

time when the earlier commitment to improve the conditions of life of "Third World" nations was reversed.

These improvements during Europe's A.D. 1440-1971 interval, are the result of the three factors cited: (1) The introduction of the modern nation-state, the commonwealth form, affording the persons within the 95% stratum to rise, if but gradually, above the misery to which they had been subjected until then, since the origins of the human species; (2) The introduction of general education, led by emphasis upon the classical-humanist mode of secondary education; (3) The systematic fostering, by the state and by acquired custom, of the generation and assimilation of scientific and technological progress.

This progress, which the gnomish mind of Alvin Toffler rejects as "Second Wave," is the means by which the level of humanity sustained on this planet was lifted from several hundred million, to more than 5 billion, with an existing technological potential to sustain over 25 billion by 1968 U.S. "middle class" standards. What occurs should this be ended? What shall the victims of Toffler's "Third Wave" eat? Software? Under the terms of Rees-Mogg's utopian manifesto, or, the same thing, Toffler's "Third Wave," the level of potential relative population-density of this planet would sink rapidly to no more than several hundred million, perhaps within approximately two generations marked by brutal collapse of the scale of the population through chiefly the instrumentalities of global famine and epidemic.

Under the "Third Wave" conditions imposed upon society under the titles of "information theory" and "systems analysis," we have already passed the point of net physical-economic contraction per capita and per square kilometer. The budgetary knife is being applied with increasing savagery, to eliminate provisions for prolonging the lives of the elderly, of the sick, of the welfare population, of masses of unwanted aliens, and, prospectively, of anyone owning something or occupying space which the greedy in power wish to seize from those with less power. Just as the New Age's neglect of the urban areas has turned major, growing tracts of once-proud cities into murderous jungles out of the film "Clockwork Orange," so our society slides toward Hell. Respect for human life on principle, is already vanishing from entire areas of public policy in which it had once reigned. This trend is today's new conservatism; sometimes, this diabolical mood has the temerity to call itself "Christian."

Adam Smith and fascism

When a man such as Lord William Rees-Mogg proposes to turn back the clock, such that 95% of the population of all nations, including his own British Isles and the United States, are relegated to a parody of serfs under feudalism, or something worse, a sensible person's thoughts turn to memory of the horror which Auschwitz evokes from any moral person. Lord Rees-Mogg is clearly not a moral person. This revulsion one must feel on reading Rees-Mogg's manifesto, or Alvin

Von Hayek hails the satanist Mandeville

In 1966, Friedrich von Hayek wrote an essay entitled "Dr. Bernard Mandeville," in which he praised the eighteenth-century English satanist as one of the great founding philosophers of modern British liberalism and of his own Austrian School. Von Hayek's embrace of the little-known English psychologist and crank philosopher is extraordinarily revealing.

Bernard de Mandeville (1670-1733) was a founder of the notorious Hell Fire Clubs, a satanic cult that exerted extraordinary influence over a succession of early eighteenth-century British governments, and whose policies were roundly attacked by Dr. Benjamin Franklin and other leading figures of the American Republic.

The best-known published work of Mandeville, a lengthy poem followed by a series of essays, "The Fable of the Bees: Private Vices, Public Benefits," could be labeled the founding document of the Libertarian movement. Mandeville argued that man is inherently evil and consumed by his uncontrollable personal passions: greed, lust, rage, violence. However, Mandeville argued, since this is man's true, inviolable nature, the best society is that which is least intrusive, which makes no effort to impose any form of natural law. For Mandeville, the idea that man was created in the living image of God is not only untrue; it is the seed of destruction.

Mandeville's commitment to the idea of man's inherent evil was spelled out in "The Fable of the Bees":

Toffler, warrants the feel of uttering the word "Fascist!" Yet, although there is no intelligible basis for employing anything but that term to identify the policies of the organizations gathered, like nursing piglets, around the dugs of the Mont Pelerin Society sow, it is yet another matter to attribute to a follower of such policies a specifically fascist *intent*.

Whether Toffler wishes to consider himself a fascist by that specific choice of name, we may leave to someone else to address. We limit ourselves to the more modest question: Does he intend to be what history recognizes as a fascist? The answer to that question is more easily accessed by turning to a page from the demigod of the Mont Pelerin Society, Adam Smith. Consider and examine a passage quoted earlier in a 1980 book this author produced in collaboration with the departed David P. Goldman: *The Ugly Truth About Milton Friedman*.

First, recall the quotations on the jacket of that book. William F. Buckley, Jr. said, "It is possible that Milton

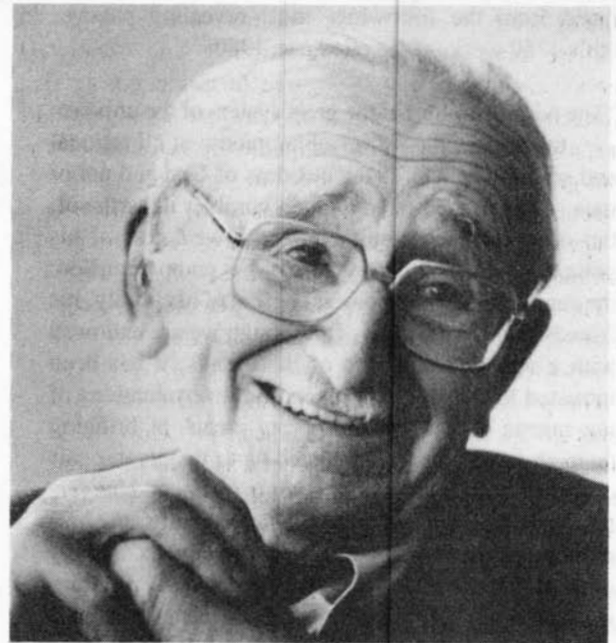
Thus every Part was full of Vice,
 Yet the whole Mass a Paradise
 Flatter'd in Peace, and fear'd in Wars
 They were th' Esteem of Foreigners,
 And lavish of the Wealth and Lives
 The Ballance of all other Hives.
 Such were the Blessings of that State;
 Their Crimes conspired to make 'em Great;
 And Vertue, who from Politicks
 Had learn'd a thousand Cunning Tricks,
 Was, by their happy Influence,
 Made friends with Vice: And ever since
 The Worst of all the Multitude
 Did Something for the common Good.

In the accompanying essay, "An Enquiry Into the Origin of Moral Value," Mandeville was even more explicit:

"One of the greatest Reasons why so few People understand themselves, is, that most Writers are always teaching Men what they should be, and hardly ever trouble their heads with telling them what they really are. . . . I believe Man . . . to be a Compound of various Passions, that all of them, as they are provoked and come uppermost, govern him by turns, whether he will or no. To shew, that these Qualifications, which we all pretend to be ashamed of, are the great support of a flourishing Society, has been the subject of the foregoing Poem."

He continued: "All untaught Animals are only Sollicitous of pleasing themselves, and naturally follow the best of their own Inclinations, without considering the good or harm that from their being pleased will accrue to others."

This is the view that was adopted by David Hume,



Friedrich von Hayek, founder of the Mont Pelerin Society.

Adam Smith, Jeremy Bentham, and all the subsequent charlatan philosophers and economists of the British East India Company. It was the revolt against this evil that was the essential, self-conscious feature of the American Revolution and the nation-state concept imbedded in the Declaration of Independence and the U.S. Constitution.

And it was these satanic views that formed the basis of von Hayek's Conservative Revolution.

—Jeffrey Steinberg

Friedman's policies suffer from the overriding disqualification that they simply cannot get a sufficient exercise in democratic situations." Whereas, Arthur Laffer, of "Laffer Curve" fame, said: "You want to prove that Milton Friedman is a fascist? It's easy. Quote him." Milton Friedman himself confessed, in his *Studies in the Quantity Theory of Money*: "The object of such controls (on wages, prices, and credit) is the restriction of spending on the part of individuals. . . . Such a policy, if rigorously enforced, should restrain a rise in the price level. This policy appears to have been successful in Nazi Germany."

Whence do Professor Friedman and his fellow-bands of the Mont Pelerin Society derive the authority for their cheerfully reckless indifference to elementary considerations of public morality? They take as their authority Adam Smith's notion of "free trade," the notion of the "Invisible Hand," as depicted in Smith's anti-American tract, his *Wealth of Nations*. Smith is guilty of many crimes, but not

that of originality. He is quoting himself from his 1759 *The Theory of the Moral Sentiments*, which is not plagiarism, of course; but, his idea of "free trade" is copied from a French author from whose works Smith obtained the germ of most of his ideas concerning political-economy, Physiocrat Dr. François Quesnay.³⁶ The key to the fascist mentality within

36. After lackey Adam Smith had received instructions from Shelburne, he passed some years in France, introducing himself to anti-Colbertist varieties of economic doctrines. The backbone of Smith's *Wealth of Nations* is supplied by cribs from Quesnay, and from the famous Physiocrat and fervent free-trader A.M. Turgot's 1766 *Réflexions sur la formation et la distribution des richesses*. An earlier, British source for the moral philosophy which Smith embodies in his defense of the notion of an "Invisible Hand," is the notorious 1714 piece of Bernard Mandeville, *The Fable of the Bees: Private Vices, Publick Benefits*. The principal influence upon British late-eighteenth-century moral philosophy and economics was the famous venetian economist Giammaria Ortes (1713-90), who, among other things, was the author of the 1790 Venice work *Riflessione sulla popolazione delle nazioni per rapporto all'economia nazionale*, whose english translation