

publisher's notes

•NEW FILM PLANNED

The people who gave the world the widely acclaimed film *The Incredible Bread Machine* are at it again. Campus Studies Institute is about to begin production of a film about a space colony that serves the world market for energy and other essentials. The film's purpose: to illustrate the idea that a free market economy is neither unjust nor inhumane, but on the contrary, highly moral, fair and humane, when compared to a planned economy and bureaucratic controls in the marketplace. CSI intends the film to be positive—entertaining and informative and a bit outrageous, satirical, and whimsical.

Production was scheduled to be underway at press time, and to be completed by December. CSI is seeking contributions to cover production costs of \$185,000. Tax-deductible contributions may be sent to Campus Studies Institute, 11722 Sorrento Valley Road, San Diego, CA 92121.

•COLUMNIST CHANGE

This month's issue marks the last Money

column to be written by Davis Keeler. After 4-1/2 years, Dave's interest in the column has begun to give way to his extensive commitments on the Law and Liberty project, which he directs for the Institute for Humane Studies. We expect

Dave will keep us posted on the accomplishments of that project, and look forward to occasional submissions from him on legal and economic topics.

Taking over the bimonthly column, beginning with the December issue, will be Mark Tier, editor of the *World Money Analyst* newsletter. Mr. Tier, originally from Australia, is a world traveler who now makes his home in Hong Kong. He is in the process of setting up the World Libertarian Society, an international organization for worldwide exchange of information on achieving freedom. [E]



books

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the past five years steeped himself in writers such as Hayek, Hospers, and Nozick. As a result, *Come Live My Life* is at least as interesting for its political/economic ideas as for its explorations of human relationships.

The novel revolves around two couples: the Atwoods and the Silvermans. Charles Atwood is an entrepreneur and self-made millionaire—a man who has “made Hank Rearden and John Galt the models of his life.” His opposite number is Mark Silverman, radical economics professor and admirer of John Rawls’s redistributionist concept of justice. When Mark’s wife Shari, a social worker with views similar to her husband’s, spends two weeks as Charles’ temporary wife (while Roberta Atwood does likewise with Mark), more than just emotional/sexual boundaries are being challenged.

Although Rimmer seems to identify more with Mark's humanistic outlook and lifestyle, his portrayal of Charles Atwood as a Randian industrialist is real-

istic and fair. Rimmer, after all, besides being a successful novelist, has also headed his own printing company and understands very well the role of the businessman in society. Further, for all of Mark's talk of remaking society, his ultimate vision seems to be of some sort of workers' capitalism, rather than state socialism. Indeed, one of the few points of Atwood-Silverman agreement is the growing menace of the State.

How Rimmer simultaneously resolves the personal and ideological conflicts among the four characters is left for the reader to discover. The solution, though not orthodox libertarianism, is certainly plausible and violates no libertarian canons.

All in all, this book is something of a milestone in the diffusion of libertarian ideas into our culture. How many other popular paperbacks—on every grocery and drugstore rack—can boast dialogue casually dropping names like Rand, Nozick, and Hospers and discussing the meaning of terms like “laissez faire” and “libertarian”? Not every supermarket

purchaser will read on to the book's 23-page bibliography (which includes REASON), but many undoubtedly will. The philosophy of liberty is gaining a whole new audience. **[R]**

Editor Robert Poole has been a Rimmer fan since 1968.

LUCIFER'S LEXICON

by L.A. Rollins

anarchist, n. *One who advocates the separation of Existence and State.*

bilingual, *adj.* *Able to lie in two languages.*

narcotics control, *n.* *People control.*

national liberation, *n.* *Personal enslavement.*

nuclear holocaust, *n.* *A war to end all wars.*

police state, *n.* *Criminal regime.*

proofreader, *n.* One who looks over printers' proofs and overlooks the errors in them.

Watergate break-in, n. *A third-rate crime-of-the century.*

frontlines

Libertarian Party Convention

There was a time, as Murray Rothbard used to recall, when the entire libertarian movement could have had its annual convention in his living room. It was not that there were so few libertarians, but there was no focal agency for the political philosophy. During the days of July 12-17, 1977, in San Francisco over 1,000 people gathered for the 6th annual Libertarian Party convention. This was by far the largest and most financially successful convention held to date.

Whether, as libertarians, we agree that the Party is an important institution (my opinion), or that the only way effectively to work toward a minimal government is with the conservative wing of the Republican Party, or that the only "libertarian" political thing worth doing is to drop out and defend individually what we have left, the fact remains that the Libertarian Party has grown substantially in the past five years and is accumulating "name



Ed Crane introduces Murray Rothbard's keynote speech.

Photo by Bruce Lagasse

recognition" at an increasing rate.

Eric Garriss, who was elected to the National Committee of the Libertarian Party at the convention, was responsible for public relations and media coverage. Daily, the newspapers and TV in San Fran-

cisco carried stories about the Party and the convention. There was often the overtone in the press coverage that the Libertarians are curious and not to be taken as too much of a threat to the status quo, but the reporters and TV cameras were on the

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