

Protagoras:

1. Civil society is a necessary texture of human existence
 2. To survive, man had to exhibit certain social, civic qualities
 3. Society not only required social harmony, but also fostered it; that, after all, was its contribution to human survival
- Interaction would lead to social order, and perhaps even to prudence and justice

Peter Drucker

To Succeed - have - 1. vision - 2. A sense of duty - 3. Seek the best advice - 4. Work very hard - The enemy is us.

Entrepreneurship - invention & innovation - Mix with monetary policy - credit & interest

Aim for Leisure - Health care - and Schooling with increased emphasis. Remember Knowledge is Power.

To help change human beings we need government in business and third sector institutions.

Education's job - to teach students to learn.

Information is data endowed with relevance & purpose

Be Socially Responsible -- Do your job - Teach - impact people, community & Society in general!

[Doctrine of the wild animal -- it loosened, somebody is responsible (institution?)]

Read: "The wealth of Nations" - Adam Smith

"The princess Casamassima" - Henry James

Edith Hamilton

Werner Jaeger

Barbara Tuchman

Fernand Braudel

Steven W. Hacking

"The Emperor's new robe"

Roger Penrose

Oxford U. Press

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"Common sense is not very common"
Voltaire

"Where malignant disease is concerned,
it may be more important to under-
stand what kind of patient has the
disease rather than what kind of
disease the patient has."

Lancet May 11, 1985

This is the human condition:

The creativity that is one part of our
nature poses constant challenges to
the morality that is another part of
our nature.

George Schultz to
National Academy of
Sciences

A Prayer

1854-1894
Died in Sweden by

ROBERT LOUIS STEVENSON

*Father, we thank Thee for this place in which
we dwell; for the love which unites us; for the
peace that is accorded us; for the hope with
which we expect tomorrow; for the wealth,
the work, the food and the bright skies that
make our lives delightful; for our friends in
all parts of the earth, and our earthly helpers
in this land. Help us to repay in service, one
to another, the debt of Thine unmerited bene-
fits and mercies. Grant that we may be set
free from fear of vicissitudes and death, and
may finish our course without dishonor to our-
selves or hurt to others, and give us at last
rest to the weary.*

It could probably be shown
by facts and figures that there
is no distinctly native American
criminal class except Congress,
Pudd'nhead Wilson's new calendar

The best way to cheer
yourself up is to try
to cheer somebody else
up. Mr. Twain Notebook

There is always a hole
in theories somewhere, it
you look close enough
Tom Sawyer & Broad

"Classic" a book which
people praise and don't read
Pudd'nhead Wilson's new calendar

Truth is the most valuable
thing we have. Let us economize
it. Pudd'nhead etc

I was gratified to be able
to answer promptly, and I
did. I said I didn't know.

M. Twain - Life on the
Mississippi

There is no thing in the
world like a persuasive
speech to buddle the
mental apparatus

M. Twain - the man that
corrupted Hadleyburg

Always do right. This will
gratify some people and
astonish the rest

"To the young peoples society
Greenpoint Presbyterian Church
Brooklyn"

Its name is public opinion. It
is held in reverence. It settles
everything. Some think it is the voice
of God. Europe & Elsewhere - Mt.
we can't all be sound. we've got to
be the way we've made.
Tom Sawyer & Broad

Politics by other means:
Higher Education & Group Thinking
David Bromwich

Lore and Logic: The evolution of
Blake's thought - V of Mich Press

Steven Cox

Democracy in America

Guy de Tocqueville

Alexis

A theory of Justice - John Lewis

Aristotle

All other things being equal ~~the~~
~~these~~ human beings enjoy the
exercise of their realized capacities
and the enjoyment increases the more
the capacity is realized or the
greater its complexity

Private oppression deprived of
access to the use of force withers
away rather rapidly

Socialism & Capitalism
are twin faces of the
same ideal.

Communism - abolition
of private ownership of
property. State
capitalism.

Private property capitalism

John Stewart (Milne)?

19th & 24th amendment

Progressive Party Platform

Income tax

P. P. Tax

Free Public Schools

Teddy Roosevelt

Freedom - Essence of Republic

Equality - Essence of Democracy

Exclusionary Democracy is wrong

Have more - Have more
Have less - Have less

1/3 of our pop = have none

John Locke 1783 chap V

Guy de Tocqueville -
Liberty
Appropriated
property
Here Democracy in America

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33 Ne-si-ka Bay Road
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Alan Paton: Cry, the beloved country

Terry L. Anderson & Donald R. Keel:
Free Market Environmentalism

Nathaniel Branden: The Psychology of Self Esteem

V.S. Naipaul: A Bend in the River

Eric Hoffer: The Temper of our Time

J.R.T. Hughes: The Governmental Habit:
Economic Controls from Colonial Times to the
Present

2 P.J. O'Rourke: A Parliament of whores: A lone
humorist tries to explain the entire United
states Government

Winston Churchill: (Arthur L. Humphries:
For Free Trade

Guy de Tocqueville: Democracy in America

Laura Ingalls: Little House on the Prairie

Ludwig von Mises: Human Action

Henry Hazlitt: Economics in one Lesson

Richard Epstein: Forbidden Grounds

Robert Heinlein: The Moon is a harsh Mistress

Thomas Sowell: Knowledge and Decisions

Joel Garreau: Edge City

David Osborne & Ted Gaebler: Reinventing Government

Richard Preston: American Steel: Hot metal
Men and the Resurrection of the Rust Belt.

James Ravich: The Outnation: A search for the
soul of Japan.

F.A. Hayek: The Constitution of Liberty

Mencur Olson: The Rise and Decline of Nations

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- 3 Paul Johnson:
Modern Times: The world from the
twenties to the eighties.
- 5 Charles Murray:
In Pursuit of Happiness and Good
Government
- Richard John Neuhaus:
The Naked Public Square: Religion and
Democracy in America.
- Kenneth Chalmers:
The Borderless World
- Walter Wriston:
The Twilight of Sovereignty
- Maynard Keynes:
The Economic Consequences of the Peace
- Václav Havel:
Summer meditations
- John Chubb and Terry Moe:
Politics, Markets and American Schools
- The Little Red Hen: ?
- David McCullough: Truman
- 2 Chas Murray:
Losing Ground. American Social Policy 1980-1980
- John Raspail:
The Camp of the Saints

Anthony de Sacy
The State

Cole Brembeck
Congress, Human Nature and the Federal Debt

David Friedman
The Machinery of Freedom

Richard Posner
Economic Analysis of the Law

Richard Epstein: ~~Takings, Private Property and~~
The Power of Eminent Domain

Julian Simon:
The economic consequences of immigration

Steven Hayward: The Federalist

Harvey C. Mansfield Jr.
America's Constitutional Soul

Jeremy Rabkin
Judicial Compulsions: How Public Law distorts
Public Policy

Hendrie Smith: The Power Game

Ethiel de Sola Pool: Technologies of Freedom

Robert Caro: The Years of Lyndon Johnson

* Richard Epstein: Private Property and the
Power of Eminent Domain

Paul Heyne: The economic way of thinking

William A. Hiskonen: Regonomics

Richard McKenzie & Dwight Lee: Quicksilver capital:
How the Rapid movement of wealth has changed the world

John Shelton Reed: Whistling Dixie: Dispatches
from the South.

Arthur Schlesinger: The Disuniting of America

Robert Kharasch: The Institutional Imperative

Thomas Sowell: Marxism, Philosophy & Economics

Dixie Lee Ray & Lou Goffo: Trashing the Planet

* James Bovard: The Fair Trade Fraud

David Halberstrom: The next century

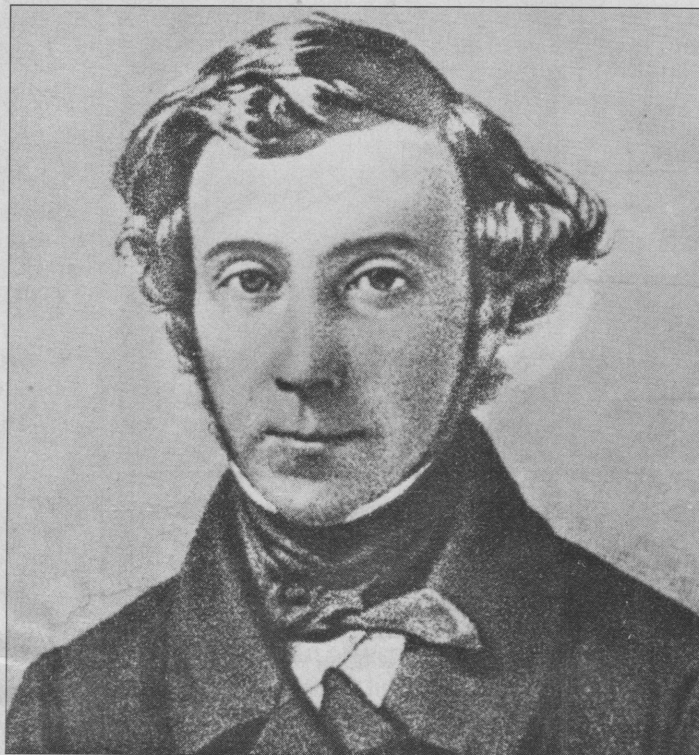
COMMITMENT IN AMERICA

BY SAL ALFANO

The beliefs and practices that shape American character are matters many of us are unaccustomed to articulating. Questioned about our values, we might reply with such terms as "freedom," "success," "justice," "self-reliance" or "individualism" without examining the reality these watchwords describe. Yet, since the time of Alexis de Tocqueville's original analysis of the American character in *Democracy in America*, we have been struggling to express what it is exactly about our public and private lives that makes us Americans—and not simply individual people living in America.

If Tocqueville's social science was the landmark of premodern, and harbinger of modern, America, then *Habits of the Heart* (University of California Press, \$16.95) must surely herald the postmodern. Sociologist Robert N. Bellah and his four coauthors have produced a book at once far-reaching and intimate, rigorously reasoned and strongly felt. Its impetus and focus are ordinary people living and working in America yet somehow unable to put the meaning of their lives, or the motives for their actions, into words. The researchers have listened closely to what they say—and probed for what is not easily put into words—and in *Habits of the Heart* they argue compellingly for personal and social transformation.

The title is taken from Tocqueville, who concluded that, more than its physical circumstances and its laws, the mores of America were the foun-



Alexis de Tocqueville (1805-1859)

dation of its free republic, and these he defined not only as the "ideas and opinions" of its people, but their "habitual practices" in religious, political and economic life. But these "habits of the heart"—most notably individualism—have changed, almost unnoticed, and now threaten to undermine the very way of life they so proudly sustained at the nation's birth.

Using with considerable facility the tools of history, psychology, sociology, philosophy and religious studies, the authors argue that Americans no longer have any objective way of relating private and public life, of reconciling the isolating demands of the competitive workplace with the nurturing atmosphere of family and community life. The "self," once merely a part of a larger community, is currently the sole arbiter of moral-

ity. Because ties to traditional sources of moral conduct—family, community, religion and politics—exist today only fragmentarily, the language of so-called values "presumes the existence of an absolutely empty unencumbered and improvisational self" that "obscures . . . the moral reality that links person and society."

The book is formally divided into two parts, one treating of private, the other public, life, but in practice these themes overlap and interweave. One of the early assumptions is that therapy has become the prime metaphor for moral life in modern America. Therapy is treated here not as a clinical technique, but as a way of thinking, a cul-

tural phenomenon that has supplanted the language of kinship, religious and civic commitment, and even of friendship, with a lopsided emphasis on self-expression. It has helped to replace the search for "the good" with a weighing of "relative merits." Early chapters trace love and marriage, for example, from their traditional function as moral relationships tying a couple to the larger society, to their modern incarnation as vehicles for psychological gratification. Friendship, too, in its beginnings not simply a bond of mutual admiration and utility, but of a "shared commitment to the good," has degenerated into little more than another source of personal gratification.

Distinguishing between "community" and what is here termed a "lifestyle enclave" is perhaps the most

BOOKS

succinct way to suggest just what it is the authors are getting at. "Community" describes a group of "socially interdependent" people who share in decision-making and participate in certain "practices"—ritual, esthetic and ethical—that bind them through history into a "community of memory." The church and the town of colonial times are examples of true communities.

In sharp contrast is the "lifestyle enclave," a group formed by people who share "some aspect of private life." Members express themselves in terms of "appearance, consumption, and leisure activities" that serve to separate them sharply from those with other life-styles. There is no interdependence, no shared history, nothing but the "narcissism of similarity."

The authors suggest, then, that the task for Americans today is to look beyond the language of self-expression, beyond the therapeutic metaphor, toward a "second language" of moral discourse that will foster a return to true community, mediating between the needs of the individual and the society at large. Through a review of the changes in the meaning of "citizenship," the role of religion and the various forms in which Americans "get involved," *Habits of the Heart* suggests ways in which we might transform the individualist tradition's understanding of the "public good" as the "sum of private benefits," into a more classical form in which the term "public" truly encompasses society as a whole. Outstanding past examples include post-World War I unionism and, more recently, the civil-rights movement. The distinguishing feature of all such transformations is a movement away from the competition of special interests to a more broadly based pursuit of "civic values." The therapeutic model must be replaced, and the authors suggest that the language and perspective of "ecology" offer a proper substitute if ever we are to recover the connectedness of self and other,

ARE YOU AN IMPOSTOR?

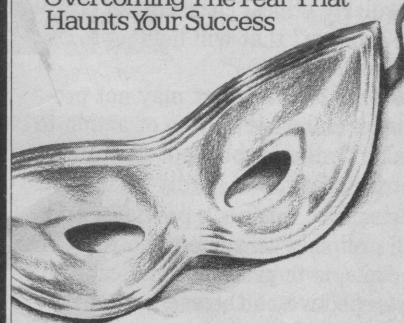
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