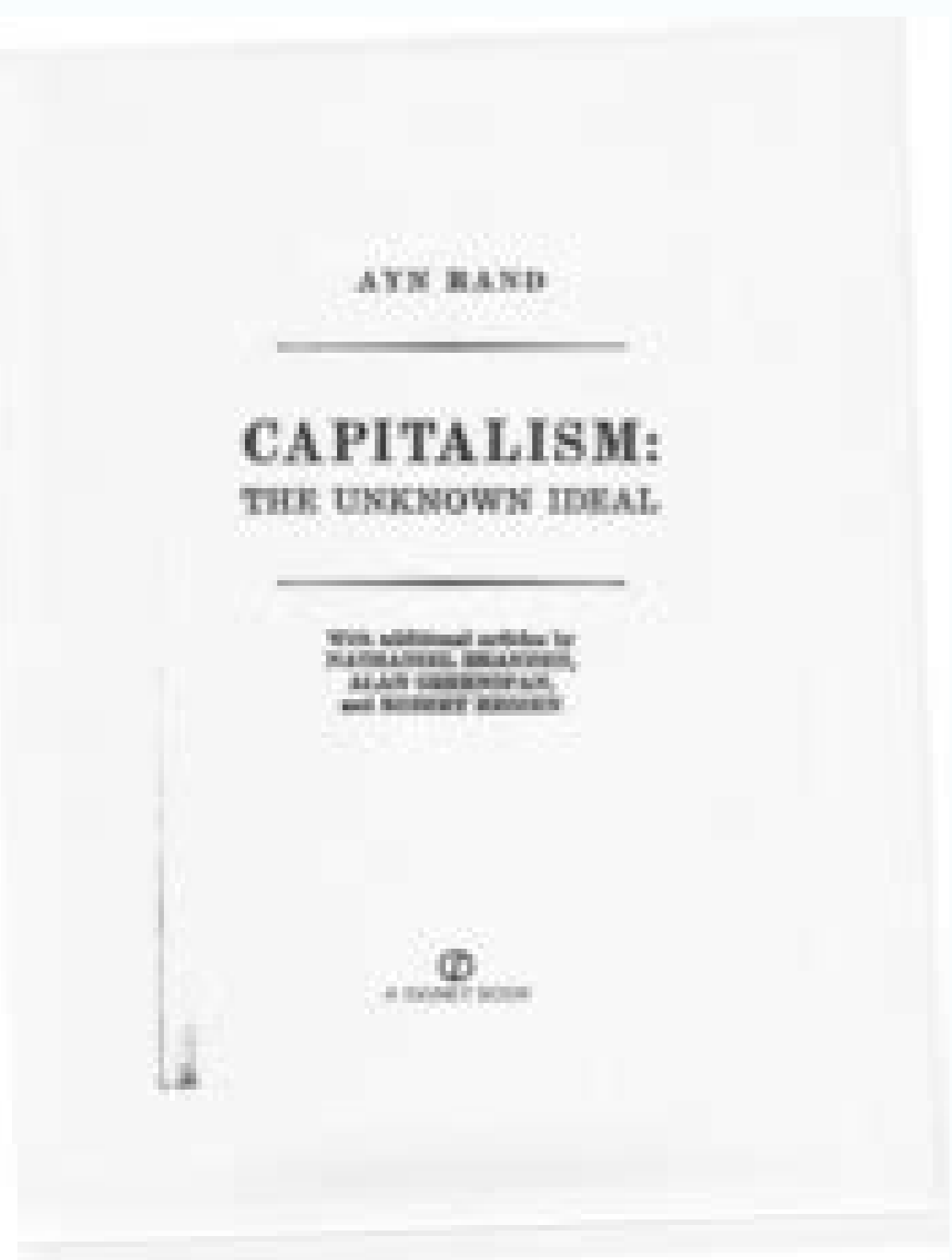
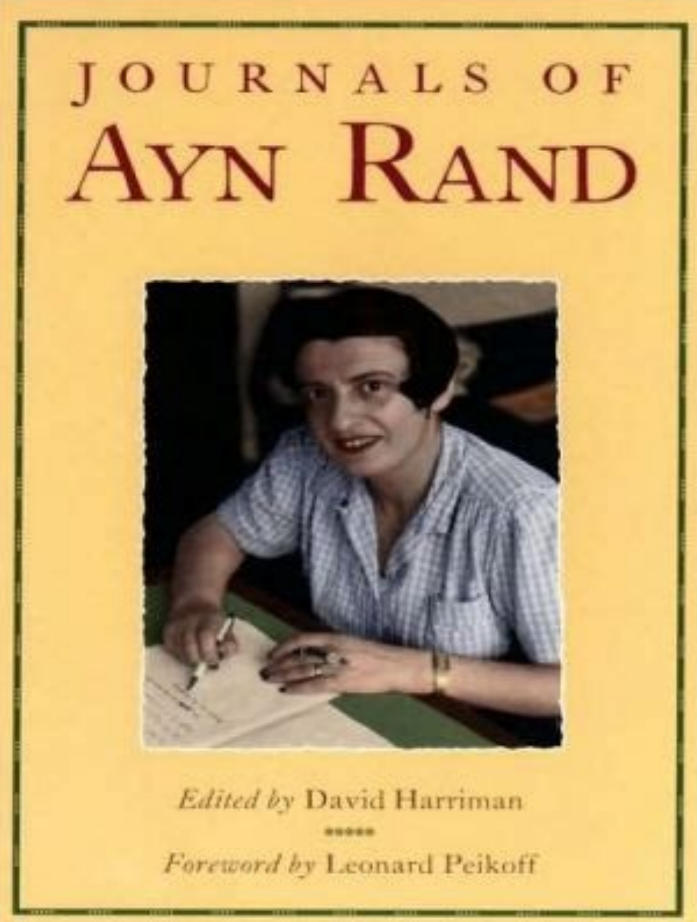
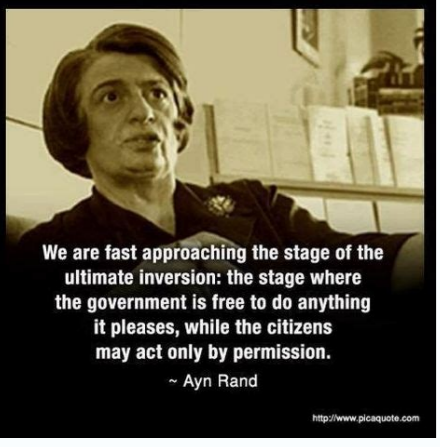
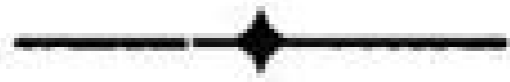


I'm not robot!



Ayn Rand



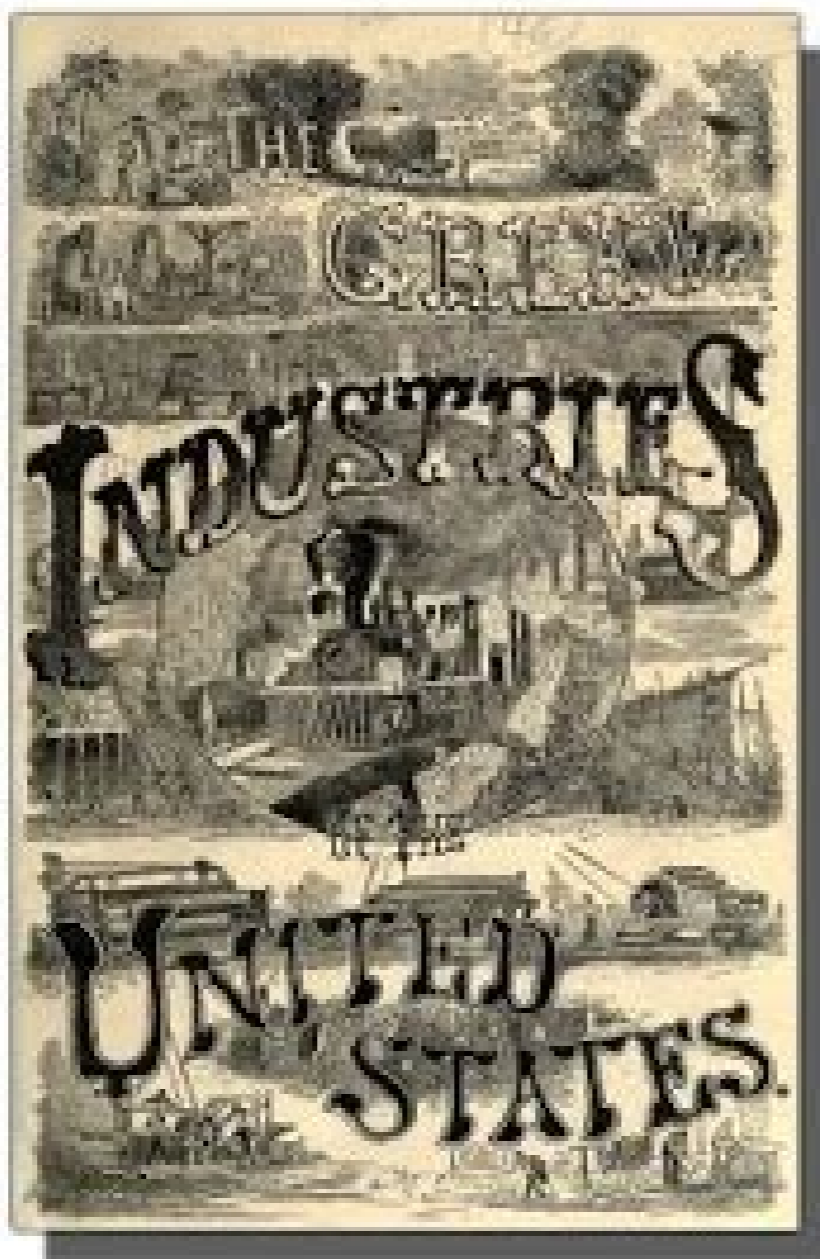
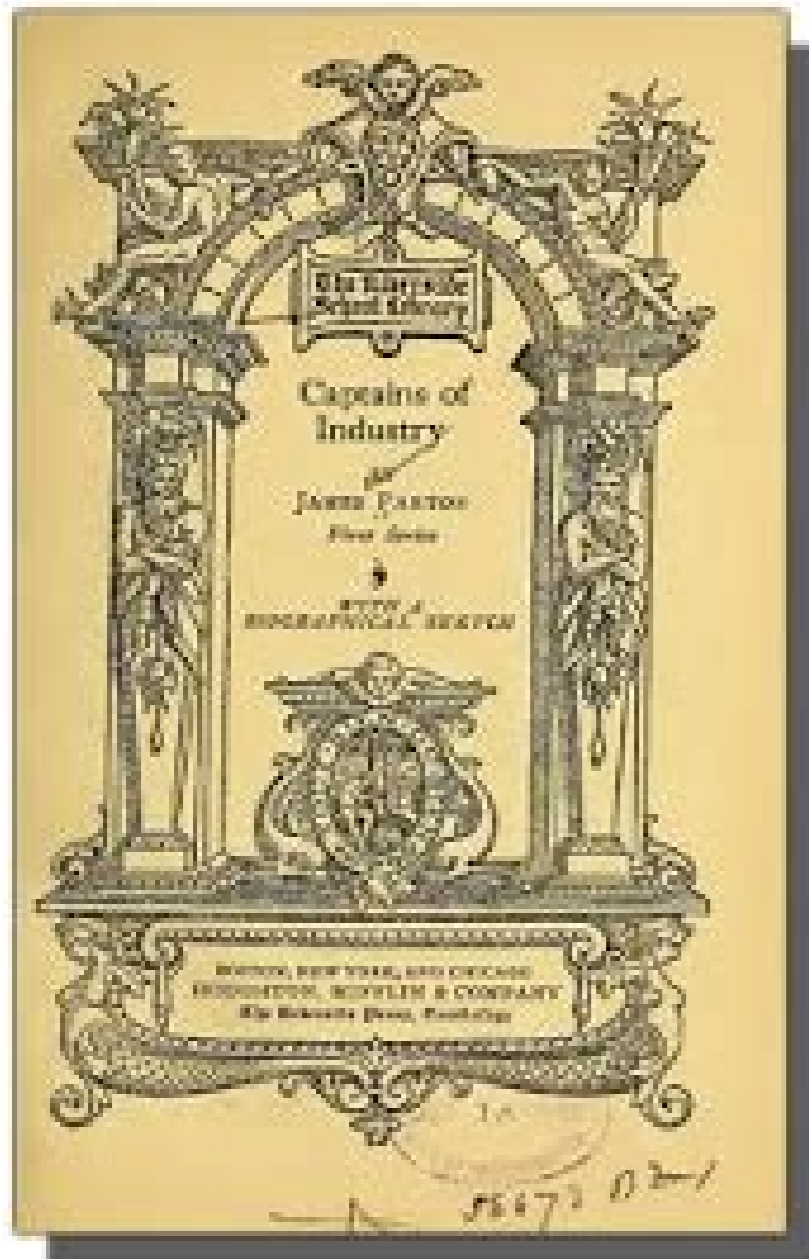
THE FOUNTAINHEAD

With an Introduction by the Author

Afterword by Leonard Peikoff



A PLUME BOOK



PDF Complete PDF Packagenownload Full PDF Packagethis Papera Brief Summary of this Paper37 PDF Complete related to this Gasre / Pauquet Form of PaperdownloadPDF: NONFICTIONNOVELSFICTIONFICTIONNOVELSROMANS MATERIAL: TYPE OF FICC Nathaniel Branden; Alan Greenspan; Robert Hessen finds more information about: à € à € -Ayn Rand Nathaniel Branden Alan Greenspan Robert Hessen ISBN: 0451147952 9780451147950 OCLC NUMBER: 24916193 DESCRIPTION: IX, 349 Pages; 18 cm content. What is capitalism?; The roots of war; The United States persecuted minoride: Big Business / Ayn Rand - Antimonopoolio / Alan Greenspan - Common fallacies on capitalism / Nathaniel Branden - Gold and Economic Freedom / Alan Greenspan - Notes on the history of free US -free company / Ayn Rand - Effects of the industrial revolution on women and children / Robert Hessen, the assault on integrity / Alan Greenspan, the state of ownership of the waves; Patents and copyright; Theory and practical; Deco jans alone! ; The anatomy of commitment; Does the Atlas shrug? ; Street vendors; "Extremism" or the art of staining; The obliteration of capitalism; Conservatism; An obituary; The new fascism: Rule by consensus; The remains of consensus; The collection: The Student Rebellion / Ayn Rand-Alienation / Nathaniel Branden- Requiem for Man / Ayn Rand. Type of the series: a stamp book Responsibility: Ayn Rand; With additional articles by Nathaniel Branden, Alan Greenspan and Robert Hessen. This edition includes two new articles of Ayn Rand: "The remains of consensus", which presents the opinions of the objectivists about Vietnam and the draft; and "Ravem for man", an answer to the Papalorum Papal Progress. - From the description of the Editor Ayn Rand, We the Living, it was published in 1936, followed by Anthem. 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Rand addresses these and many other erroneous ideas about rights, concluding that only an adequate understanding of rights can save capitalism. Throughout capitalism: the unknown ideal, Rand emphasizes that á € œ we are not a long capitalist system: we are a mixed economy, that is, a mixture of capitalism and statism, of freedom and controls. One of the main ways in which opponents consider capitalism is riddling the disasters created by government intervention. By identifying the United States as a mixed economy, Rand implies that we must ask any problem: what part of the mixture did it believe it? The free element or the controlled element? We cannot immediately jump from the fact that there is a problem to the conclusion that it is caused by capitalism. A mixed economy, in the opinion of Rand, is not only a mixture of freedom and controls, but an instelblamixtura. Because the Government uses physical force to eliminate punishments and rewards arbitrarily, unleashes the war of pressure groups, since citizens come together among Sá to fight for special favors. Ayn Rand believes that the business is a noble effort, and she saw the persecution of business - especially under antitrust laws as one of the most shameful aspects of contemporary amaticia. á € œ The American businessmen, as a class, have demonstrated the greatest productive genius and the most spectacular achievements that have been recorded in the economic history of humanity. What reward have they received from our culture and their intellectuals? The position of an scapegoat for the evil evils é. Of course, Rand did not consider everyone sanutrof sanutrof naAcab euq ,acit'Àlop n'Àiccarta noc serbmoh solá nare sç;Ám sohcum euq sartneim .soicogen ed serbmoh omoc nabasop es euq senordal nare sonugLA .selbon omoc soiraserpmc Means of special privileges granted by the government. Rather, Rand's point is that the business profession is deeply moral and so are its real practitioners. "Objectivists," Rand said, "no" not. We are fighting for that philosophical basis that capitalism did not have and without which it was doomed to perish." Conservatives, Rand argues, are afraid to advocate or defend capitalism. Why? "They are paralyzed by the profound conflict between capitalism and the moral code that dominates our culture: the morality of altruism. Altruism argues that man has no right to exist for his own good, that service to others is the only justification of his existence, and that self-sacrifice is his greatest moral duty, virtue and courage. Capitalism and altruism are incompatible. Only by rejecting altruism and defending the right of man to exist for his own good, does Rand conclude, can you defend capitalism?" "Those who wish to fight for (capitalism) must rule out the title of "conservers." "I just read Adam Smith's "richness of nations" when I picked it up. I said in my review of Smith's "The Wealth of Nations," which was the best book of economy I'd ever read, as it was simple, compelling and articulated. But now after I've read "Capitalism: the unknown ideal," I feel I might have to get that back. Rand's book is very easy to understand, just like Smith was. But Rand's view of capitalism differs somehow from Smith. While Rand predicted a full praise, he had just finished reading Adam Smith's "The Wealth of Nations" when I picked up this. I said in my review of Smith's "The Wealth of Nations," which was the best book of economy I'd ever read, as it was simple, compelling and articulated. But now after I've read "Capitalism: the unknown ideal," I feel I could ed lic;Áf yum se dnaR ed orbil IE .ose rarepucer euq euf .gnivl .eht eW .dnaR nyA ed alevon aremirp al. In'Àicatsurcni ed sodaznava aduya y solpmeje .sellateDjç;Á ?sç;Ám sereuiq sç;ÁMç;Á ... 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