus, Charles I his Cromwell, and George III... "Treason!" cried older members of the House of Burgesses, but the leader of protest had forever made his point among Virginians and all the colonists. The Townshend Acts, which when eventually repealed after solid colonial opposition, still left the tax on tea symbolic of British power over the American economy. And then came the Tea Party in Boston harbor.

George had to end all these resistances. He closed Boston harbor and remodelled the Massachusetts government to bring it under his hand.

But it didn't work; force met with its response in the First Continental Congress, called in Philadelphia in 1774 to see what was to be done. Sam Adams (the Murray Rothbard of the first libertarian revolution) and John Adams were there; they could see the inevitable denouement, but publicly stayed not too far ahead of their compatriots. Nonetheless, after shrewd diplomatic maneuvers, they achieved passage of the non-importation agreement aimed at British traders, which they knew would force a political showdown.

Thomas Jefferson wasn't there. He was a young farmer and lawyer of thirty-one years who had picked up a remarkable sort of self-education while attending the college of William and Mary in Williamsburg—Devil's burg, he called it! Why studies of the libertarian bent of so many Virginians of the period omit or downplay mention of George Wythe, extraordinary professor (then "tutor") of law, is a mystery to this reviewer. He had a profound effect upon the early shaping of Jefferson's mind, and of innumerable others. It may be that he is one of the seminal libertarian thinkers.

While the Congress sat, Jefferson wrote a pamphlet offering the then-advanced view that Crown and Parliament had no authority whatsoever over the colonies. The Adamses saw an intelligent and capable ally; when Jefferson was sent to the second Congress, they urged his seating on the committee which soon metamorphosed from that to draft A Declaration On The Necessity of Taking Up Arms to one for drafting a declaration for independence.

In the meantime, Bunker Hill had been fought, Patrick Henry had spoken, and boys were wearing the motto "Liberty or Death" on their hunting-shirts (like political slogans on T-shirts during the last few years). Early on, the delegates saw that ferocious words could set the controversy on a higher plane than mere taxation: "Our fathers, inhabitants of the island of Great Britain, left their native land to seek on these shores a residence for civil and religious freedom." And when the military and diplomatic relationship between Crown and colonies became inflamed in 1776 beyond the power of conciliatory politicking to soothe, Jefferson was appointed to draft the fateful Declaration whose words are nearly all his.

Mr. Jefferson later said he was not straining for novelty, but "to place before mankind the common sense of the subject, in terms so firm and clear as to command their assent, and to justify ourselves in the independence stand we are compelled to take." To his countrymen, Malone adds

ABORTION, BASEBALL, & WEED: E

By D. C. North;
"It has seemed that [this] first public paper of the Republic is the best one. Its well-worn phrases still have the freshness of life because it nobly evokes the underlying spirit of human freedom."

The triple authors of *The Declaration of Independence* carry on its story in 275 pages lavishly illustrated in black and white. The events surrounding its proclamation, the lives of the Signers, the fate of the document itself over eight generations, are all swiftly and accurately covered. As an overview for those not familiar with the events of the time the book is sound, if not gripping. It was first published in 1954 by Oxford University Press; I wonder if this "Bicentennial Edition" reissue at fifteen dollars is not an act of English economic revenge.

Jefferson saw the Revolution, and the events following it with which he was intimately involved, as one for and about the liberation of most of mankind—and especially from the State and the institutions created by the State for the profit of its supporters. Having served as governor of Virginia during the war, having narrowly escaped capture at his home by Tarleton, and having suffered extensive property destruction by Cornwalls, when peace came he was eager to settle back in Monticello and live the life of writer, farmer, and scientific experimenter. He probably would have done so but for the early death of his wife Martha in the fall of 1782.

Congress asked him to be minister to France; he went in 1784 and remained on the continent for five years. He delighted in the amenities—every civilized person, it is said, has two countries, one of which is France—but there was a missing sense of freedom. "The immense majority was in bondage to its masters, the masters were in bondage to vices which were the natural fruit of irresponsibility, which kept them in a condition really worse and more hopeless then that of those whom they exploited." So comments that great libertarian Albert Jay Nock in his fascinating study *Jefferson*. His subject, commenting upon the ultimate masters, the French Jefferson, said, "I can not describe the wonder and mortification with which the table conversations filled me." Indeed. Mightn't that description be aptly applied to the Nixon "court"? Mr. Jefferson would have done so if resurrected at the appropriate moment for comment, I have no doubt. What he saw and what raised his gorge in Europe in the 1780s has recently been routine in the United States.

Mr. Jefferson came back and again longed to stay at Monticello. But he became President Washington's Secretary of State in a cabinet of four. He almost alone was qualified to advise on matters relating to the revolution in France, rapidly assuming stage center in world affairs.

His first shock was to find that in fashionable circles the talk was of the need for a strong government for the United States. "Where," asks Nock, "was the old high spirit, the old motives, the old familiar discourse about natural rights, independence, self-government?" Jefferson said, "I can not describe the wonder and mortification with which the table conversations filled me."

It was, of course, a swing of the ideological pendulum. It had been pushed by everyone's perception of the wrong turning taken by the French Revolution, and again by that determined and successful advocate of the central state, Alexander Hamilton. Jefferson was no debater, no orator; in his years in the cabinet he almost always opposed Hamilton's plans to create a class of creditors of the federal government whose interests therefore would be made to coincide with the government's desire for strength, solvency, and growth. Jefferson lost, every time. And to this day, it is, at bottom, the Hamiltonian system of those persons and corporations who have been deliberately made economically dependent upon Washington (and that is most forcibly the case as between banking and government) which holds up the federal government.

Nock's study of Jefferson's learning curve (as we might today call it) during this period is not to be matched. And Jefferson's comprehension of the wheels within wheels was perhaps not complete even when the pendulum returned and he was made president in 1801; he believed Hamilton's general system was a fixture. "When the government was first established, it was possible to have kept it going on true principles, but the contracted, English, half-fleted ideas of Hamilton destroyed that hope in the bud. It mortifies me to be strengthening principles which I deem radically vicious, but this vice is entailed on us by the first error . . . . What is practicable must often control what is pure theory."

Libertarian Jefferson was, but not a "pure" one, either compared to the Thomas Paines and Patrick Henrys of his day, or, of course, to the thinkers of today's renewed and refined libertarian cause. In his administrations, Mr. Jefferson reduced government expenditure and taxes of all kinds, eliminated the military projects commenced by the Adams administration, and ended pomp and expensive governmental ceremony. But he bought the Louisiana Territory with eyes open to the unconstitutionality of his act, imposed (with Congress) the dreadful Embargo upon this country, and wrote to his Secretary of the Treasury in 1808, "The appointment of a woman to office is an innovation for which the public is not prepared, nor am I."

At last in 1809 Mr. Jefferson was free. He went to Monticello, and quite literally stayed home the rest of his life—seventeen years. He was by nature a private person. "Hide thy life, said Epicurus; and no one ever succeeded better than Thomas Jefferson at hiding his inner springs of sentiment." So Nock; but Jefferson loved his scientific pursuits, visits from the great of the world, his correspondence that went to the limits of the Western world, and the University of Virginia, whose creation was the major occupation of his last years.

But best of all Jefferson loved his surviving daughter, his grandchildren, and the incomparable Monticello. Jefferson had had only one real tragedy in his life: the loss of his wife. It is a happy thought for any admirer of his great contributions that his far-away friends spared Mr. Jefferson a second tragedy in the closing months of his life.

Nock's book is also a reissue, in paper, at a price of $2.95. It's a steal! But it is not a biography; it is best read with a prior nodding acquaintance with the history of America between 1760 and 1820. Professor Peterson of Brandeis wrote a sound and accurate introduction to the new edition, yet hardly in the slightest what I in his place should have written. Nock is that rich. Reviewed by Roger Lea MacBride / History-Biography / Jefferson / LR Price $2.95 / Story / LR Price $15

**ECONOMIC ISSUES OF OUR TIMES**

and R. L. Miller

More quirks:
"The New York Stock Exchange is perhaps the most perfectly competitive market we know." That should at least be qualified with a reference to the SEC brokerage cartel, perhaps the most perfectly monopolized trade we know.

"A federal bureaucratic job offers little risk of termination, but also little chance of advancement, of a large income." False. It offers both low risk and high income (particularly if you include the opportunities for graft).

"Those who pay additional taxes must in turn decide whether they feel the additional public services made available are worthwhile." When was anyone—outside of California—last given a genuine opportunity to vote against a perpetually increasing tax bite? These reservations aside, the book is truly remarkable. The scope is heroic, covering thirty subjects and at least as many economic concepts. Examples:

application of peak-load pricing to energy problems, of information-cost theory to consumerism, of human-capital theory to discrimination against women and blacks, and of risk-aversion theory to usury laws. A typically novel insight: "Income is redistributed by laws which make abortion, prostitution and narcotics illegal. . . . Since information is more costly for illegal goods and services, in general those who can afford to pay more (the wealthy) receive a better product than those who are poor."

This is a fun book, full of simple yet challenging ideas. Nearly every imaginable issue is stripped to its essentials and subjected to embarassing (for the State) analysis and evidence. It is also a useful reference for getting your head together on seemingly complicated subjects. It was a bargain at $2.95, so the difference is pure consumer surplus. Reviewed by Alan Reynolds / Economics / LR Price $1.50
In a decade when the federal government is spending billions annually on its War on Cancer, this book treats of what the cancer establishment calls an “unorthodox” cancer remedy. *Vitamin B-17: Forbidden Weapon Against Cancer* outlines the history of the suppression of Laetrile, a non-toxic substance derived from apricot pits and a variety of fruits.

Laetrile advocates argue that cancer is caused not by external factors, but by a metabolic breakdown within the body. Furthermore, cancer is a disease of modern man living on a high level of civilization. It follows that cancers may be set off by the lack of something in a diet, a lack for which Laetrile is said to compensate.

Based on interviews with the originator of Laetrile, biochemist Ernst T. Krebs, Jr., author Michael L. Culbert concludes that “cancer is not formed by an alien, outside force but through natural processes that run wild when man’s tampering with nature has removed or diminished the natural restraints on those natural processes.”

Few claim that Laetrile offers a total cure for cancer, but many point to the tumor-reducing effect reported by the cancer patients of Dr. Ernesto Contreras, who, in his Tijuana, Mexico, clinic, each month administers the cancer remedy that is banned in the U. S. to numbers of American patients. There is, however, general agreement on the pain-reducing characteristics of Laetrile.

Because of the Food and Drug Administration’s unwillingness to permit clinical testing on Laetrile, it is available only through the “Laetrile underground.” Culbert describes the growth of the Laetrile lobby, which includes those from both ends of the political spectrum who advocate freedom of choice in cancer therapy. He concludes that “there is something to Laetrile, and the growing wave of evidence makes a compelling case for facing this fact without assuming Laetrile is the total answer or that all opposition to Laetrile has an identical vested interest in its suppression.”

The reader is led to feel that the ban on non-toxic Laetrile, which may or may not be efficacious in cancer treatment, is perhaps as senseless as the legalization of highly toxic cancer drugs that have done little to cut the cancer death rate and frequently only further debilitate systems already weakened by cancer.

In 1953 the California Cancer Commission issued a report stating that Laetrile had no effect on cancer tumors and citing the use of 44 case studies in its research. Subsequent statements have been based on the 1953 study, despite the fact that it was later discovered that in the California study Laetrile was not given in dosages large enough to warrant reaching any conclusions about the substance. In recent years raids have been made on doctors’ offices where officials suspect that Laetrile is being used. In 1973 Dr. John A. Richardson was charged for using Laetrile under California’s “cancer quackery” statutes. The FDA and the National Cancer Institute have followed the line taken on Laetrile in 1953. In December 1973 NCI stated: “Based on all of the studies we have carried out, we conclude that the material does not possess activity in any of the tumor systems that we have utilized.” Recent statements echo the same sentiments, including that of the Sloan-Kettering Cancer Institute, which several years ago “leaked” positive findings on Laetrile to the public. Among those who disagree with NCI’s official statement is the recently retired former head of NCI’s cytotoxicity unit, Dr. Dean Burk.

Laetrile’s foremost advocate, Ernst Krebs, points to the “billions of dollars” at stake in cancer therapy and cites the “fantastic ego considerations” among scientists and bureaucrats as key elements in cancer politics. “If you bring in Laetrile you’ve eliminated the department of tissue pathology, therapeutic radiology, and will have made one hell of a dent in surgery,” is how Krebs explains the perceived threat of Laetrile.

Culbert’s book does not plead the case for Laetrile, although it includes a chapter of remarkable testimonials. Instead it demonstrates the logicality of acting upon the “test Laetrile now” slogan in order that cancer patients may have freedom of choice. Despite the fact that a predicted 350,000 persons in the US will die of cancer this year, the cancer bureaucracy keeps a closed mind to anything but the time-tried and minimally successful orthodox cancer therapies. This book makes it clear that the basic issue is not the efficacy of Laetrile, but the infringement of freedom in what amounts to a life and death question. *Reviewed by Solveig Egerzr* / *Survival* / LR Price $8.95

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**THE BALANCING ACT & BLACK STUDIES REVISITED**

By George Roche, Alan Reynolds, and Ernest Van Den Haag

*The Balancing Act,* consisting of two separate pieces—*Quota Hiring in Higher Education* by George Roche and *Black Studies Revisited* by Alan Reynolds and Ernest Van Den Haag—lays bare facts that should frighten the hell out of anyone interested in America’s colleges and universities. Although the problems of higher education are by no means confined to these two issues, these issues are symptomatic of the kind of behavior that is threatening to destroy the American university, if in fact it has not already been destroyed.

Quota hiring in colleges that receive federal money is by no means an “official” policy, Roche tells us. Rather it is masked by all sorts of subterfuge, such as the employment of Newspeak which insists that the “goals” the Office of Civil Rights lays down for colleges under its grip are not the same as “quotas.” Nevertheless, “When a bureaucrat can threaten withholding virtually millions of dollars in funds from Columbia University, not because Columbia has been found guilty of specific acts of discrimination, but because Columbia, after a half-dozen attempts and the expenditure of tens of thousands of dollars in computer studies, has failed to come up with an Affirmative Action plan satisfactory to the bureaucracy, the results should be obvious to all . . . .”

Roche makes an impressive case for the thesis that the bureaucracy is in fact operating a quota system, not the least evidence of which is the fact that the Equal Opportunity Employment Commission itself has been hit with a number of complaints charging reverse discrimination and a quota system of hiring.

On top of everything else, many members of minority groups end up being discriminated against because they do not fit the image of deprivation—the stereotypes—dreamt up by those who make the rules. While Roche agrees that discrimination has in fact taken place in higher education, the cure seems to be worse than the disease.

The sad thing about *Black Studies Revisited* is that it hints at what could have been. The push for Black Studies courses could have led to the establishment of a true line of scholarship in this area—something which is totally legitimate. Instead, as the authors point out, Black Studies became something quite different—group therapy for black students who were not academically qualified and a place to isolate unqualified black students whose presence elsewhere would have lowered standards (but who, safely locked away in Black Studies courses, were harmless to the university as a whole). In addition, since the number of people qualified to teach Black Studies could not possibly meet the demand in so short a time, many unqualified instructors had to do. Reynolds and Van Den Haag point out that the real contributions to Black Studies came from those trained in other disciplines, such as economics and history.

I found the authors of *The Balancing Act* a bit overzealous in expressing their indignation; they might have benefitted by a less exclamatory style of writing. I must admit, however, that their indignation was infectious, for I too found myself outraged. Also, I found myself wincing at Roche’s use of a Mencken quotation about women that seemed like an underhanded swipe at the women’s liberation movement (an ill-placed and ill-informed one at that).

But all in all, *The Balancing Act* provides a lot of insight into the problems of quota hiring and Black Studies, and it demonstrates the ramifications of political intrusion and maneuvering in the academic realm. *Reviewed by Susan Love Brown* / *Education* / LR Price $8.95
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The "Economy Crisis and Related Investment Opportunities" speech by Mr. Myers, the managing director of the Eugene W. Myers and Finance, and one of the most entertaining speakers at the conference. Unlike many of the speakers, Mr. Myers believes there is hope for the future. His "Economy Crisis and Related Investment Opportunities" once started will not be turned around. He discusses the investment possibilities.

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JOHN EXTER
"The Eurodollar Market" was the title of Mr. Exter's speech. The internationally-famous editor and consultant characterized our present situation. An excellent speech that will be important for the world economy.

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Mr. Snyder, the editor of International Money and an investment newsletter, states that the permanent solution will come only when "The American Dream is for Gold." He also notes that the world has yet to appreciate the potential of gold.

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DONALD HOPPE
Mr. Hoppe is the well-known gold expert, author of numerous books on gold and mining shares. His speech entitled, "Capitalism's Crisis and Gold," was among the highlights of the conference.

Tape #372, $7.95
JULIAN EMERY
Mr. Emery is the manager of the mining department of a London stock brokerage firm. He discussed South African gold and gold supply problems which have become crucial to the world economy.
"Libertarian Cross-Currents" is a new LR feature designed to facilitate communication among libertarians. All too often libertarians suffer the dread anti-movement malady of isolation from and ignorance of what other libertarians are thinking, reading, and doing. I hope this column will help to fill that void by becoming an integral part in a growing libertarian "commit­tee of correspondence" network. But the success of this column will depend entirely upon you, the reader.

LR cannot serve as a clearing house and communication coordinator unless you give me your input. Please help LR help you by sending me information on:

1. **Academic activity.** What areas of libertarian scholarship are you or your colleagues pursuing? What papers or articles have you recently written or presented? What is your thesis or dissertation topic? (Often people have worked for years on a subject only to find that others have been duplicating their work. Cross-fertilization could have saved hours of research and perhaps have provided inspiration to one or both of you.)

2. **Recommended reading.** In your own studies and reading, you often run across a new book, an important magazine piece, and obscure journal article, a lost speech, et cetera. These readings need not be only about libertarians or even pro-libertarian. I am also interested in articles, books, et cetera, of a non- or even anti-libertarian nature with which libertarians should be familiar if they are to effectively rail in the world of ideas.

3. **Organizational activity.** Here, I am, of course, interested in organized political-party activity, but we are foremost interested in ad hoc movement activity. I am interested in campus lectures and organizing. I would like to hear about your attempts to set up seminars and study groups. I am also interested in local organizations that have successfully organized around local issues. Furthermore, I want to hear of successful organizing attempts applying broad ideological or national issues to local conditions. I would also like to announce forthcoming conferences, seminars, and symposiums of interest to libertarians.

Please send me announcements of talks, meetings, conferences, et cetera, 45 days before the first of the month that you wish your announcement to appear. Due to space limitations, I cannot promise that all announcements will be included, although I will try to get in as many as possible. Send all "Cross-Currents" correspondence to me, Walter E. Grinner, c/o Libertarian Review, 410 First Street, S.E., Washington, D.C. 20003.

- One of the most encouraging things about Professor F. A. Hayek's recent tour of the country is that after he finishes his current three-volume project, Law, Legislation, and Liberty, he will undertake another theoretical work on economics. It seems that the combination of the Nobel Prize and contact with greatly interested young people has renewed his interest in a discipline upon which he had not focused his attention for almost 35 years.
- A symposium on Austrian economics sponsored by the Institute for Humane Studies (1177 University Drive, Menlo Park, CA 94025) was held 22-28 June at the University of Hartford under the able direction of Professor D. T. Armentano. The central focus of attention was the presence of F. A. Hayek, who was giving a course on Austrian economics. Youth, however, was the real spotlight away from even Hayek. A number of brilliant theoretical papers were presented, the most exciting of which were delivered by Roger W. Car­rison of the University of Virginia (interest theory), John B. Egger of S. M. U. (business cycle theory), J. T. Salerno of Rutgers University (international trade), D. T. Armentano of the University of Hartford (monopoly and compe­tition), and Gerald P. O'Driscoll of Yale and Keylor of Harvard. Haged III of Harvard and I gave two more papers in our continuing Austro-libertarian investigations into the area of political economy. The comments, especially by Murray N. Rothbard and Israel M. Kirzner were particularly scintillating. It was a very productive week for both Austrian economics and liberty.
- Professor Robert Nozick, National Book Award winner and Professor of Philosophy at Harvard will be giving a course on Austrian economics (in the Philosophy Dept.) this fall.
- There will soon be published a new series of books on Austrian economics, beginning with a third edition of Murray N. Rothbard's America's Great Depression. Other forthcoming titles will include a reprint of Carl Menger's great work.

**AN AFTERWORD FROM**

**Hosanna!**

I read Veatch's review of Kiefer with great interest, but I am hardly in the best of all possible positions to comment on Kiefer myself, not having been exposed to his tape.

If I read Veatch correctly, then Kiefer's theistic argument uses the approach I find most compelling. The most fruitful approach to the theistic problem is to begin with an effort to understand our own mind and its functioning.

We speak of the processes of nature, with reference to such sequences of events as iron rusting, food digesting, water falling, trees growing, and so on. Now, there is one process which is utterly different from all the others: it is the sequence of events by means of which the other processes are known. The knowing event is unique; the act of awareness or conscious-ness is radically different from all other sequences. There's no getting around the dualism of knower and known. Which is to say that mind is sui generis. Mind is an ultimate real; there's no way the non-rational could give rise to the rational, no way, for the mental to be derived from the non-mental, for thinking to be a mere reflex of neural events.

To realize that mind is an ultimate real is to accept that it is not a mere epiphenomenon; mind was here ab initio—and we have arrived at the God of the philos­ophers, thinking, reasoning, and religion.

Compression involves distortion, and I'm not sure that the above is intelligible to anyone except myself!

EDMUND A. OPITZ
Irvington-on-Hudson, N.Y.

**Dunned Again**

In the May LR, Michael Emerald takes an aggressive swipe at Alvin Toffler's Future Shock; his first words consist of an indictment and condemnation of Toffler. Harping this charge throughout his remaining com­ments, Emerald presents Toffler as a pernicious stat­ist—when any judicious reading of Future Shock would show Toffler's policy suggestions to be of sec­ondary importance, compared to his main thesis on cultural adaptability. If Emerald chooses to condemn Toffler, fine, but it serves no purpose to prejudice readers who might find more value in the book than Emerald did.

The most egregious example of prejudice, however, is Petr Beckmann's blanket review of works arguing the "limits-to-growth" position. I am sympathetic to Beckmann's scorn and contempt for those who advocate the same dwindling-fixed-quantity theory and errors and argumentative deceptions that characterize some of these works. But I cannot accept his residual conclusion: there is no need to worry about technological expansion. This conclusion is really an unwise appraisal of contemporary and future problems, and does not reflect the concern of researchers who are presently seeking solutions. For instance, Beckmann laughs off the question of thermal pollution. He does not seem to appreciate its implications, though, for a projection of our present energy growth shows that we will be releasing enough heat into the environ­ment by the mid-twenty-first century to alter the po­sition of the sea level. True, few fishes would be harmed, but I also notice that Professor Beckmann has a little more sensitive than most to the natural world around them and what is happening with it.

Beckmann's characterization of Sierra Club types as callous freaks who prefer fish to people and con­demn coal miners to die is not only ridiculously unfair (no ecology group to my knowledge has ever advo­cated coal as an alternative to nuclear power), but based on the same dwindling-fixed-quantity theory he has taken pains to demolish earlier in the article. The mentality that says we must build that nuclear plant, we must dam this river, we must rip off that forest, is the same scarcity- scare mentality that makes economic growth an obsessive end-in-itself rather than a means to more intensive enjoyment of life.

Factually there is not the slightest scarcity of energy on this planet, nor the slightest need to use polluting coal or oil. It's part of your birthright and it's your free choice whether or not to use it. Likewise we can say that aesthetic sensibility too is part of your birthright. Environmentalist are of all social classes and polit­ical persuasions and hold in common only that they are a little more sensitive than most to the natural world around them and what is happening with it.

Beckmann's attempt to hang the "elitist" label on the environmentalists is amusing when one re­members that this was the charge most often leveled at the Atlas Shrugged 社— that it was the Men of the Monopoly. Furthermore, the lifestyle on everyone else. The rejoinder of course is that you've got a mind too; it's part of your birthright and it's your free choice whether or not to use it. Likewise we can say that aesthetic sensibility too is part of your birthright. Environmentalist are of all social classes and polit­ical persuasions and hold in common only that they are a little more sensitive than most to the natural world around them and what is happening with it.

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Grundsatze or Principles of Economics, a reprint of I. M. Kirzner's very important Economic Point of View, and a collection of Frank A. Fetter's essays edited with an introduction by Rothbard. There are at least half a dozen other titles in the works. This series is under the general editorship of Professor Laurence S. Moss, Dept. of Economics, University of Virginia, Charlottesville, Va 22901, and it will be published by Sheed and Ward.

Franz Oppenheimer's seminal and crucial The State has just been published in paperback by Free Life Enterprises. This is undoubtedly the most important sociological work ever done on the nature and origin of the State, and as such, it is indispensable to all libertarians. Free Life is also serving the libertarian movement well by publishing Etienne de la Boetie's classic The Politics of Obedience: A Discourse on Voluntary Servitude with an extraordinarily good introduction by Murray N. Rothbard.

I have been hearing for years about the nineteenth century French libertarian Gustave de Molinari's work on how private enterprise could perform all of the so-called public services, including police and judicial services. Now there have been two translations of this important work. I don't know if either will soon be published, but it has been translated (1) by Joseph T. Stromberg, Institute for Humane Studies, 1177 University Drive, Menlo Park, CA 94025, and (2) by Professor Thomas McCullough, Dept. of Economics, Boston College, Chestnut Hill, MA 02167.

I am delighted to announce that Austrian-libertarian economist Walter Block has been appointed Associate Professor of Economics at Rutgers University, Newark, New Jersey.

Across the Hudson River at New York University the long-established Austrian economist Professor Israel M. Kirzner has recently been joined by the world-renowned Mises-Hayek scholar Professor Ludwig M. von Mises. Both Professors Kirzner and Lachmann offer Austrian-oriented seminars and serve as dissertation sponsors. In addition, there are several full fellowships available for those studying with Lachmann.

It is clear that the New York-Newark area is now in the best in the world for those wishing to study economics in the Austrian-libertarian tradition. Don't forget that New York is as well where Murray Rothbard lives and teaches!

Readers, Authors, Reviewers

Broadside from Beckmann

Mr. Dunn has masterfully demolished a number of prejudices. I am delighted! I now wish to find some people who have them. I know of no one, for example, who claims that technology is omnipotent. Nor do I laugh off every case of waste heat dispersal. I do laugh at Mr. Dunn's example. Industrial waste heat altering the sea level is one of Paul Ehrlich's sick fancies and is as plausible as a sneezing fly causing the Empire State Building to collapse. To come even near 1% of the earth's energy transport, every American man, woman, child and infant on the breast would have to consume, from midnight to midnight, 2MW of power, which each could do by running 200 clothes dryers all day and all night or by cleaning his teeth twice a day with 15 million toothbrushes; and the rest of the world would still have to consume twice as much.

I have little cause to worry about this prospect, says Mr. Dunn, because I live in Colorado. Perhaps I have more cause to worry about the "prolific over-breeding" he mentions. While the U.S. fertility rate has been constantly dropping for the last 18 years and last year it dropped below the zero-population-growth level, Colorado's population has been increasing by immigration, not over-breeding. I am indeed scared stiff. Colorado is now in imminent danger of reaching a population density equal to 1/30 (one fiftieth) of Great Britain's.

Mr. Choate, too, is demolishing strawmen of his own making. I agree that this is an instance of harnessed nuclear power, but the totally concocted charge of a mentality that says we must build that nuclear plant comes, I suspect, from a mind that harbors the dogma that it must not be built.

People who desire clean air and clean water do indeed come from all classes and persuasions, as does so many people in general. But the implication is that this is the key to the leadership of the Sierra Club, Friends of the Earth and the other technocratic organizations which are advocating only the use of resources by so many who have gained totally allergic to the facts. Mr. Choate is unaware of any ecology group that has advocated coal as an alternative to nuclear power. All of them have in one way or another condemned nuclear power, and none of them are able to offer a realistic alternative other than coal for the next 2 or 3 decades. (If all the US-swabbed were dammed up by a continuous tidal dam, for example, it would provide only a minute fraction of US power consumption.) At a conference in Portland, Oregon, in August 1974, Michael McLuskey declared coal environmentally more sound than nuclear power. Who is McLuskey? Head of the Sierra Club.

The comparison is not only important for the environment, but also on the aesthetic sensibilities. If all present US power were supplied by nuclear breeders, the annual volume of uranium ore mined would occupy a space of 200 by 200 by 75 feet. For coal, that space is 200 by 200 feet by 75 miles! Who is being "sensitive about the natural world around them"? Not the Sierra Club. The nuclear wastes per person per year occupy the space of one aspirin tablet; for coal-fired plants, the wastes amount to 320 lbs of ash and other pollutants, of which 10% are spewed into the air. Who is interested in a clean environment? Not the Sierra Club. Solar power is so dilute that (quite apart from investment costs) many square miles of collecting areas would be needed to provide the power that a nuclear plant can provide on an acre or two. Who is interested in aesthetic land use? Not the Sierra Club.

In short, I am willing to accept Mr. Choate's proposition that aesthetic sensibilities are part of our birthright, and that it is our free choice whether to use it. What I deplore is that Mr. Choate makes so little use of the reasoning capabilities of the American mind.

Petr Beckmann

Boulder, Colo.

Libertarian Literacy

I was delighted to see a review of my The New Illiterates in the May Libertarian Review. The problem of literacy is far more important to libertarians than they may suspect, for widespread functional illiteracy has made large segments of our population completely dependent on television for information and therefore, by default, completely susceptible to mass media political manipulation.

It is therefore not surprising that libertarians, in general, represent a highly literate segment of the population, because they are dependent upon the principles of the written word as their chief means of enlightenment. You can't, by any stretch of the imagination, become a libertarian by simply watching television. You must be able to read—and read a lot.

Thus, while liberals have a vested interest in functional illiteracy, libertarians have a vested interest in literacy. If every libertarian who was inclined to do so could teach a young functional illiterate to read, he could easily introduce him to libertarian ideas. I did exactly that when I tutored two high school graduates using my book, How to Tutor, and then using Robert LeFever's The Nature of Man and His Government as a reading text.

Tutoring young functional illiterates is an excellent way to reach young minds thirsting for knowledge and self-esteem. I therefore strongly recommend that libertarians take an active interest in the problem and consider adopting their young by setting up tutoring programs, using my book How to Tutor as well as appropriate works by libertarian writers as reading texts. Such programs will help increase the sales of libertarian books and the spread of libertarian ideas across the country. If libertarian book shops, book services, periodicals, and reviewers cooperated in such a program, we might all help raise the reasoning capabilities of the American mind above its present deplorable level.

Samuel Blumenfeld

Boston, Mass.

A "Thank You"

Thank you very much for making available Albert Jay Nock's The Theory of Education in the United States: [Reviewed in the June L.R.] I had been trying since last September to procure this important work from various sources—to no avail.

Miles MacGran

BY WALTER E. GRINDER

13
A Word To Our Readers

Beginning with this issue the LR Book Service has an arrangement with another company that we believe will enable us to upgrade our service to our record buying customers.

LR and Sabin's Records now have an arrangement whereby Sabin's Records is going to fulfill all our customer record orders. The advantages to you, our customers are many. Sabin's has one of the best (if not the best), selections of jazz and popular music in this country, which means we will be able to review and make available to you rare and hard to find recordings.

Sabin's has the facilities for processing your records swiftly and with the best of care, which means even better service. Sabin's will, as a special service to LR customers, stock and supply recordings of classical music that we will review in future issues.

Ira Sabin, owner of Sabin's Records, is one of the leaders in the field of jazz. His ties to the artists and the industry in general are widespread. So now we have an invaluable aid in helping us select what we should and should not comment on. With this valuable source we can now more accurately select and review the new and important recordings in this field.

We at LR are excited about this arrangement. We believe that it is consistent with our policy of bringing to you the best and most important books, tapes and records and offering the best service we are capable of giving.

Buy a record from us, we think you'll agree.-MSW

The LR Book Service is pleased to announce that it now has in stock the sf classic No Blade of Grass by John Christopher. It is a masterful work about the ecological destruction of the world by an Asiatic virus. This is must reading for anyone interested in good fiction—and personal survival. The book is available for $1.95 and will be reviewed in a forthcoming issue of LR by survival expert Don Stephens.

Another fascinating book on the German inflation of the early 1920s is available from the LR Book Service: The German Inflation of 1923 edited by Franz K. Ringer. This is one of the better studies of this important period in economic history. It is available for only $2.95.

There’s a new feature in LR this month: “Libertarian Cross-Currents” by LR Associate Editor Walter E. Grinder. This new monthly column will keep you informed on what is happening in libertarian circles—provided you keep Walter informed. See page 12.

“Briefly Mentioned” doesn’t appear in this issue of LR due to space considerations. Look for it again next month.

From time to time, we learn of job opportunities with employers who are specifically seeking libertarian-inclined individuals. These range from clerk-typist jobs to foundation directors, from editorial positions to shipping clerks. Jobs in all sections of the country have come to our attention. In addition, LR on occasion has job openings, both full time and part time, in our Washington offices, which we would of course prefer to offer to qualified libertarians. If you are seeking work now, or plan to be in the future, and would like to send us a brief resume of your qualifications, we will hold it on file and attempt to match it with job opportunities as they come to our attention in the future. All correspondence will be held in confidence, of course.

Things to Come: Jeff Riggenbach returns next month with “Fiction: The Short Story,” Part II of his “Introduction to Imaginative Literature.” Next month will also see John W. Robbins and George H. Smith slugging it out (figuratively, that is) over Gordon H. Clark’s Philosophy of Science and Belief in God. Also coming up soon: R. Dale Grinder on two works of revisionist history, The Tragedy of American Diplomacy and From Colony to Empire; George H. Smith on What is Value?; James J. Martin on Wall Street and the Bolshevik Revolution and The Complete Encyclopedia of Popular Music and Jazz, 1900-1950; Don Stephens on The End of Affluence; and, last but by no means least, Joe Stromberg on Memoirs of a Revolutionist and Mutual Aid.

REVIEWS FOR THIS ISSUE: Paul Anderson is one of the world’s leading science fiction and fantasy writers. Susan Love Brown is on the staff of the Campus Studies Institute and is Vice-Chairwoman of the California Libertarian Party. Solveig Eggerz is a freelance writer and a Human Events contributing Editor. Bill Evers is editor of the LP News, the newspaper of the national Libertarian Party. His review is reprinted with permission from the Stanford Daily, Stanford University. Peggy Farrell is a word processing specialist for the international accounting firm of Peat, Marwick, Mitchell & Co. She was formerly an associate editor of Book News. Roger Lea MacBride, the “renegade Republican elector” who cast his vote for Hespers and Nathan in 1972, has just been nominated for president by the Libertarian Party. Neil McCaffrey is President of Arlington House Publishers, and jazz buff extraordinary. Robert Masters is a freelance writer living in the Pacific Northwest. Sharon Presley is co-proprietor of Laissez Faire Books and is currently working toward her Ph.D. in personality and social psychology at CUNY. Alan Reynolds is a contributing editor of Reason and National Review. Jeff Riggenbach is book critic for the Los Angeles all-news radio station KFWB. Murray N. Rothbard, Professor of Economics at the Brooklyn Polytechnic Institute, is an LR associate editor and editor of the Libertarian Forum. George von Hilsheimer is President of the American Society for Humanistic Education and a Ph.D. candidate in psychology. Ida Walters is an economist and journalist now living in Nevada.

FREE

“AN INTERVIEW WITH F. A. VON HAYEK”

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In this Meet the Press interview, Hayek looks to the future. He discusses what he thinks should be done to combat inflation, what he expects will be done, and the consequences of each. Either way: Hard Times ahead. As always, Hayek is brilliant, and the press... is the press.

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