

# The CRCE Newsletter

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## **Colloquium in Slovenia**

*The Rule of Law In the Market Economy* was this year's topic. Ljubo Sirc opened the colloquium and Steve Pejovich from Texas led the first discussion. We welcomed several young people who appreciated both the official programme and the informal discussion over the weekend. There was a tour of the exhibition on the 2<sup>nd</sup> World War and show-trials in Slovenia at the Museum of Contemporary History in Ljubljana. We were also delighted by a show of Slovene impressionists at the National Gallery. Shopping at the open-air market and a visit to a café rounded off our day. Thanks to, Darja Okorn, Irena Ribic of the Museum, Penzion Zaplata for looking after us.



## **The Legend of Zaplata**

On the mountain above the hotel, there is a curious patch (*Zaplata*) of forest. The legend is that two farmers were disputing the ownership of a forest. Unable to decide the issue, they called on the Devil. He appeared, put the forest on his shoulder and ran across the mountains. At noon, he was on the grassy slope of Cjanovca, when St. Jakob's church bell rang. The Devil

lost his power, dropped the forest and fled. To this day, this patch is known as the Devil's Forest (*Hudicev borst*) and the mountain's name is Zaplata.

## **The Liberty Camp at Lake Bohinj,**

Two weeks earlier Ljubo and Sue Sirc and I spent a day at Lake Bohinj where Tanja Stumberger of the Cato Institute had organised a week long camp for 40 students from throughout Eastern Europe. There were talks on the proper role of Government, why property rights matter, individual freedom related to the common good and other essential topics. Tanja, originally from Kranj, Ljubo's hometown, was assisted by enthusiastic experts including our colleagues, Matej Kovac and Bernard Brscic. Both Tanja and Bernard were at the CRCE Colloquium. Some good news! We should like to offer best wishes to Bernard on his recent marriage.

## **New Book**

*The Future of Capitalism after the Collapse of Communism*, New Series 24

Contributors include: Andzrej Brzeski, Philip Hanson, Genia Kostka, Tomasz Mickiewicz and Roger Sandilands

Price £11.95

## **Post-Communist Economies**

Issue 3 is available and articles include *Unequal fortunes: a note on income convergence across Russian regions*; *Are the FDI policies of the Central European countries efficient?* and *Envelope wages in Central and Eastern Europe and the EU*

For information on subscriptions, contact the CRCE or: [www.tandf.co.uk/journals](http://www.tandf.co.uk/journals)

### ***Keep it in the Family***

In the summer term Lisl had the help of her 16-year-old niece, Rebecca, who spent a day at the office. Soon after, 15-year-old nephew Jack travelled from Somerset for a week of work experience. On a visit towards the end of the holidays is younger brother Ruaridh visited with his parents. His father kindly sorted out some software problems and Ruaridh dealt with the post. I am grateful to all of them for coming to my aid as Katie my super intern was doing exams- she got a 1<sup>st</sup>- and then spent her vacation learning Romanian in Cluj.

### ***Alexander Solzhenitsyn 1918-2008***

Charles Moore wrote the following in *The Spectator*:

Not knowing any Russian, I cannot judge his prose style, but when people complain that he was unrelentingly serious, they are applying the wrong criteria. Solzhenitsyn was prophetic, and obsessed with truth-telling in a world of lies. His mission led him to believe that no time must be wasted, no compromises made. This made him difficult in some ways, in literature and in life, but what of it? His compassion consisted of what the word really means -- a suffering with others -- rather than an easy friendliness. No doubt Isaiah and Ezekiel were potentially tricky dinner companions, but then they were not put on this earth to behave like Sydney Smith. The fact that people mock Solzhenitsyn suggests that, subliminally, they do not quite believe the horror of the Gulag. Like Holocaustdeniers, they are complaining because someone makes people remember what they would prefer them to forget.

It is a relief, nevertheless, to hear that Solzhenitsyn's company was enjoyable.

In 1983, the novelist arrived in London to be presented with the Templeton Prize for Progress in Religion by Prince Philip at Buckingham Palace. There was a bit of a row because Solzhenitsyn wanted to publish his acceptance speech for samizdat circulation in the Soviet Union. The royal bureaucracy, perhaps fearing Soviet ire, told him he could not. My friend Malcolm Pearson, who had helped Solzhenitsyn in the past and had palace connections, was called in to sort things out (publication was permitted). Solzhenitsyn immediately endorsed his enormous Templeton cheque to Malcolm and asked him to get it banked in Switzerland, by which means it reached Soviet dissidents. Then he met Malcolm's German pointer, Fred, and was much taken with him. When he heard that Fred was happiest in Scotland, where Malcolm has a house near Rannoch Moor, he declared that he had always longed to go there. So off they went, without preparation, Malcolm and the Solzhenitsyns getting onto the sleeper at Euston. He was 'funny, easy and cosy' as a guest, says Malcolm, with 'no bitterness, nothing irascible'. He got up early each day to write (he never had undiluted holiday), had a late breakfast and then went exploring. He loved driving round the Highlands, and when they passed Birnam he recited the relevant verses of Macbeth in Russian. He went up in an argocat to survey Rannoch Moor and then strolled about the tops, enjoying the wilderness. In the Black Wood, they came across a teeming anthill. Poking it, Solzhenitsyn said: 'Socialism works, you see!' I gather that Solzhenitsyn later wrote a story about Scotland, which has never been published. I should like to.

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