

The Dilemmas Of Freedom

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New Brunswick, N. J.*

Hayek, F. A., *The Constitution of Liberty*.
Chicago: Univer. of Chicago Press, 1960.
Pp. x + 570. \$7.50.

Meiklejohn, A., *Political Freedom*. New York:
Harper & Bros., 1960 (rev.). Pp. xxv + 166.
\$3.50.

Muller, H. J., *Issues of freedom: Paradoxes
and Promises*. New York: Harper & Bros.,
1960. Pp. xv + 170. \$3.50.

Shotwell, J. T., *The Long Way to Freedom*.
Indianapolis: Bobbs-Merrill, 1960. Pp. 640.
\$7.50.

HERE ARE FOUR books, each dealing in its
own fashion with the problem of freedom.
The concept which these authors have
attempted to analyze is one of the most
difficult to be found in moral philosophy.
Freedom is, in the technical sense, an
ambiguous term, but at least two different
meanings have been distinguished: In one,
freedom is identified with the absence of
coercion; in the other, it is a capacity to
choose on the basis of a rational criterion.

In order for a man to be free, other men
must fulfill certain obligations. Legal codes
and economic arrangements, cultural ideals
and physical tools must all conform to a
certain pattern if freedom is to be realized.
And, inevitably, queries arise about the
value of freedom in comparison with other
desired goals. Evaluations must be made.
And so, beside the difficulties of definition
spring up the complexities of valuation.

Liberals, whose main political concern has
been the maintenance and defense of liberty,
have justified freedom as a basic value, a
condition (though not a guarantee) of a
number of other important social values like
social flexibility, high culture, and a
maximum development of the individual
personality. But other moralists (notably
authoritarians of one stripe or another) have
made the opposite claim, holding that the

consequence of freedom to most men is a
diminution of the values which are
exemplified in a high culture.

Among these four books, Hayek's work is
the most systematic and detailed. An old-
style liberal, he attempts to state the ideal of
a free society and to apply it to the realities
of present-day economic and social
aspirations. That is to say, he tries to show
how to accommodate an ideal nineteenth
century liberal state to the demands of the
twentieth century welfare state.

Hayek's book displays the many virtues of a
liberal mind. It is the work of a cultured and
flexible man, informed by a desire to
examine alternative viewpoints, but at the
same time sufficiently certain of his own
beliefs to be capable of stating
unfashionable positions. If there is a certain
tendentiousness in the writing, it is the
consequence of his belief that events are
moving rapidly in a direction opposed to all
that the author holds dear.

The argument of the book is clear-cut, and it
is admirably organized. First, he sketches
for the reader a philosophical theory of
freedom which is essentially negative:
Freedom is the absence of any coercion of
one person by another; a man is free when
no one forces him to do anything. The notion
of coercion is for Hayek, then, a basic and
"primitive" one, and he does not
characterize in any detail what he means by
it, nor does he attempt to provide explicit
examples so that we may have even a
partial but concrete comprehension of what
he means by this term. But a reading of the
text seems to indicate that he has in mind
those occasions when a particular man is
forced by physical means or threats of future
disadvantage. Actions which may by
analogy be called coercive are the subtle
manipulation of men's ideas by an
advertising agency, the development in
children of submissive feelings by a teacher,
or, in general, the constraints on individual

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