

in its production is undisciplined. It is at least plausible that the contents of the subconscious are subconscious for good and sufficient reason, that the subconscious is the garbage pail of the mind, and that one may no more look for the clue to life or for sustenance for healthy living there than in actual garbage pails. That which comes to us *directly* from these depths poisons life. The evidence for such a conclusion now exists in great profusion.

The attempt to create something out of nothing, or to draw from the junk yard of the psyche, results in noise instead of music, chaos rather than order in painting, disfigurement rather than form in sculpture, the denigration of man rather than his exaltation in literature, the death of art rather than life. Social invention aimed at creation based on the inchoate "needs" and "desires" of people has resulted in arbitrary government, the loss of liberty, the tendency of governments to become total in character, the disruption of economies, social dislocation, and inharmonious relationships among people.

Materializing the Mirage

The explanations for these developments is now before us. Thinkers and artists have cut themselves off from their exper-

ience, posited or accepted a "new reality," and believed it was possible for them actually to create something. They calculate or act in terms of time, society, and beliefs or feelings of men, all of which are subject to change. They ignore the underlying and enduring realities: the laws in the universe, the principles of human action, the essentials of artistic or economic production, human nature, and the conditions of liberty.

If man could indeed create, there would be no theoretical reason why governments could not issue fiat money and prevent inflation at the same time, why everything could not be controlled and directed by governments and the liberties of the people increased, why a world government of law could not be established without putting up with the inconvenience of having laws founded upon an enduring order, why the United States (or the Soviet Union) could not intervene in the affairs of other countries without subtracting from their independence, why taxes could not be lowered and government services increased without any untoward effects, why governments could not confiscate private property and still get private investors from other lands to pour money into their industries, why the prices of those things that go into the production

of goods could not be fixed and have retail prices remain flexible, why writers could not create a vision of order which would inform their writings without believing in any such real order, why painters could not picture beauty and order without discipline, why children could not be made good by surrounding them with pleasant objects without any support from the belief in and knowledge of a moral order in the universe, why the economy could not be collectivized and individualism retained, and so on through what could be a much longer list of the fads, foibles, and dangerous doctrines of an era.

It is not strange that literary critics should be fascinated with ambiguities today. Men who lack a firm grip on the nature of man

and the universe must surely be overcome with the failure of that which was intended and promised to materialize. There is an explanation for all of this. The notion that man can create realities out of irrational longing is not itself founded in reality. All attempts to act upon such premises must needs be abortive.

There is an explanation, too, for the otherwise strange and incomprehensible doings of reformers in this century. They have largely lost touch with reality. They have imagined themselves as gods or demigods who could create a reality out of their dream of it. It turns out that they were only men. It is small wonder that those who feel deepest should turn upon man, then, and describe him as so contemptible. ♦

The next article in this series will treat of "The Domestication of Socialism."

IDEAS ON LIBERTY

From a seller's tag attached to a handbrush:

User's Duty

TRUTH spreads by testimony. There is a sort of high compulsion, which lofty spirits recognize, to bear witness to the truth whenever found. That is how good standard merchandise gets worldwide distribution. A purchaser who has pleasure and satisfaction from the use of this brush spreads the news of his discovery to others whom he desires to enrich. If this brush pleases you, will you not tell about it to the most appreciative person you know?