



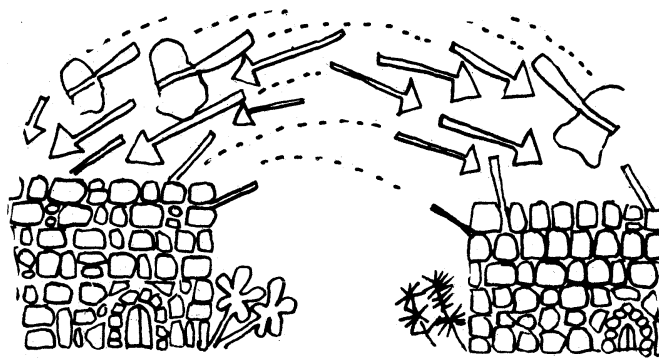
WHAT'S IT ALL ABOUT?

Until a few weeks ago, recoilless rifles and machine guns barked and stuttered in Beirut, Lebanon. Hundreds were killed and thousands injured. Property damage is in the millions. Perhaps an uneasy settlement will hold. What's it about? Politics.

In Belfast and other cities of Northern Ireland, bombs explode nearly every day. Innocent people — men, women, and children — are blown to bits; the country is in a state of patient terror. Doggedly, life goes on. What's it about? Politics.

Most of the violence in Angola seems over for the moment. But the faction backed by Western powers promises a war of attrition for an unknown length of time. What will happen? No one knows. What's it about? Politics.

In Portugal, middle-of-the-road socialists battle



with left-of-center communists, and the end is as yet unknown. Violence is sporadic. There is no solution in sight. What's it about? Politics.

Here, hard-eyed men inhaling nicotine fumes exchange pledges, and huge funds are gathered for the coming hustings. Billions will be spent as various contenders shove in all directions, seeking power, prestige, and a voice in making collective decisions. What's it about? Politics.

Future earnings of American taxpayers are toyed with by claw-fingered, cunning barons of bureaucracy. Debts are run up which will make future generations slaves to the existing generation. Bribes pass under the table and even on top of the table, and tight-fisted, oily men smirk and smile and gamble with the fortunes and lives of others as well as their own. What's it about? Politics.

Well-dressed men, their faces granite slabs, grey with hypocrisy, promise certain things in public, and in private perform as they please. What's it about? Politics.

The new Spanish king, inheriting the dictatorial reign of Franco, walks a tight-rope of policy between trade-union adherents who seek change, and old-guard conservatives who want to retain the status quo. NATO says no-no; Kissinger says yes-yes, and what will emerge? What's it about? Politics.

Israel is beleaguered on all sides. Attack and



WHAT'S IT ALL ABOUT?

(continued)

retaliation is the order of the day. Ringed by foes, infiltrated by terrorists, the death count mounts. What's it about? Politics.

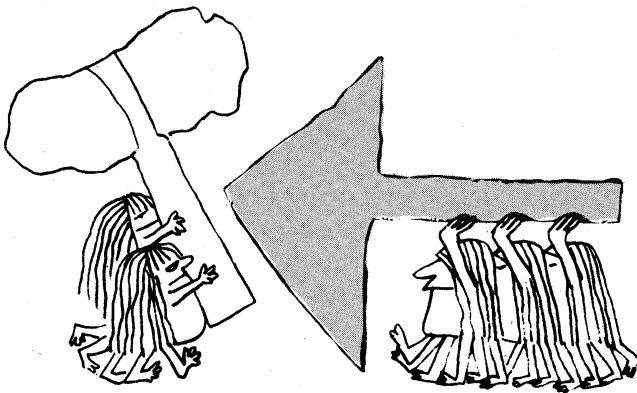
In Chile, a violent revolution has been corked for the time being, with dissidents writhing unhappily like a captured genie inside a lamp. What's it about? Politics.

The Island of Cypress is split, and both the Greeks and the Turks are unhappy. The dead have been tumbled into a common grave, and the continuing tension indicates that all is not ended. What's it about? Politics.

Germany is split; east and west stand poised along a line, each quailing at the might of the other, neither wishing to be blamed for the first move but both hoping to win an ultimate showdown. What's it about? Politics.

Korea is split, and we haven't heard the last from that bit of blood-soaked real estate. What's it about? Politics.

There's pressure in Quebec to install French rule; in most of the rest of Canada, to cling to the British system. Relations with the U.S. have deteriorated. What's it about? Politics.



Vietnam is not split. But the lives of millions have been lost upon one of the costliest battlefields in history. Nor is resistance dead. It smoulders underground and waits for opportunity. What's it about? Politics.

There are two Chinas, both betrayed internally and externally. Word from the land of Mao indicates that the Confucian system of thought is being stamped out. What is China about? Every act is a political act with political overtones. No one questions the total control of the warlord.

In Russia, there is oppression — a lack of freedom of speech and movement. Russia is a giant with politics its sole consideration, preoccupation, and occupation.

Last year, more than 85 terrorist bombings took many lives in the United States. Crime is on the increase, and the government seizes more power and more money on an hourly basis. What's it about? Politics.

Around the world, terrorists of various political hues strive for public attention and commit atrocities. Kidnappings, rapes, murders, arson, bombings, and kindred acts of horror are inflicted upon innocent and guilty alike. Some acts are random, but many have political overtones. There is scarcely a land that is at peace internally or externally.

If we could detach ourselves from this earth and look at the planet from the safety of some faraway sun, we would diagnose the malady correctly. The world is sick. It is sick to death. It is sick over politics. The earth's complexion, like the skin of a smallpox victim, is covered with the scars of political action.

What is political action all about? It is about ruling. Thanks to the nurturing of the philosophy of rule for at least 6,000 years of history, the human race has come to believe that no matter how bad things may become, having a ruler must be man's first consideration. As things are going, choosing a ruler may become man's last act; his final error and the melancholy dirge of his death march.

Who is to rule?

The expenditure of all this money, all this time and energy; the waste of all these lives, will produce no food, weave no cloth, build no single dwelling, nor contribute one iota toward human well-being.

It is a show of vainglory, the satisfaction of ego, the process whereby someone is elevated to a position where he has power over others.

In America, the choosing of a national leader is not the only folly. America is divided into fifty states and more than 3,000 counties. Each will conduct campaigns calculated to put some in power over others. The cities will do the same, big and small. Instead of learning to live in harmony with each other, we are practicing ambitionists and power seekers. Never mind what is right, the question to be answered first is, WHO WILL RULE?

What is the predictable outcome? The time and money, the energy and resources, which could be constructively channeled for what the world yearns, are misdirected into violent avenues, both potential and kinetic. So we have unemployment, poverty, and carefully nurtured anger. What was at one time a geographic melting pot for all peoples has become a political cauldron seething with the catalyst of democratic action aimed at attaining supremacy. We are a society smashed into shards, each distrustful; angry with those of different party, different religion, different mores, different color, different anything.

This is absurd. A major, worldwide change must come.

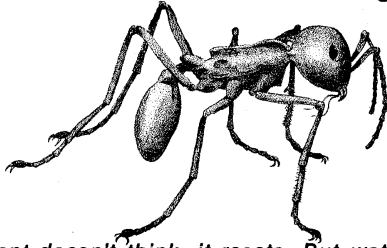
Admittedly, to bring a change can not be easy. But a real change must entail a move away from political dependence. A turning to some new paladin, who promises something closer to our wishes

than the actions of the last who sought a paragraph on history's pages, will not serve.

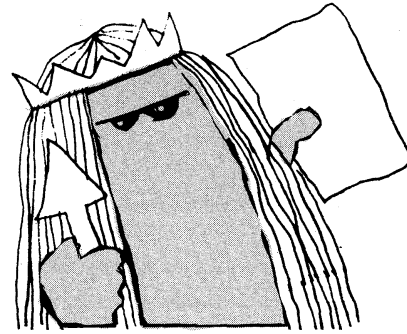
What is man, that he should be thus preoccupied with rule? Man is a creature with a brain. Do not gainsay it, despite the evidence that the brain is being badly used. It is not new knowledge that we need so much as it is a correct use of the knowledge we already have. The entire question of politics is the question of who will get to use the human energy of others. Will it be Smith, Jones, or Brown who gets "control" of other people? But that is not a reasonable question. No answer that can be found will ever satisfy, for all attempts to find a fair and just ruler are predictably futile, given human nature. The fact is, and we all know it, man is an individual who controls himself.

The question before the world is this: What kind of creature is man?

Is he an individual, capable of acting independently; worthy of freedom, able to make meaningful and peacefully productive decisions? Or is he an ant, soon to be organized into a worldwide ant-hill structure under the rule of some single ant who,



A single ant doesn't think, it reacts. But watch a horde of ants surging over the ground and you begin to see a kind of unthinking entity, acting enmasse, as though it had a single brain. Is this the ultimate fate of man?



upon examination, will have little to mark him above or apart from his fellows save a discernible lack of conscience? Are we to accept as inevitable that some charismatic super-ant will be divinely ordained to make our decisions for us, in person or through his political plenipotentiaries? That is the question. And reality has already given the answer. Man arrives on this planet with the ability to control his own energy, and that is all. Our problem relates to how we control our own energy in harmony with other individuals who also control theirs.

That man controls his own energy has been seriously challenged. To avoid a semantic impasse, let us refrain from quibbling over words. The only person who can think with your brain is you. The only person who can digest your own food is you. By no use of my mind can I compel you to behave as I might wish. I may be able to influence you; to persuade you; to cajole, plead, argue, or demonstrate before you. I might be able to frighten you. I have the capacity to commit an act of violence upon you even leading to your death. But control of you? That I do not have.



SEMINARS WITH ROBERT LeFEVRE — 1976

January

4-9 Charlottesville, Virginia
18-23 Spartanburg, South Carolina
25-30 Greenwood, South Carolina

February

8-13 Greenwood, South Carolina
22-27 Greenwood, South Carolina

March

21-26 Greenwood, South Carolina

April

4-9 Greenwood, South Carolina
18-23 Northern California

May

2-7 Greenwood, South Carolina
9-14 Greenwood, South Carolina
23-28 Greenwood, South Carolina

June

6-11 Greenwood, South Carolina
27-July 2 Greenwood, South Carolina

July

19-23 Wichita, Kansas
25-30 Greenwood, South Carolina

August

1-6 Greenwood, South Carolina
22-27 Northern California

September

12-17 Greenwood, South Carolina
19-24 Greenwood, South Carolina

October

3-8 Location to be set
17-22 Greenwood, South Carolina

November

7-12 Greenwood, South Carolina
14-19 Greenwood, South Carolina

Sessions fully reserved by sponsor except for July 19-23. For information re Wichita seminar, write to Mrs. Wanda Lee Zuercher, Love Box Co., Box 546, Wichita, Kansas 67201.



JEAN COMBS: "Property is merely the extension of a person's life. If I allow a thief to take my property, which is my means of survival, I am a slave to this criminal. Now I am a slave to the criminals in government who pass laws and take my property without my consent, or I should say over my objections. With your solution I would simply be a slave to the criminals in the street. How is this a solution?" *The amount of crime committed by persons outside of government is trivial in comparison. Further, you have the competence to provide protection for yourself and your property so long as the thief has no legal sanction. Of course there is risk, and you cannot do it perfectly. Nor can you always be certain that you will eat regularly, have sufficient clothing, shelter, and other comforts. But by this process we can reduce crime to a tiny fraction of what it now is. I have no panacea to offer. I am merely seeking to maximize human well-being in this less-than-perfect world.*

GEORGE HAYNIE: "I really enjoy your *Journal*. My sons (ages 13 and 15) enjoy it, too. I checked out your cassette tapes from our company library and took notes so I could teach my sons what freedom really means. Each Sunday we have 'Freedom School' at home. They love it."

LOIS SARGENT: "*U.S. News & World Report* says 'resentment against bureaucratic bullying is mounting, but so is popular demand for more and better public services.' One says, 'I think we're spending too much money'; another says, 'People need more help . . . after all, the purpose of government is to make people's lives livable.' '!! Is it possible to re-educate people, to teach the meaning of true freedom?' Yes, to those interested. Until people recognize that anything the government

"gives" it has already taken away, such inconsistency will continue. Government listens to the voice it likes. And it likes to hear that its services are wanted.

DAVID MICHAEL MYERS: "If some criminal kills or maims and it can be proven beyond any reasonable doubt that he was guilty, then appropriate retaliation seems entirely in order . . . It seems contrary to nature (human or otherwise) not to struggle when about to be slaughtered. I say, 'If necessary to kill in self-defense (and in self-defense only), then so be it.' That is the only possible situation in which I go along with using physical violence against another. What say you?" *What I've said before. The emotional drive that causes you to wish to hurt another is the source of self-righteousness — itself the cause of government. There are other ways of discouraging attackers than by the threat of inflicted pain. But if reason is inferior to force, then force will be relied upon. You never know that it is necessary to kill in self-defense. You cannot know that until it's too late. And from that fact springs self-righteous infliction of pain on others, the motivation and justification of every Torquemada.*

JOHN RALEIGH: "Are there other libertarians in my area (Exeter, N.H.)? Are libertarians concerned with unity? that is, forming a unified cohesive group in order to be better understood? Isn't the concept of unifying dangerous to the libertarian philosophy?" *The Journal will forward to you any New Hampshire responses. A unity of thought and purpose is not a danger when liberty is the cohesive material. An organized political unity is always dangerous.*

RUSS RUEGER: "Do you know any libertarian lawyers in S. California who'd be interested in a case of false

imprisonment? U. of California police sent me to a mental hospital for 15 days . . . in a locked ward, forced to take mind-blotting chemicals . . . The psychiatrist has gotten a credit company to destroy my credit rating, claiming I owe him money for services forced upon me." *The Civil Liberties Council, Box 66265, Los Angeles 90066 is interested in "defending the institution of private property against state assault."*

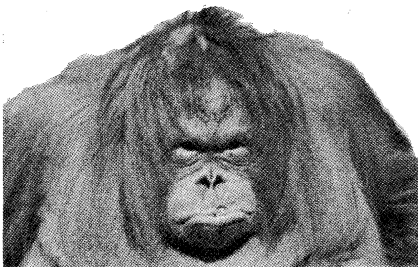
C. M. FOOTE, M.D.: "I have this day returned the S.S. checks sent to me . . . I know of no better way to declare my individual freedom. When I was forced to join the other poor victims of the politicians and pay S.S. taxes, I was told that if I did not accept salary while on vacation, I could draw checks and my spouse could also benefit. I was appalled. To test the validity of this blandishment I applied for S.S. during September and October, and received the checks (\$671.20). I understand that this abuse is prevalent among millions like myself who have no need to plunder everyone else in order to survive. It is indeed sad that those monies can't be returned to the citizens from whom they were stolen. Government counts on all of us to do anything for a buck; it thrives on the lack of integrity of many citizens."

JACK JOPPA: "Re your essay on theft: I prefer Emma Goldman's answer. 'Anarchism can not consistently impose an iron-clad program or method on the future . . . Our most vivid imagination can not foresee the potentialities of a race set free from external restraints. How, then, can anyone assume to map out a line of conduct for those to come?' " *I'm out of sympathy with the classical anarchist position because of its profound disregard for economic truths. While we cannot "structure the future," I do not believe in a total lack of form or structure. That is why I believe in autarchy rather than anarchy. I see the natural rules of a free market as providing the conditions of a free and voluntary society. To unstructure totally is, in itself, a kind of structure.*

STEPHEN O'NEIL: "We do not act like killer apes; if anything, we are killer apes — a different thing entirely. Actually, none of the currently living apes are killers aside from plant life and insects. Our entire hominid line seem to have been killers, both for food and, for unknown reasons, their fellows. If that's an instinct, then we have to learn how to control it; if learned, then we have to unlearn it." *Granting the theory of man's descent from simi-*

an ancestry, some early men were killers of their fellows for food (or other reasons). But to say that all early men were killer apes is inaccurate. Australopithecus were killers and meat eaters, but Africanus-robustus were vegetarians. From which group, if either, are men presently descended? Now if men are killer apes, what folly to elect a killer ape to have power over others.

JOHN KIDD: "You acted beyond the bounds of decent conduct in publishing a photo of me on the front page of your nasty *Journal*. You had no permission . . . Don't be surprised to receive a summons. You must be dealt with. It is for the good of society that you bad guys suffer. And I'll not be happy 'til you do."



LeFevre's nasty Journal reproduces the offending picture which spoofer John (and others) took as their own likeness. Kidder John has astutely put his finger on a common malady, the assumption that happiness derives from inflicting injury. Teeth-grinding vengeance seekers often insist that it does.

STERLING SMITH: "I see nothing inconsistent with your concept of freedom for the seller to set an offering price of specific amount on his product, which the buyer is free to accept, or make a counter offer for the seller to accept, etc., until a trade is reached or not. Clearly, the seller is also equally free to do as you are doing, perhaps merely because he finds distasteful or less profitable the 'haggling' process. I can't see that your technique is any freer than the other or morally superior." *I'm not condemning the practice of setting an asking price. I'm merely stressing the fact that, in the end, customers set prices and I try to make it easier for my customers to do so.*

WILLIAM PETERSON: "Your 'You Don't Have To Go Ape To Go Free' is first-rate. Reminds me of your duel of wits with Sidney Hook on 'democratic equality' on a Hillsdale tape. You won but, God, how Sidney can wiggle."

MABELLE ACORN: "All those good friends who rallied around at John's death seem to have drifted into the twilight . . . I get a big fat letter which says I'm assessed \$2,918.72 to

help build a new parking lot, signed by five of these businessmen, some of whom said, 'If I can ever help you any, Mabelle, just let me know.' I know not one of them would do this to me or any of the other 75 on this list individually, but in a group that says the rest of us kids will benefit indirectly while they benefit directly . . . well, they will do it, you know!" *The face of the politician has no features. Every man is human, but as a politician the same man becomes an unfeeling, unidentifiable monster. It is the same with any mob.*

BARRY ODELL: "May you continue your insights into the nature of things!"

C. WOHLGETHAN: "Many of my close friends are inspired by your treatment of seemingly unsolvable questions (i.e., how to live in a coercive society without compromising your own values or becoming a total recluse). Others accuse me of being paranoid: 'The government doesn't want to force you to do anything . . . so why don't you put down your Social Security number on this form as required; no one is trying to hurt you.' I'm either inundated with questions about my philosophy or treated as though my 'pilot light' is out!" *Welcome to the "pilot light" club.*

CHARLES BAILEY: "A 1,000 pardons for my long delay in thanking you for your unique *Journal*. Anyone familiar with your work could not but wish you the utmost success."

JOHN HARVEY: "Thank you for the most recent *Journal*. It's great!" *And thank you for reminding me of my earlier writing of "Freedom in Depth." It looked good in the pages of the Houston Tribune.*

BRIAN MONAHAN: "How about 'inflataxation' to explain the combined cause of malinvestment and the general lack of venture capital?" *It's cute. Perhaps it will catch on.*

DURANGO COY: "This cheque is double the gift I sent last time. Re your 'The Free Society,' this was the only area that I was reluctantly beginning to accept as a necessary consequence to a man's right to his property. My greatest love has always been innocence in fellow humans. At last — the way is lighted to be sure they are not hurt by my hand at least. And one more thing — your talent as a writer has in my opinion, been absolutely awesome in its degree of improvement. You are an amazing person — don't you dare die before I meet you."

BOB WATSON: "I'm finally convinced of the futility and undesirability

of political action as a means of promoting libertarian ideas. I also agree that the idea of retributive justice is inconsistent with libertarian ideals. But what about the use of force in preventing theft or in defending oneself from physical assault? What would you do if you came home to find a gang of men raping your wife?" *I don't know what I'd do. Hopefully, I'd be able to control my emotions to the point that I would not lose sight of the difference between right and wrong. I'm not certain as to my ability to control my emotions. But I have no right over another. What makes the actions of the intruders wrong (the forceful violation of boundaries) would make my actions equally wrong, if I were to act similarly. I hope I'd have enough sense to know that physically I am no match for a violent gang. Experts on rape urge the victim to go along, at least to a degree, for attempted resistance can actually stimulate further injury, possibly death. The question asked engenders emotions and the supposition that force is the only answer. If I behave sanely, rather than permitting my emotions to run wild, I will try to use my head, rather than my fists. Possibly my reasoning powers will prove insufficient, but it's certain that my physical powers will not suffice. I do not carry a gun, and I do not propose to do so. To call the police is futile; the damage is done, and to try to bring the government into the act pushes some of my own costs of protecting myself onto the shoulders of helpless taxpayers. What I should have done, long before the gang broke in, was to make certain they could not break in. I suggest that you think PROTECTION, rather than physical defense or retaliation. Of course, if you are the fastest gun in the West (or East), you might have other options. But I do not. I think there's a tendency for many people to cast themselves in the role of TV heroes and imagine they are nine feet tall. Fortunately, the practical and the moral usually dovetail.*

DAN HENRY:

"You can recognize what is yours or mine

Among the needles of the pine
And the fragrance of its scent
Will penetrate your mind
Thus enabling you to see
The beauty of the tree.

Elated you will be
To know that you are free."



THE CARROT OR THE STICK

COMMUNICATION OR COERCION

ARGUMENT OR AGGRESSION . . .

WORDS OR WAR

There are only two ways anyone ever has of dealing with another human being: a voluntary relationship or a coercive relationship. There are no other relationships possible between persons.

If we cooperate by working together or by exchanging goods or services, we have a voluntary relationship. This means that both parties agree voluntarily to do what they do. But if I obtain power over you, by using fear, intimidation, and threat, I might be able to *force* you to work with me or to exchange with me. This does not mean that I control you. It merely means that I have two ways of influencing your conduct. I can seek to win your voluntary cooperation by offering you a gain, a satisfaction, something that you would value positively. Or I can seek to influence your conduct by the threat of force or by actual force applied.

In short, all I have at my disposal with which to influence another are the carrot or the stick. I can reward to get the conduct I hope for. Or I can punish to get it, if I have power over you.

But must I always seek to influence? Why not accept others as they are; let them have their hopes and dreams untainted by my wishes. What is wrong with the love that is so dear that it does not seek to change, but seeks only to glow in warmth and recognition of what a person really is? Are love, mercy, understanding, tolerance so quickly relegated to another age? Must all our decisions hinge on politics and suasion?

Which is best? Again, we should examine the basic nature of the creature *man*. No human being enjoys the exercise of power over him, and no one enjoys being punished. I do not, and you do not. Indeed, when men are forced to work because of the threat of punishment if they do not, the only work they will do will be just enough to escape punish-

ment. No more. Their hearts will not be in their work. Their hearts will be in avoiding punishment.

This is why wage labor is more productive than slave labor. When wages are offered, and particularly when they are offered with no limit as to the size of the wage, productivity being the only criterion, men work with a will. A free man will always out-produce the slave. The use of force provides poor incentive.

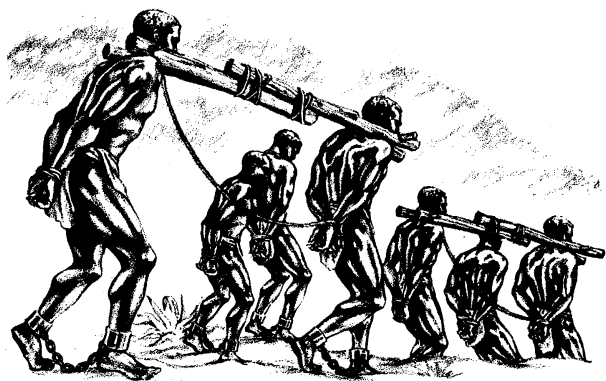
Return to the question of government, of obtaining the power to rule. First and most important, government begins with nothing of its own. If government is to provide a benefit of some kind, it can only do so by taking something away from those who do not agree. The men seeking high office do not offer to provide benefits at their own expense. Instead, they offer to provide benefits at the expense of others. Thus, for every benefit, so-called, which government may bestow upon some, it ravishes the minds, bodies, properties, and incomes of others. This is the trick which all politicians use. They lead you to believe that they are *YOUR* friend, and that the people who are to be coerced are *THOSE OTHERS*. There are no others. There is a single human species. You cannot lengthen your garment by cutting some off the top to sew it on the bottom.

Government is an agency of force. While it may very well provide what appears to be a benefit to some, it can only do so at the expense of others. If the goods or services government offered were so greatly desired by free men, politicians could put those services on the market and get rich by selling them. They rightly surmise that what they offer isn't wanted. So they take no chances. They force you to take what they offer, and to pay, whether you agree as an individual or not.

But now we come to the current world crises. Once we begin to rely generally on force, it appears to most that force is the single most useful tool. It seems we cannot do without it. Reliance on force engenders further reliance on force. Evil begets evil, and reason flees. Fear dominates.

I look at the current political scene and am appalled. We even have what is called a "libertarian" party. A splendid man, one I call a friend, is running for president under this banner. In the face of two established parties his chances are virtually nil, so he offers no practical threat. But he, too, is calling for money and time and energy so that if and when power descends on him, he can impose his will on some for the benefit of others. Every political effort is divisive. Every political effort is nonproductive and wasteful.

On a trip to Hawaii a few years ago, I met two fine gentlemen who were seeking to set up an "objective" body of law. They were preoccupied



with the use of force. If they had the power, whom would they punish, and how? I recently heard from a man who wishes to set up an island paradise which would have nothing but free enterprise as its *modus vivendi*. One of his first considerations was how to obtain enough power so that he could blow up any unwanted ship that trespassed his territorial waters.



ISABEL PATERSON

Most of the harm in the world is done by good people, and not by accident, lapse, or omission. It is the result of their deliberate actions, long persevered in, which they hold to be motivated by high ideals toward virtuous ends. — The God of the Machine ("The Humanitarian with the Guillotine," p. 247).

I listen to endless debates among those who claim to be libertarian. Almost without exception, they seek to justify the use of force in their hands against others who might use force against them.

All any of them need do is to examine the formation of the American government. It began as a nation in 1789. It was not a predatory or aggressive power. The founders proclaimed that they wanted to establish a haven for those who wished to live out their lives and raise their own children in a land of the free. But to do so, the first requirement appeared to be to develop an agency of force that would hold others at bay. To do so, inroads had to be made against the incomes and property of those who were trying to be free. They said they would take only a small amount. It would be a limited government of tiny, almost inconsequential powers. Then where did the government we have come from?

Some fancy that if retaliatory bodies are established which function exclusively on membership or contribution but which have the power to violate those who are suspected of wrong-doing, the evils of government can be surmounted. What they propose is parallel to setting up two or more vigilance committees, each empowered to violate the boundaries of others and to impose their rule on the reluctant or on those who, whether members or not, are "found" to be guilty.

But that is the system we now have. To suppose that a remedy lies in the fact that taxation has been avoided and in place of that method for collecting funds we have memberships or contributions, is to argue that tyranny is justified provided it carries a free-market label. To suppose that the competitive factors of having at least two vigilante groups would furnish us with protection of the kind needed is like supposing that safety lies in having a Mafia and a Syndicate operating the same way in identical territory. Competition between rival gangs is no assurance of peace or protection.

What is needed is a turning away from force as a useful tool and the applying of reason. Can that be done? Of course it can be done, but that is not to say that it would be easy. What is entailed is the acceptance of a new philosophy rather than our present philosophy based on rule by force.

One of the great merits of the libertarian position is that it alone (with at least some of its adherents) recognizes the basic problem. Only the libertarian of this persuasion is willing to lay violence aside as a *modus operandi*. Even in the face of rival war lords, terrorists, and pressure groups, each demanding that government do more and more, the libertarian proposes to live his life by processes that stress production and protection, rather than forceful retaliation.

Can such a philosophy be supported? It is being supported, and in growing numbers. But it is truly revolutionary. It does not seek to win power so that it can advance its cause. It seeks to advance its cause solely through reason and without relying on power at all. And as others have pointed out, one can justifiably be distrustful of the weapons of violence upon which tyranny depends. Of course, every person seeking power assures his would-be followers that power is safe in *his* hands. I do not believe it, even though I am willing to accept good intentions at face value.

It works out that man, individually in charge of his own energy, has a limited competence. I can feed myself and my family. Not perfectly, alas, but adequately. I can house them, too. Again — not perfectly, but adequately. I have a similar competence when it comes to protection. I can protect myself, my property, and my family. Not perfectly, it is true, but adequately. What does that mean?

It means that in the course of my lifetime I have missed some meals, failed to find appropriate shelter, and even been the victim of a crime on occasion. I do not have such competence that I can do anything perfectly.

But there is one thing I cannot begin to do adequately. I cannot feed society. I do not have that competence. I cannot house or protect society. That is beyond me. And these things are all beyond government. The reason neither I nor government can do these things relates to the fact that man, by his nature, is a single individual capable of controlling his own energy. And while I can persuade and possibly influence another, control is left to each person. Thus, I cannot prevent you from committing a crime. But I can prevent myself from committing one. I have that much competence.

The man who makes up his mind to commit a murder will probably be able to do it if he is steadfast in his purpose. My task is to protect myself and see that I do not commit a murder. I can do these things adequately. In process, I do my best to see that I awaken no desire on the part of any other to inflict an injury upon me. *(please turn the page)*

CARROT OR STICK

(continued)

In the process of living my life, I probably have inflicted injury on others. I have not done so intentionally, but I do not have a perfect batting record. Whenever I find that I have injured another, I do my best to clear the record. I try to restore and make whole the party I may have inadvertently harmed. I have not been more than adequate here, either.

What are the chances of the widespread adoption of a libertarian philosophy that eschews the use of force and violence? Very slim. The odds run counter to so high a purpose. That is not my concern. My concern is to try to find truth and to express that truth as accurately as I can.

I do not believe that we can turn things around in this world by following the tenets of rule by violence. Abandoning force is our deepest need. How can force be abandoned in a world relying more and more on force?

I only know of one viable method. I can remove

myself as a threat to you. That much is within my capabilities. If the same idea strikes you as desirable and productive, you can do the same. At that point, there would be two of us. And it can be done any time by any one of us.

One of the first steps to be taken by the person who aspires to the principles of freedom and of peace is to withdraw totally from the political process. Get out of party politics. Do not seek office. Do not vote. Do not contribute to the political process. Do not accept "benefits" from government and certainly do not seek them.

Every individual who does this becomes an important factor in forming a free society. Those who continue with politics as usual are still relying upon the force and violence of numbers in order to have their way. Even though "their way" may be theoretically an improvement, the same process produces the same result in the end. Some men obtain power to rule others. This is contrary to freedom in a free society.



Spring release: R. S. Radford's *THE POWER OF CONGRESS* (as *Congress Sees It*), Caxton Printers, featuring verbatim responses to Bob LeFevre's confrontation of U.S. stellar politicians (so-called representatives).

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