

Henry Hazlitt, John Jewkes, Lionel Robbins, Leonard Read -- hardly a group whom you would regard as leftists. In the middle of that discussion von Mises got up and said 'You're all a bunch of socialists,' and stomped out of the room . . . ¶Barbara Branden tells a story that refers to both Rand and von Mises: 'One evening, the Hazlitts . . . invited Ayn [Rand] and Frank [Ayn's husband] to dinner with Dr. and Mrs. von Mises. The evening was a disaster. It was the first time Ayn had discussed moral philosophy in depth with either of the two men. "My impression," she was to say, "was that von Mises did not care to consider moral issues, and Henry was seriously committed to altruism . . . We argued quite violently. At one point von Mises lost his patience and screamed at me. We did not part enemies -- except for von Mises at the moment; about a year later he and I met at a conservative dinner and his wife made peace between us". . . ¶Let me close by noting that admirers of von Mises seldom quote the following of his statements: 'Government as such is not only not an evil but the most necessary and beneficial institution, as without it no lasting cooperation and no civilization could be developed and preserved.' Now that's an idea to chew over." For comments on this August 1990 talk, see Barton, *Rothbard-Rockwell-Report* (1990 above); also Rockwell under *Rothbard-Rockwell-Report* (1991 below)

Richman, Sheldon L. "A Long Way from Philadelphia: In the halls of the Communist Party Central Committee, supporters of individual liberty plot the transformation of the evil empire into a free society." pp.41-44. "There I was, sitting on the stage of a hall built for the Soviet Communist Party's Central Committee, lecturing on why socialism cannot be reformed and why, as Mises and Hayek had long ago explained, an industrial economy was doomed without private ownership of the means of production. I couldn't tell how my remarks were being received, but I could hear the translator turning my English into Russian as his voice was piped into the spectators' ear pieces. All I could think of was how far -- literally and figuratively -- this Jewish kid from Philly had come."

McElroy, Wendy. "Abortion." pp.145-156 in *Freedom, Feminism, and the State: An Overview of Individualist Feminism*. 2nd ed. New York: Holmes & Meier, 1991. 1st ed., 1982. "Individualist feminism has incorporated Austrian economics as expounded by Mises, Hayek, and Rothbard into its theoretical framework. ¶The one point of continued agreement is that government interference in the economic realm, as in all other realms, is disastrous." (p.156)

Moynihan, Daniel Patrick (U.S.Senator from New York). Interviewed by James Lehrer on the MacNiel-Lehrer program, September 12, 1991, on why communism failed. Lehrer: "What was wrong with the Communist approach to economics?" Moynihan: "I think you have to go back to those Austrian economists who said they could not produce a pricing system so they never knew what anything was worth. And absent a pricing system, they -- basically they had no information in their system."

Murata, Toshio. "Fascinated by Mises for 35 Years." *Shunju*. (July 1991) 1-4.

\_\_\_\_\_. "On the Occasion of the 110th Birthday of Mises." *Sekai Keizai* [World Economy]. 46:10 (October 1991) 2-9.

Norton, Rob. "The Triumph of the Market." *Fortune*. (January 14, 1991) 38-39. "The destruction of the Berlin Wall will surely endure as the symbol of the end of Communism. But in the history of ideas, 1990 may be remembered mostly for the simple notion that provoked the upheaval: Market economies work best . . . ¶The Austrian economist Ludwig von Mises had the last word back in 1947 [*Planned Chaos*, B-14], when the Red Army was imposing central planning from the Baltic to the Mediterranean and socialists everywhere were dreaming that they had the key to a better world: 'A socialist management of production . . . will squander the scarce factors of production, both material and human. Chaos and poverty for all will unavoidably result'."

Oliver, Daniel T. "'Progressive' Or Regressive Philanthropy?" *Alternatives in Philanthropy* Capital Research Center Washington, D.C. (October 1991). Refers to the contradiction in the reasoning of those who equate inequality with injustice, yet, as pointed out by Hayek, require individuals to be treated unequally to attain