itself seems to have borne out that he was no less Utopian than the socialists he patronized, only more systematic, verbose and polemical.

The "unconstrained vision," held first by religious chiliasts, and later by secularized ones, such as Marx, arises out of fear and desire, out of an often passionate hope for an ideal world in the future which would constitute a return to the paradise from which our sins expelled us in the past. Peace, equality, love would prevail. All the weaknesses the flesh is heir to would disappear. Reward or punishment—all the things law and markets are concerned with—no longer would be needed.

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Having lost the hope of salvation by divine grace, secularized chiliasts decided that salvation was available to us anyway, here and now, through social reorganization best preceded by revolution. It is not human nature that required social constraints, they contended, but rather the social constraints which deformed an originally good human nature. Man is infinitely perfectible by appropriate social means, which, until everyone has reached the necessary degree of perfection, should be wielded by an elite, a dictatorship, until the state and coercion finally would "wither away." The rationality of this elite would solve all problems and lead to perfection. This is indeed a vision of delusionary dimensions, benevolent in some minds, malign in its effects almost always. This view was widely accepted in the U.S. during the 1960s.

What Sowell, for the sake of neutrality, calls the "constrained vision," actually is neither a vision or constrained. It is an attempt at realistic analysis of how the world works, based on experience, rather than vision. The Federalist Papers, and our Constitution (a document of institutionalized mutual distrust) are good examples of the realistic understanding of the limitations of human nature, which implies the need for government and coercion, but succeeds in limiting both, precisely because the limitations of government are understood as well.

In articulating his interpretation of the two visions, Sowell makes many insightful remarks. He notes the belief of the unconstrained visionaries in the almost infinite plasticity of the human psyche. Sowell notes the irrational faith of Utopians in rationality which is exemplified in their belief that war and crime are irrational pathologies which a rational social system could prevent. He notes that Utopians indeed appear to believe that all problems can be solved and are often willing, in the process, to sacrifice freedom for equality, paying scarce attention to the process and focusing on the expected (actually on the desired) result. Thomas Jefferson expressed this Utopian tendency when he said of the French Revolution: "Rather than it should have failed, I would have seen half the earth desolated."

Some thinkers fit neatly into Sowell's categorization of the vision on which their theories are based. Others are inconsistent. The two typologies have to be strained at times to accommodate thinkers who are visionary on some aspects of life, realistic (or as Sowell has it, "constrained") on others. Still, Sowell's book sheds much light on what inspired different thinkers to come to such different conclusions. Unfortunately, he did not feel that it was within his scope to ponder the psychological and social circumstances which give birth and lead to the acceptance of unconstrained (utopian) and constrained (realistic) visions. Nor did he think a critical evaluation of these visions in general, or as specified by different thinkers, would serve his purpose.

No one, I think, is more capable than Sowell of such a critical evaluation. I should have liked it, though, had Sowell gone beyond the strictly historical and taxonomic task he set himself, to engage in some causal theory and critical analysis. But he wrote the book he wanted to write, succeeding in his purpose and producing something of great heuristic value for his readers. Perhaps I should be grateful for what I was given rather than ask for more. But he certainly whetted my appetite. That is testimony to his clarity, penetration, diligence, and, not least, the appealing vividness of his style.

The Chicago Pioneer

The Essence of Stigler, *edited by Kurt R. Leube and Thomas Gale Moore (Hoover Institution Press, $35.95)*

Reviewed by Edwin S. Mills

Nobel Laureate George Stigler has enriched the world with his scholarship and wit for half a century. Since 1937, he has written on an extraordinary variety of subjects and no one can read his published work without being edified. Many of his most important papers have opened up new areas of research; subsequent papers have spread like fans from his contributions. In addition to many published scholarly and popular papers, Stigler has written numerous books, including a textbook of micro economics that is now in its fourth edition and has informed undergraduates for more than 35 years on ways to think productively about economic issues.

This book of reprints of research and other papers by Stigler, Professor of Economics at the University of Chi-

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cago, was dedicated to the author on the occasion of his 75th birthday. The 23 papers reprinted here illustrate the range of Stigler's contributions, although there is some bias to his nontechnical papers. These papers are extremely well written and most can be read with profit by those with only a minimal knowledge of economics. Stigler's ability to put complex and sophisticated concepts into plain English, without the clutter of artificial jargon and with sparing use of mathematics, should be an inspiration to his younger colleagues.

The editors have divided the papers into five groups: economics, political economics, industrial organization, the history of economic thought, and the wit of George Stigler. Stigler, who is probably best known for his research on industrial organization, wrote about both positive economics—the analysis of firm behavior when firms are large enough to affect each other's profits by their actions—and normative economics—the analysis of governmental attempts to affect firms' behavior through regulation and anti-trust laws. Stigler was the first economist to write extensively about the proposition, now widely accepted, that most government regulatory programs are motivated more by government's desire to help favored groups than to improve general economic efficiency.

Stigler's "The Economics of Information" gave birth to a sub-specialty in economic research which has had applications not only in industrial organization, but also in labor economics, financial market analysis and other specialties. The first essay in the volume, "The Economics of Minimum Wage Legislation," originally published in 1946, is a masterpiece which should be required reading for every member of Congress. I had forgotten that Stigler first suggested a negative income tax, without using that name, as an appropriate government program to raise living standards of the poor, decades before it became part of economists' conventional wisdom.

Stigler's work on political economics helped give birth to positive analysis of government (the application of economists' tools of analysis to government behavior). This subject, too, has flowered, and no reader of scholarly journals can any longer blithely assume that governments are motivated to maximize social welfare.

Stigler's papers on the history of economic thought are utter delight. No other writer on the subject has Stigler's ability to discuss historical contributions with such a fine command of modern analysis and such an ability to go to the essence of each issue, wasting no time on minor issues or subjects of concern only to the readers of the time. His brief essay on the Fabian socialists must be the most incisive paper ever written on that deeply misguided but extraordinarily influential group of thinkers.

There can be no doubt in the mind of any reader of this volume about the strength of Stigler's respect for the social benefits of competition and his skepticism about the social benefits of government intervention in the economic system. The papers in Part Two show these attitudes clearly. "The Intellectual and the Marketplace" analyzes the general disrespect that intellectuals have for private enterprise. "Economic Competition and Political Competition" outlines the basis for Stigler's well-known skepticism about government intervention. "The Goals of Economic Policy" provides a broad analysis of the basic aims of government intervention. His presidential address to the American Economic Association, "The Economist and the State," contains a brilliant analysis of the ways economists influence the making of government policy which should be read by all economists interested in advising governments. "Economic Competition and Political Competition" provides the basis for Stigler's skepticism about government intervention.

The hallmark of Stigler's writing is its integrity. Stigler insists on careful, objective analysis. He possesses a healthy skepticism and is as nearly immune to economists' fads as is humanly possible. Stigler repeatedly urges his fellow economists to test theories againt facts; his respect for free markets is exceeded only by his respect for truth.

I cannot finish this review without some admiring words for Stigler's sardonic sense of humor. Part Five is made up of a small set of Stigler's humorous pieces. They are wonderful. However, his wit comes through in serious papers, as well. "The Economist and the State" begins:

> In 1776 our venerable master [Adam Smith] offered clear and emphatic advice to his countrymen on the proper way to achieve economic prosperity. The advice was of course directed also to his countrymen in the American colonies, although at that very moment we were busily establishing what would now be called a major tax loophole.

Coming Home

No End of a Lesson, *leading articles from* The Times *which appeared under the editorship of Charles Douglas-Home (London: Alliance Publishers for the Institute for European Defence and Strategic Studies, £7.50)*

Reviewed by Joseph P. Duggan

No *End of a Lesson* will provide many American readers their first access to the writings of Charles Douglas-Home, who served from 1982 until his untimely death in 1985 as editor of the *Times* of London. It is plain from these selections that, among those who have to meet daily newspaper deadlines, Douglas-Home was a writer of unusual philosophical and spiritual depth. He was that rare sort of newspaperman who sought often to remind his readers of "first principles" and "ultimate things."

Douglas-Home had been editor of the *Times* only a month when Argentina invaded the Falklands. The war gave him occasion, in some of his very first editorials, to demonstrate his talent for strategic thinking complemented by a deep moral sense. At the outset of the crisis,

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