With the example of this intrepid judge as a rigid interpretation of American freedom, perhaps these greedy union leaders will try to preserve their tottering dignity, instead of galloping into court, shouting for more power and more automatons.

"The article stabbed, like a dagger, into the heart of one of the most radical and absurd of the followers of liberalism. The more disheartening because he was the professor of my Sociology class!

"That issue came out on Friday. The storm gathered slowly until the middle of the following week. Then, with our Wednesday morning class about ready to close, the professor started in with a tirade that awed the class and drew the students in the halls to the open door. The professor told me he'd demand my dismissal from the paper! Then, gathering steam, he threatened to flunk me from the class if I didn't memorize the text for the final exam! As if this weren't enough to convince me, he threatened me with immediate expulsion from school if I didn't *change my views to conform!*

"After the ten minute outburst, in which I kept silent in order not to antagonize him, he dismissed the class. On my way out of the room, I was halted in the hall by a gathering crowd who surrounded me with perplexed faces. Into this group came the still fuming professor, who, with a twist of my shoulder whirled me to face, 'I'll expect you in my quarters later!' "

This young journalist goes on to tell of the increasing censorship of his columns, so that "it became ridiculous to continue writing."

Letters to ISI

From all over the country letters pour into ISI's headquarters in Irvington, New York, telling how its literature has resulted in a challenge to the prevailing socialist conformity, how this or that student was strengthened in his libertarian beliefs by ISI material and encouraged to form a study club, write a letter to the editor, get up in class and question his professor. These letters bear the postmarks of 32 states and 165 cities. A typical excerpt:

> I have been receiving material from ISI for about six months. My good friend Mrs._____, of Houston, sent you my name and since that time I have received your material regularly.
>
> I have enjoyed this material and have found the answers to many of my questions. I believe firmly in the philosophy of the "conservatives" and I wish to preserve the constitution and our individual freedom.
>
> Enclosed you will find the name of a college friend of mine. I believe that she would enjoy the material of the ISI.

In this haphazard (but strangely effective) way does ISI influence spread and do such books as Hazlitt's *Economics in One Lesson,* Bastiat's *The Law,* Chodorov's *One is a Crowd,* Buckley's *God and Man at Yale* and Hayek's *The Road to Serfdom* get read by the new generation.

As fire-eating social revolutionaries, however, my generation is a flop. We don't seem to make good newspaper copy, and maybe that's the reason desperate editors dub us the "silent," the "dumb," the "deadly dull" generation. Take Gridley L. Wright. He has neither hidden nor made any extensive efforts to display his libertarian frame of mind. He has wended his way through the maze of Yale University with a peaceable air, seeking no fracas but defending his grounds with stubborn persistence when they are called into question. He is tall, quite handsome, with a lean face falling from flat cheekbones. His dress is in impeccable University taste. He is, in the parlance of Yale, the "Dwight Hall" type. This means that Gridley would be eminently acceptable in a fraternity and that one needn't be ashamed to introduce him to one's Oyster Bay parents or one's Wellesley girl friend.

Not the stuff from which the revolutionary is wrought, you might conclude. He did not charge into the discussion classes of History 10b, European Civilization, hackles high, hurling abusive challenges at his discussion leader. But he is a man of principle, and principle may have got him into trouble. He writes me:

> Marks are made up by an average of quizzes, hour tests and finals, and a subjective evaluation of the amount and quality of discussion class participation. My average of all but the latter was 80. The discussion leader, L. P. Williams, had said in class that, except for unusual cases, the evaluation mark [for discussion class participation] was the same.
>
> In June I received a final mark of 70. This fall I approached Williams and asked him to check his record. He did and found he'd made a mathematical error. The grade was subsequently upped to 75. As you can see, this means I was given a discussion grade lower than 75. When I asked him why so low he replied, "Mr. Wright, I felt you were a negative element in the class."

Since a portion of his grade depended on what the teacher felt about him, and since the teacher was not in sympathy with Gridley Wright's religious and libertarian orientation, his marks suffered. Yet Gridley comes to no fanatical conclusions. He adds in his letter, "This is the only example of this type of conduct that I have experienced, and I would hesitate to make a hasty generalization as a result."

Robert Ernst's Story

The meticulosity of his statement bears evidence to the revolution's commonsensicalness. It is a revolt to which members of an older generation may turn when embittered by experience with socialism in practice. Such is the disenchantment of Robert R. Ernst. Well into his thirties, he is starting life all over again. For years he struggled with his own business, sweating out the risks and digging in to battle the fierce competition. Then, of a sudden, he gave it all up—shrugged off the nights of anxiety and days of tedious labor. It was part of his very being that he scrapped when he entered Penn State University to study bacteriology. Why?

The reasons are part practical, part moral. He discovered that the rewards were no longer commensurate with the risks and the endeavor. He discovered that "approximately one-third of the time I worked in the business was occupied in doing government chores. Such things as preparing forms on price controls, employee forms, social security and tax forms, employee and purchasing records became as much a part of the daily rigor as the regular business activities.

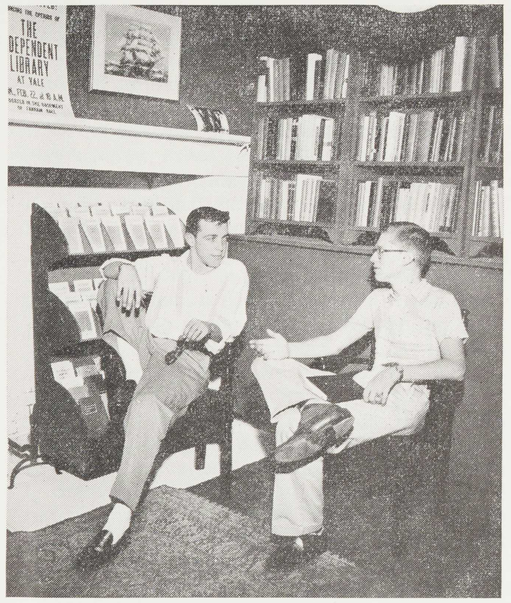
"The matter of price controls," he writes in his letter to ISI, "was really a headache." Not even government functionaries could unravel the great backlash of "procedures, requirements, changes, exceptions and penalties." Robert Ernst did his level best to comply with federal regulations, but his honesty was rewarded only by the knowledge that a number of his competitors were not harassed by government paper work. "Our employees told us of similar establishments in which they had been employed where no such records were kept nor any pretense was made. They made no payments to unemployment insurance or social security. Yet they continued in business." Ernst comments, "What incentive does an honest businessman have? Isn't he encouraged to [similar] dishonesty?"

Rather than pursue the immoral course which socialism makes inevitable, Ernst returned to school to learn a trade which "in lieu of making a million dollars," will be "rewarding in [the] sense [of] helping people who really want to be helped." The story which Robert R. Ernst has to tell to other members of the Intercollegiate Society of Individualists is worth more than a great deal of prattle from the theorists amongst us.

"We Must Pass This Course"

An editorial in the *Morning World,* Monroe, Louisiana, notes that "Young Americans in Texas were amazed to hear an instructor in Government at the University of Texas tell his class that 'George Washington was personally obnoxious to his fellow-men, was avoided as much as possible, and was physically handicapped because of a long existing disease.' Others at LSU hear frequently," the editorial goes on, "of the 'terrible congressional committees which are destroying freedom.' "

O.K., so we're angered by what is being taught at the University of Texas. We realize that this kind of teaching is inspired by Marxian claptrap. But what we are apt to underestimate is the power which such a system of thought represents in student circles. The Marxian bent of mind is so pervasive, so universal among the colleges, it has become an orthodoxy almost impossible to buck.



Jay Storm

At Yale's Independent Library, Stan Evans (left), last year's editor of the Independent, *talks with Al Buchmann, who takes over as editor this fall.*

As the editorial says, "the young individual who reported this incident, along with several of his classmates, asked that his name not be mentioned due to the fact that 'we must pass this course.' "

The youthful libertarian is faced with an environment utterly hostile. It is not unnatural that the persistent rammings he receives from the collectivist forces which besiege him ultimately breach his convictions. ISI's sparkplugging executive vice-president, Victor Milione, has let me look into his letter files. Time after time I ran across such plaints as this:

> I have just finished my sophomore year at the University of_____, and after two years at that school I am beginning to wonder if there are any well educated Americans left who wholeheartedly support the American capitalist economic system.

And this:

> I was raised on the idea of individual initiative and private enterprise. Until I came to college I thought that the free economic system, from the standpoint of production and individual freedom, was the best. Now, after two years of "indoctrination" I am beginning to feel a bit shaken.

To be a libertarian is a lonely, sometimes a heart-rending job. The Intercollegiate Society of Individualists was founded, in part, to relieve some of that loneliness. Beyond ISI's function of distributing free to students who want it literature which explains the libertarian philosophy, ISI