

**Modern Trends Based on Changes
in Underlying Faiths**

Dr. Rushdoony notes that the wide ramifications of Federal intervention mean that "we are less and less under the Constitution and increasingly under the Supreme Court." But he does not particularly blame the Court for this state of affairs. The trend, he says, is a cultural phenomenon, and its origins are religious. The eighteenth century meanings of words have changed because our informing faith has changed. We have lost our old character. We produce short-sighted Supreme Court justices because we fail, in the first instance, to educate potential judges as men.

It is hard to visualize a Great Societarian reading *This Independent Republic*. The very concepts would be alien to him. He would not grasp your meaning if you tried to tell him that 1776 represented a "conservative counter-revolution." Law, today, is anything that 51 per cent of the people want to impose on 49 per cent. It's "one man, one vote." So it was for a moment in Hitler's Germany; so it has been in some of the modern African states. But (see the Ghana of Nkrumah) "one man, one vote" can easily turn into "one man, one vote, *once*." The italics would meet with Dr. Rushdoony's approval. ♦

► HENRY DAVID THOREAU by Joseph Wood Krutch (New York: Dell Publishing Company, Inc., 1965), 298 pp. \$1.95.

Reviewed by Robert M. Thornton

ALBERT JAY NOCK once remarked that Thoreau is a man to *know*, not merely to know *about*. Mr. Krutch agrees, for his study is not just a collection of biographical data; it helps us understand the uniqueness of the man who wrote *Walden*.

Everyone knows that Thoreau lived in a shack by a pond. "He knew quite specifically how he wanted to live," writes Krutch, "and what he wanted to live for; he was also sure that his discoveries had general relevance—not that everybody should live as he did but that each should go about the solution of his own particular problem in the same radical way." In seeking the solitude of Walden Pond Thoreau "was not merely running away from human society but attempting to run forward into something, and it was not a sense of emptiness but a sense of richness which his solitude brought him."

Thoreau is renowned as a lover of nature; but Krutch, himself one of the breed, explains that this does not mean going out to view nature as one visits an art gallery. Rather, Thoreau wished

to become, in a sense, one with nature instead of being an intruder as are most men; his approach to nature was that of the poet.

Thoreau has two chunks of wisdom for those of us living a century after his death. His most fundamental injunction was "simplify, simplify," and this is especially urgent in an age when trivialities occupy so much of our time and energy. In our eagerness to "go places" and "do things" we do not truly live but rather go *through* life, gaining the whole world, perhaps, but losing our souls.

Secondly, there is Thoreau's contempt for group action, his rejection of mass movements as a cure for the ills of the world. As Mr. Krutch explains, the great question of our day is whether man is a responsible being or a mere product of the environment. Whenever the latter answer prevails, we seek to change the system, believing that improved social machinery will produce better men. Thoreau disagreed; he accepted responsibility for himself. He saw no reason to postpone life while waiting for a new world, but sought to live the good life in nineteenth-century Concord. He did not come into the world chiefly to make it better, he said, but to live in it good or bad. Thoreau knew that if he busied himself with trying to reform

others, he would neglect the only true reform possible, the upgrading of himself. ♦

► **THE IMAGE: A GUIDE TO PSEUDO-EVENTS IN AMERICA**, Daniel J. Boorstin. Atheneum (cloth) \$5.00; Harper (paper) \$1.75. 315 pp.

Reviewed by Robert M. Thornton

"THE VILLAINS who are said to be responsible for our perplexity — the hidden persuaders, the organization men, Madison Avenue, Washington bureaucracy, the egg-heads, the anti-intellectuals, the power elite," and so on, do not impress Mr. Boorstin with their villainy. What ails us, writes the Chicago professor of American history, "is not so much a vice as a 'nothingness,'" and in seeking to relieve our boredom by filling the void with the pseudo-events he describes in this book we are divorcing ourselves from reality. Mr. Boorstin is "suspicious of all mass medicines for national malaise and national purposelessness. . . . Our real problem," he asserts "is personal."

Ours is a nation founded, and in earlier years guided, by ideals — chiefly, the freedom of persons to work out their own destinies, to discover purpose in their individual lives. But we are losing our

vision, and American ideals are being replaced by American images — dreams by illusions. As persons, whether individually or in groups, our concern is not, for instance, to be good or kind, but to create the image of being good or kind. We “talk constantly not of things themselves, but of their images.”

In the last few paragraphs of his book, Mr. Boorstin pretty well sums up what he has to say about America's lost dream:

“... the prescriptions which nations offer for themselves are also symptoms of their diseases. But illusory solutions will not cure our illusions. Our discontent begins by finding false villains whom we can accuse of deceiving us. Next we find false heroes whom we expect to liberate us. The hardest, most discomfiting

discovery is that each of us must emancipate himself. . . .

“Each of us must disenchant himself, must moderate his expectations, must prepare himself to receive messages coming in from the outside . . . from our own past, from God, from the world we may hate or think we hate. . . . One of our grand illusions is the belief in a ‘cure.’ There is no cure. There is only the opportunity for discovery. For this the New World gave us a grand unique beginning. . . .

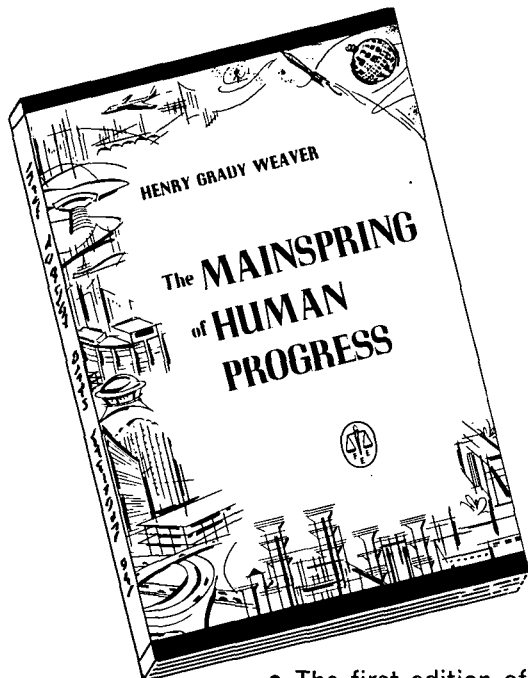
“The least and the most we can hope for is that each of us may penetrate the unknown jungles of images in which we live our daily lives. That we may discover anew where dreams end and where illusions begin. This is enough. Then we may know where we are, and each of us may decide for himself where he wants to go.” ♦

IDEAS ON LIBERTY

Treason To Freedom

THE GREATEST ENEMIES of democracy, the most violent reactionaries, are those who have lost faith in the capacity of a free people to manage their own affairs and wish to set up the government as a political and social guardian, running their business and making their decisions for them. This is statism, or Stalinism, no matter who advocates it, and it's plain treason to freedom.

MAXWELL ANDERSON, *The Guaranteed Life*



NOW AVAILABLE

in a new, attractive,
low-priced paperback:

Single copy	\$.95
3 copies	2.00
10 copies	6.00
100 copies	45.00

Also available in
standard clothbound volume, \$2.50

• The first edition of MAINSPRING (279 pp., indexed) was published in 1947. Since Mr. Weaver's passing, this great book has been the property of FEE. Previous to this new paperback edition, 350,000 copies have been printed.

One large company's circulating library for employees required 150 volumes to meet the demand.

Based on FEE's experience, MAINSPRING tops all books as a starter for any aspiring student of liberty. Easy reading — indeed, exciting — the beginner becomes so interested in freedom that he can hardly help pursuing the subject further.

FEE's recommendation: Keep a good supply of the paperbacks on hand to present to any individual who shows a spark of interest in freedom.

THE FOUNDATION FOR ECONOMIC EDUCATION, INC.
IRVINGTON-ON-HUDSON, NEW YORK, 10533

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED

The Pursuit of Happiness

■ Let these truths be indelibly impressed on our minds — that we cannot be happy without being free — that we cannot be free without being secure in our property — that we cannot be secure in our property if without our consent others may as by right take it away.

JOHN DICKINSON, letters from a Farmer in
Pennsylvania to the Inhabitants of the
British Colonies (1769)



THE FREEMAN may be forwarded anywhere in the U. S. A. No wrapper required.

From:

To:

street

city

state

zip code

PLACE
5-CENT
POSTAGE
HERE

LICENSED TO UNZ.ORG
ELECTRONIC REPRODUCTION PROHIBITED