

Precondition for Peace  
and Prosperity:  
Rational Anarchy

By

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## Introduction

Scientists would never be able to guide a rocket to the moon, or even get it off the ground, if they were to ignore, or deliberately act in contradiction to the natural laws of physics. A physician would kill his patients, not cure them, if he were to ignore, or deliberately act in contradiction to the natural laws of physiology. A building contractor would never succeed in erecting a skyscraper if he were to ignore, or deliberately act in contradiction to the natural physical law of stress and counterstress. This is because, as Francis Bacon first identified, "nature to be commanded, must be obeyed".

Most people however, having recognized this fact, have failed to identify that the same principle applies to the inter-relationships of people and to the successful living of one's life. The natural law which adult humans must obey if they are to live a successful life, commensurate with their unique nature, is moral law.

Moral law is not, as is commonly claimed, a supernatural phenomenon. It is a natural phenomenon which, if it is understood, can provide humans with a reliable guide to proper human conduct. This book discusses the three principles of non-sacrifice, non-aggression, and justice, by which moral law can be readily understood.

Our book demonstrates that within the social framework of government, (politics and legality) men have unwittingly developed an institution which, because of its deprivatory character, is not merely an impractical institution, but is rather an institution which threatens the very survival of the human species.

Institutions of a free market survive by offering value gains to people who voluntarily consent to trade with them. Such trading in a free market is conducted to the benefit of all parties contractually involved, at the expense of no one else. In contrast to this, a government—any government—can do *nothing* without first depriving some individuals without their consent. If someone gains because of a governmental action, it can only be at someone else's expense.

When conflicts and problems arise in society, the only ultimate answer of government is to pass a law. Hence the more problems and the more laws there are, the greater the probability that more of them will be broken; ergo, more crime! More crime necessitates a greater governmental police force with greater arbitrary powers.



Thus the logical progression to which all governments lead, is the police state.

This does not imply there is not the necessity for agencies which can protect and defend individuals. Quite the contrary. Indeed, we will discuss how such agencies can, on the free market (without government), effectively protect and defend us.

If a tree surgeon found that a certain variety of termites threatened the survival of trees, he would not consider substituting another variety of termites as a cure. He would remove all termites if he wished to have healthy trees. For the same reason, man cannot cure the social diseases prevalent throughout the world by substituting a different variety of government. To do so is unreasonable once the nature of government is known.

For several thousand years men have tried every form of government, and the destructive results litter the pages of human history. As one student remarked to us in a discussion about government — “they obviously don’t work!”

This book discusses why they never have worked and never will, and why they threaten the human race with extinction. We believe, and have given proof to show, that peace among humans can only occur *without* government, and *with* a rational social structure based on natural moral law. We also believe and have demonstrated, that social change for the better can only come about in a non-aggressive way through the spread of rational ideas.

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“... whoever desires liberty, should understand these vital facts, viz: 1. That every man who puts his money in the hands of a “government” (so called), puts into its hands a sword which will be used against himself, to extort more money from him, and also to keep him in subjection to its arbitrary will. 2. That those who will take his money, without his consent, in the first place, will use it for his further robbery and enslavement, if he presumes to resist their demands in the future . . .”

From “No Treason:  
The Constitution of No Authority”  
Lysander Spooner, 1808-1887  
Massachusetts, U.S.A.

We dedicate this book to those having the moral courage to help bring about a peaceful, prosperous, safe society—one which is free from the slavery of institutionalized aggression, the anti-human ethic of sacrifice, and the chronic state of injustice; all of which threaten human survival today.



# Precondition for Peace and Prosperity: Rational Anarchy

## Table of Contents

### *Part I*

I The Importance of Definitions and Logic .....	2
II A Matter of Survival.....	10
III Man: Aggressor-Slave or Rational Being?.....	15
IV Moral Science, Ethics, and the Fundamental Moral Principles.....	21
V Individual Human Rights .....	29
VI The Meaning of Aggression.....	35
VII The Immorality of Sacrifice.....	42
VIII The Meaning of Justice .....	48
IX The Governmental Mystique: The Pseudo-Morality of Legality and Democracy .....	55
X The Root Causes of Poverty and Wealth.....	63
XI The Nature of Government.....	71

### *Part II*

XII The Moral Alternative .....	86
XIII Keepers of the Peace: Moral Defense Agencies.....	97
XIV The Moral Arbitration of Disputes: A Proper Concept of Justice .....	106
XV Human Conflict versus Moral Registration of Property... ..	111
XVI The Education Scene .....	115
XVII The Question of Imposters and The Protection of Occupational Standards in a Moral Society.....	122
XVIII Ecological Balance and the Cycle of Protection in a Private Society.....	125
XIX Unravelling a Chaotic Governmental Economy: The Prevention of Inflation.....	134
XX Towards New Moral Horizons.....	144



## Part I



## I

## The Importance of Definitions and Logic

"Before I will discuss anything with you, you must define your terms." This statement has been attributed to the famous author and philosopher, Voltaire. Voltaire recognized that an important precondition for language communication is the careful definition of terms.

Most of us can think back to situations in our life when we have been involved in a vigorous disagreement with some other person or group. It is very likely that if we were able to study these disagreements from the standpoint of an unprejudiced and critical observer, we would discover that many of them (and the resultant conflicts created by them), were altogether unnecessary. Too often we engage in fruitless "argument" that is actually not real argument, but is rather, a superficial difference created by the ambiguity of meaning in words; or else the ambiguous use of words on our part.

If humans are to successfully communicate by language, the key words used in discussion must be properly defined. Discussions can be endless, and common agreement in principle can never occur, if terms remain undefined. Interestingly enough, even before real *disagreement* in principle can occur, there must first have been a common understanding on the meaning of the terms used.

If we assert, "Government is always an impractical and unnecessary institution without which we would all be much better off", the reader could neither agree nor disagree before first having an understanding of the proper meaning of the term "government".

Occasionally one hears the idea expressed that conflicts would disappear in the world if a common language was shared by all countries. A brief consideration of the misunderstandings that readily arise among people using the same tongue, should be proof enough that this is an untenable hypothesis. Of much greater importance to effective language communication is the valid definition of terms. Unless this is first accomplished, further discussion may even confuse the issues rather than clarify them.

It has been truly said that one's thinking is only as good as one's definitions. If one's definitions are fuzzy, incomplete, too broad or too narrow, circular, or negative (when a positive one can be used), the resultant ideas based on these fuzzy definitions will be distorted. The better our definitions, the clearer and more accurate

will be the resultant thinking process. A serious error in a definition can invalidate the entire premise where the invalid definition is used. Those readers who have practiced defining terms, will appreciate it when we say that this is a very difficult and mentally taxing exercise; especially if one has not studied the rules and principles which determine valid definitions, as is taught in the science of logic. However, the rewards of acquiring this habit of defining terms, far outweigh the effort involved, since it results in a significantly heightened accurate awareness of the world around us.

Without going into a detailed discussion of valid definitions, there are a few simple rules we should mention for those who may be unfamiliar with this intellectual process. The most important single rule is, the definition must be "equivalent" or "convertible". The easiest way to establish equivalence is to apply the "all and only" test. For example, if the reader defined "government" as "an agency which regulates human conduct", then he must be able to answer "yes" to the question, "Are *all* governments agencies which regulate human conduct?" And he must also be able to answer "yes" to the question, "Are governments the *only* agencies which regulate human conduct?" When "yes" can be answered to the "all and only" test, the definition is neither too broad, nor too narrow, and is said to be equivalent or convertible. In the above case, it is clear that numerous institutions and agencies exist, other than governments, which regulate human conduct, such as businesses and professional or labour organizations; so this cannot be accepted as a definition of government.

A second rule of importance is that our definition must not be "circular". That is, the word which is being defined, or some variation of it, must not be repeated. For example, "Government is an institution which governs people", would be unacceptable.

Thirdly, as a rule, a definition should be stated positively rather than negatively, whenever possible. "A government is an institution which does *not* allow people to exercise full freedom of choice to dispose of all of their income." This is a true statement, and is certainly close to the definition, but nevertheless, it is not yet a definition because it does not fulfill the "all and only" test. The Mafia for instance, does not allow some people to exercise the full freedom of choice in this respect. Also, the definition is stated negatively rather than positively.

When a definition fulfills these requirements, the result will be to define in terms of essential characteristics. If we define properly, we will have stated the characteristic(s) which is absolutely essential and necessary to the existent, and without which the thing could not exist as such. Remove the essential characteristic of anything and it would then become a different kind of a thing altogether.

*Descriptive* characteristics are distinguishable from *essential* characteristics in that an existent of any kind would still continue



to exist as is, or would still be itself, without the descriptive characteristic. "A human is an animal with two legs and hair on his head" describes the human. Remove the descriptive characteristic "hair on the head" and one would still be left with a human (as the male co-author is becoming increasingly aware!). Remove also the descriptive characteristic "two legs", and one is still left with a human. However, if the essential characteristic is removed from any existent, what remains will be something else.

Suppose we define a "human" as "an animal with a capacity to base his conduct upon his reason". Assuming we have properly defined "reason", (which we will do later) we can check this definition by the above rules and verify its validity. If we remove completely the essential characteristic "the capacity to base his conduct upon his reason", it would be quite impossible for what remains to be a human. Why? Because it is absolutely essential and necessary for any animal to possess this capacity of rationality if it is to be a "human".

Certain words have dual meanings. They can legitimately refer to more than one concept, but whenever such words are used, the context of the discussion must make clear which meaning is referred to. For example, consider the statements: Human beings create their laws. (True.) Science has proven the existence of natural laws. (True.) Therefore we have proof of a God or creator of these laws, since the presence of laws implies a lawmaker. (False assumption.)

This is an example of an invalid argument created by the ambiguous use of the term "law". In the first sentence a statutory law is referred to. In the second sentence natural law is referred to. These are two completely different and entirely unrelated phenomenon, albeit the same word "law" is used in both cases. The result is an argument which "sounds good", but which of course falls apart at the seams when examined seriously. It is an example of an invalid argument brought about by ambiguity of meaning of words.

In this book, a clear understanding of what is meant by "aggression" is necessary. The term "aggression" has a dual meaning. For example, people often refer to a salesman as "aggressive", meaning someone who is unafraid to take steps to seek out and earn his values and pursue his own interests. This is one meaning of aggressive. In our discussion of aggression we refer to the other meaning.

The concept of aggression is dependent upon the concept of "rights". *Rights may be defined as an authorization from a valid or moral authority, which entitles individuals to engage in actions which are in accordance with human nature.* A detailed discussion of rights follows in chapter five.

*Aggression is defined as conduct based on choice, which deprives or threatens to deprive another person of his rightful values without*

*his consent, and/or prevents him from engaging in rightful actions.* Aggression always violates the rights of an individual.

The most obvious example of the aggressor is the person who starts an unprovoked quarrel by initiating armed or physical force. However, there are many variants to aggressive conduct besides this one, and these are discussed later in chapter six.

The point to note here is these two meanings of aggression are moral opposites. One meaning (the salesman), describes an individual engaged in moral conduct; the other meaning (the bully), describes an individual engaged in immoral conduct. One activity is proper, right and good; the other is improper, wrong and evil. Unless one had first validly defined the two meanings of the word "aggressive", one would, whenever using or hearing that term, have vague mental impressions of a person engaging in conduct that was somehow both good and evil. One would never be able to properly judge, understand, or evaluate the moral nature of most human conduct, simply because one's thought processes are only as good as one's definitions. Actually, the salesman would be more aptly described as "an individual with business initiative", rather than use the term "aggressive", ambiguously. But all confusion stemming from ambiguity of meaning is removed when terms are first defined.

What is a government? *A government is an organization which restricts moral actions of all those over whom it claims control, by aggressively imposing certain rules of conduct, restricting free trade, and maintaining coercive monopolies, within its arbitrary geographic boundaries.*

There is no government presently in existence, which does not possess these essential characteristics, nor has there ever been one. True, some of the governmental aggressive rules of conduct, restrictions of free trade, and maintenance of coercive monopolies, vary throughout the world. But the fact remains, that regardless of the *type* of government—be it communistic, socialistic, fascist, capitalistic, democratic or dictatorial, all share the essential characteristics defined above.

When governments extract a portion of an individual's labour or income, or impose sales taxes on goods and services, they prevent the individual from voluntarily trading *that* part of their labour or income, with other individuals *of their own choosing*. When certain governments extract taxes for the purpose of maintaining their monopoly on postal services, or police, or courts, they aggressively restrict the freedom of an individual to trade, or not to trade, with private non-government agencies for these services. If someone claims his freedom of moral action is not aggressively restricted because he chooses to pay taxes in order to obtain governmental postal services, or police, or courts, his claim to choice is fallacious. The fact is, he has *no choice* but to financially support these coercive monopolies.



Notice too, that a government aggressively restricts not only the freedom of trade between its own citizens, but it can, and more often than not it does, impose its aggression on individuals outside its arbitrary boundaries, by instituting tariffs and other related laws.

If an individual enters one's home or place of business, and by intimidation, takes a percentage of one's income, he is immediately recognized as an aggressor. When a member or gang belonging to the Mafia extracts money from individuals by intimidation, they too are immediately recognized as aggressors. The aggressive actions of the thief or Mafia are not generally tolerated or socially accepted, yet the only thing which distinguishes them from a government is that governments aggress in many other areas, and against many more people, even though their aggression is not recognized by the majority. Aggression is immoral whoever does it, or regardless of how many approve, or fail to recognize it for what is is.

Rules specifying certain types of conduct are part of most, if not all privately owned establishments, beginning with the rules laid down by a homeowner for those living in, or visiting the home. The difference between these rules and governmental laws, is that the former are rules of moral agreement, while the latter are aggressively imposed rules. In every country of the world, individuals are born *into* governmental aggression, so it is pointless for governmental apologists to claim that one can go elsewhere if one does not wish to be aggressed against by government.

Few concepts have been misused and misunderstood more than our next definition—*anarchy*. Historically, many conflicting meanings have erroneously been attributed to the term anarchy. This is partly the result of the inconsistencies in the thinking of some who first espoused the idea government was evil and unnecessary. The original word, *anarchos*, means "without a ruler". The term "anarchy" means a social condition characterized by the absence of government. An anarchist is one who believes that government is not necessary. Yet the curious fact remains that almost everyone thinks that anarchy refers to a social condition characterized by internecine conflict. There are understandable reasons for this mistaken image of anarchy. The answer lies chiefly in government propaganda, and partially in the conduct of some anarchists themselves. It is only fair to observe that unfortunately there have been a few anarchists who have acted as their own worst enemies by adopting the terrorist tactics of the bomb thrower. These cases have been publicized far beyond their significance. Most bomb throwers and advocates of violence are not anarchists at all, but rather are advocates of some form of government other than the one they seek to overthrow. An example of this is the violent political activists known as the F.L.Q. (Front de Liberation du Quebec) in Canada, who

have been wrongly described by politicians and the press as anarchists.

The term "anarchy" does *not* mean a state of chaos with rioting, looting and terrorism. If that was indeed the meaning, then it would also mean "government rule", because it is evident that society is seldom without chaos of some sort or other, under governments. It is clearly evident also, that as governments grow more powerful, chaos in society increases.

There are actually a variety of reasons why the idea of rational anarchy has not gained a mass acceptance. One reason is that anarchists of times past have often been too vague about the way the social structure would "operate" in the absence of a government. Secondly, most people are rightfully concerned that society be organized so that it is safe to live in it. However, they erroneously imagine an anarchistic society to be disorganized confusion and chaos, and have therefore put aside any serious thought on the subject. Thirdly, to conceive of a rational society requires the ability to consistently think logically, and unfortunately few people indeed are consistent with their logic. Fourthly, there is the common and mistaken assumption of most people that a government, while it may not be moral, is "necessary".

But another reason is the shortage of rational anarchistic literature outlining a consistent, practical ideology, with clear explanations of the workings of a moral society. This book is designed to help overcome this deficiency.

The discovery that government (at any level) is by nature aggressive and therefore immoral, seemed so astonishing to us at first, that we realized we had to check out and validate its truth from first principles before accepting it fully. In doing this we found the ancient tool of the logician, the "circles of logic" we call them, to be an invaluable help. They will help the reader to easily and quickly judge the truth or falsity of a relationship. We hasten to add that the reader need not have a formal acquaintance with the science of logic to appreciate our ideas. The circles are not used in every chapter, but we have used them, and other diagrams, in a few places in order to help put across our ideas simply. We include a brief explanation of them in the next few paragraphs.

"Logic circles" are simply circles around a word which are used as an additional symbol, in geometric form, for the concept. Thus one could represent a concept such as "animals" in the following way.

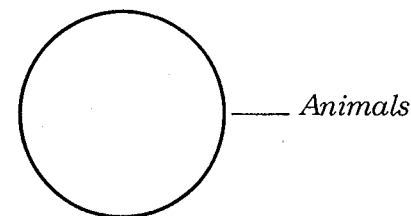


Figure 1



The concept "animals" is now symbolically represented as this circle. If now "trees" were similarly represented, they would be shown as follows:

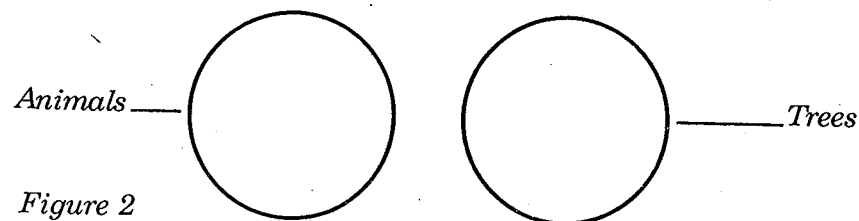


Figure 2

This demonstrates these two concepts are mutually exclusive since the circles do not touch or intersect one another. Thus we can say, all animals are excluded from the concept of trees, and vice versa. One could not have these circles intersect one another in the following manner:

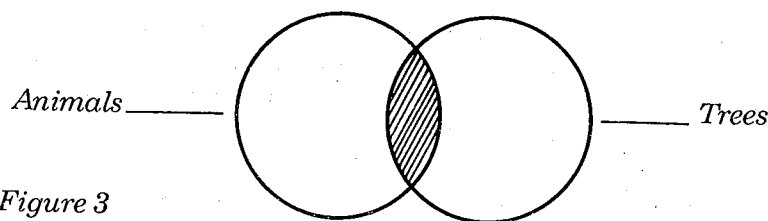


Figure 3

This would be an obvious contradiction because the shaded portion states that some animals are trees, and some trees are animals. We can however, represent the concept horses within the circle of animals:

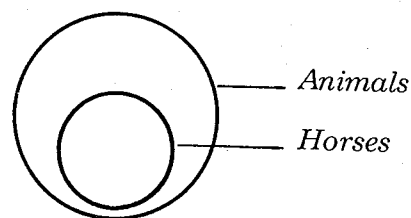


Figure 4

By simply reading from the logic circles above, we can state:  
 (a) All horses are animals.  
 (b) All animals are not horses.

If we further wanted to identify these relationships we could draw the following:

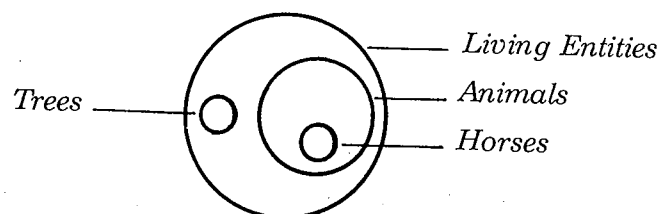


Figure 5

From this we can quickly visualize that all horses are animals, which are separate from trees, but all of which are living entities.

The reader might be tempted to ask at this point, "What has all this got to do with the real world?" The answer is—everything. If man is to maintain his existence successfully, he must have a method of knowing right from wrong. To know right from wrong his thinking processes must be based on true premises, not false ones. However, thought based on true premises is insufficient by itself to ensure correct conclusions. These true premises must be manipulated mentally according to the laws of logic, or conclusions about reality will still be false.

An example of this occurred around 1648 A.D. when an Englishman by the name of Winstanley drew false conclusions about the nature of property. Because the controllers of property (the kings and the parliaments and their laws) were evil, he erroneously concluded that property itself was evil. This idea was later picked up by Proudhon, and still later by Marx. Ever since, revolutions and bloodshed based on this false conclusion have been occurring.

A statement by Winstanley\* exposes the clue to his false logic.

*"For surely this particular property of mine and thine hath brought in all misery upon people . . . For first, it hath both occasioned people to steal from another . . ."*

This statement reveals that Winstanley recognized that stealing was evil, and he recognized that the only thing a person could steal was property. However, he drew the false conclusion from these premises that property is evil. Had the logical invalidity of his conclusions been recognized early, the beneficial results on the course of human events is not difficult to imagine.

With these ideas as our background and foundation, we can begin our discussion on the biologic necessity for a rational anarchist society, and the importance of rational ideas in achieving it.

\*"Anarchism"; George Woodcock, *The World Publishing Company, Cleveland and New York, 1962, pg. 47.*



## II

## A Matter of Survival

The thesis of this book is: in order to achieve a peaceful and prosperous society, we must build a social structure based on natural moral law.

If the premises upon which society is structured are in error, then all our attempts to achieve peace and prosperity are utterly futile. One would not expect correct results from a computer, if one continually fed it illogical programs and contradictory data. This is because the computer has been constructed to solve problems logically. Why do humans construct computers to operate logically? Because that is the *only* method humans have of solving problems! We must use our faculty of reason in order to logically arrive at correct answers, regardless of whether the problem we are dealing with relates to business or to social conditions. However, if our basic premises are wrong, then our attempts to solve these problems will be wasted.

The basic premise upon which all societies are founded—the premise that a government is necessary and beneficial, is wrong. Trying to achieve peace and prosperity on this contradictory premise has resulted in the chronic injustice and growing repression which we see all around us. Yet with each new injustice, we foolishly keep applying the erroneous premise—i.e., more government aggression! This only aggravates and compounds our problems. For example, compare our minds to a computer: if one feeds a well constructed computer with contradictory programs, one invariably gets “garbage” in the output. To get good, workable results, it needs to have logical, non-contradictory programs fed into it. Similarly, we need to feed our minds with non-contradictory premises, and immediately discard the erroneous premise that peace and prosperity can be achieved through governments.

The institution of government in all forms and levels is by nature, aggressive. Aggression contradicts man’s nature and natural moral law, and since moral behaviour is necessary for human survival, government is not a fit and proper organization for rational men to support.

The term aggression should not be confused with feelings of hostility. One may have feelings of hostility towards others yet not act aggressively towards them.

It is important we recognize that in any species, if practiced consistently, deprivatory behaviour directed against its own kind will lead to species extinction. For example, it is not difficult to perceive that if blackbirds were to attempt to survive by consistently depriving other blackbirds, instead of consuming bugs and worms (things of a different species), then very soon the entire blackbird species would become extinct. This is because it is observable in nature that no species can survive by constantly depriving its own kind. Man is no exception to this; nor will natural law excuse his error of knowledge or his ignorance.

In every country of the world, governmental activity has become a socially accepted, *consistently* practiced form of aggressive conduct. Government has become a sacred and unquestioned absolute, so to speak, among types of human institutions. But a government is simply an organization which consistently deprives all those over whom it claims control, by aggressively imposing certain rules of conduct, restricting free trade, and maintaining coercive monopolies, within its arbitrary geographic boundaries. In a nutshell, a government is the antithesis of free enterprise—meaning free trade and voluntary exchange of values; all the more threatening to man’s survival since it is not yet generally recognized for what it is.

Since all forms of aggression threaten human survival, government can never be considered practical. The glaring truth is that in every field in which it operates, it is a devastatingly impractical, costly, and cumbersome institution. There is nothing which it undertakes that cannot be done infinitely better and less costly, with much more variety and choice, by private competing businesses. Indeed, where government monopolies operate, there *is* no choice.

When a grocery chain goes on strike we do not all starve from lack of groceries, because there are alternative grocery stores from which to choose. When a government postal or police strike occurs however, we all suffer because government has forbidden — by aggression, in the form of legality—the formation of effective free market alternative private institutions. These alternative agencies include competing private Security Defense Agencies\* to protect us; private competing Arbitration Agencies\* which would morally mediate conflicting claims in justice disputes; privately owned competing Property Registration Agencies; private competing Environmental Purification Agencies; and privately owned Standards Agencies for industrial and educational institutions, for graduate technical and professional organizations. Such agencies will form the basis of a rational anarchistic society.

\*Credit for the terms “defense agency” and “arbitration agency” to describe a free market replacement of the governmental law courts and police, goes to authors Morris and Linda Tannehill, Lansing, Michigan in their booklet, “Liberty Via the Market”, 1969, and their book, “The Market for Liberty”, 1970. Privately published.



Since such a society will have formally discarded institutionalized aggression, it will have taken the necessary fundamental steps to organize itself on a sound moral, survival and peace-oriented basis. It will mean an end to government and law courts, legality and politics. It will mean an end to the profession of judges and lawyers as we know them today, but they will be replaced with effective, moral alternatives.

We were very surprised when during the thinking which preceded this book, we first discovered that from any angle we viewed it, government was clearly immoral. We were surprised to discover that even if a government was based on a model constitution and was theoretically composed of the most benevolently intentioned people, democratically elected, all such people would nevertheless be acting aggressively and immorally in their capacity as government members, whether they were aware of it or not. This answers the question of why it is that even the most apparently sincere political candidates after being elected, soon prove to be essentially no different from their political predecessors or opponents. Even more surprising was to discover that the morality of the supposedly sacred process of voting by secret ballot in a political election, is itself questionable.

For the benefit of those who do not yet understand that the most powerful forces in the world are caused by the *ideas* people hold, we hasten to point out that destruction of property is an ineffective weapon against evil—thus it is not a moral alternative. All that is required to overcome evil is to show why an idea produces evil, and to substitute in its place an idea which produces good. Good ideas create values; bad ones destroy values. That is why we do not advocate political revolution or violence intended to overthrow governments. We advocate instead, a planned and carefully thought out *replacement* of government with a moral social structure.

With the possible exception of political elections, few activities are as socially impotent as political revolutions. They merely replace one form of aggression with another. Political revolutionaries imagine themselves to be radicals, but the truth is they are just the opposite. "Radical" pertains to "going to the roots" of a problem—to its cause. Those who think they can rid the world of aggression by the use of aggression can hardly be called radical. Naive is a better word for them. If they wish to become real radicals they can begin by realizing that the future of the world does not necessarily lie in the hands of the young or the old, the male sex or the female sex, the rich or the poor, *but in the hands of the idea-makers*. This is because *the ultimate determiners of the conditions of human existence are human ideas*.

Has the airplane of the Wright brothers resulted in an astounding benefit to mankind? Yes. What was the cause of it? A rational *idea* by the Wright brothers. Has insulin resulted in freeing humans from

the misery and death caused by diabetes? Yes. What was the cause of it? A rational *idea* by Frederick Banting. Was the gassing of six million Jews the most horrible slaughter in the history of mankind? Yes. What was the cause of it? The irrational ethical *idea* of sacrifice held by Hitler and his supporters. Does the question of war and violence threaten mankind's survival and happiness today? Yes. What causes it? The irrational ethical *idea* that sacrifice is moral and that man can survive by aggression. The latter idea is institutionalized in society by means of the mechanism we call legality and takes the form of governments. The former is institutionalized in most, if not all, religious organizations.

Does injustice abound in the world today? Yes. What causes it? Largely the irrational *idea* that justice can proceed from an institution which itself is aggressive in nature, thereby creating injustice. Is the institution of government worthy of acceptance by men? No. Why then are we plagued with governments? Because of the irrational idea held by men that government is "necessary".

Our theories are not political theories. They are rational theories based on fundamental moral principles. We advocate a revolution in moral ideas. *We advocate that society organize itself upon a consistently moral basis for survival reasons*. An important step along this road is recognizing the reasons why all governments, in all forms, are immoral, and why we unwittingly support our own destruction and that of our grandchildren when we act in any manner which attributes dignity, praise, or moral sanction to the role of the politician or to the institution of government. We hope there will come a time in the history of men when the role of the politician, like the function of the witch doctor of yesteryear, is properly regarded for what it is—archaic, primitive, and immoral. When we build a moral society, the words "politics" and "legality" will be anachronisms. They will be replaced by the words "morality" and "moral law".

Morality is *not* "something taught by sacrificial religions"—however, it is absolutely necessary for survival and peace. Sacrificial or aggressive conduct *always* threatens our survival and leaves us worse off, even though it appears practical and its effects are not immediately apparent to us by casual observation.

This should not be construed to mean that we advocate some sort of pacifist philosophy. We do not. Pacifism is an immoral philosophy. If man is to survive, he must act to protect and defend himself against aggression. Man not only has a right to defend himself against any aggressor, he has a moral responsibility to do so; without, of course, aggressing against others in the process.

Things are what they are. A is A. Those who claim they do not care whether or not their statements are contradictory do not realize the enormous gravity of their error. *A contradiction is always proof of an error*. Facts are facts *because* they are non-contradictory.



To knowingly integrate a contradiction into one's intellectual values is to commit moral suicide. It only requires one contradiction to prove a thing to be wrong, whereas it requires many careful non-contradictory judgments to prove something to be right. If one observes a contradiction in one's thinking, that is nature's signal to go back and rethink the issue to discover where the error lies.

For example, if the German people had known the truth of the moral principle of non-sacrifice, they would have identified the evil-producing ideas of Hitler long before such ideas reached the stage of genocide. In short, they would have been able to morally judge right from wrong and acted to prevent evil from occurring. It is a matter of concern for us when we stop and realize the frightening fact that few people can distinguish between a potential Hitler and a man of peace. It is precisely this ability we need in order to survive—even on the simplest level of decisions—and it is precisely this ability and skill of judging which morality teaches us.

The first step in bringing about a condition of peace is to know exactly the condition we wish to bring about—which means to precisely define peace in non-contradictory terms. Peace is not the mere absence of war—nor is it the "order" of a slave gang or a concentration camp.

What we really mean when we talk of achieving peace is a social condition where aggression is absent or relatively minimal; or if it does occur, there are adequate means of dealing with it according to the moral principle of justice. If justice is absent, man cannot achieve a peaceful world, because it is the former which protects the latter. It is a contradiction to think that justice or peace can occur under the auspices of an agency which is itself aggressive by nature—namely government. It is also a contradiction to think that prosperity can be achieved by sacrifice. This is why we have entitled our book, "Precondition for Peace and Prosperity: Rational Anarchy".

### III

## Man: Aggressor-Slave or Rational Being?

Two ideas have been expounded down through the centuries, and unfortunately, they have permeated the consciousness of the vast majority of men. These ideas are responsible for nearly all the human-produced evil in the world. One idea purports that man is "by nature" aggressive; the other declares that it is both a virtue and an ethical obligation for man to "sacrifice" himself for others. The view of man brought about by these two ideas, is that he is essentially an aggressor-slave. The immense human misery caused by these two mistaken ideas is difficult to overestimate.

The essence of slavery is that some individuals are aggressively coerced by others, to give up all, or part of their labour for the benefit of others. The nature of slavery is not changed by the removal of physical shackles if one is still, none-the-less, aggressively deprived of the fruits of one's labour. The handcuff and chain of earlier times have merely been replaced by more subtle kinds of aggression, namely: disguised intimidation and fraud. These have become formally institutionalized into our society in the form of governments. It is the erroneous concepts that man should sacrifice and that he is "by nature" aggressive, which have caused most people to tolerate aggressive behaviour in others.

*Sacrifice is conduct based on choice, which deprives oneself of a higher for a lower or non-value.* Sacrifice is therefore chosen self-deprivation. At times sacrifice deprives not only oneself, but others, as in the case of aggression, or negligence.

One of the common misconceptions we have encountered in our discussions with people on the nature of man, is this assumption that man is by nature, aggressive. Presumably, this is to "explain" the fact that throughout the history of man, there have always been some men who acted aggressively. This reasoning however, ignores the fact that similarly, there have always been many men who acted non-aggressively! Evidently many people have observed that primitive man engaged in tribal conflicts, and they observe modern man still engaging in warfare, and they conclude that man is by nature, aggressive.

Primitive man may be compared to man in his infancy; to man growing, learning, and expanding his knowledge. Man has no automatic knowledge of how he should act in order to survive.



He must discover and learn this. Notice that an infant is wholly dependent; he kicks and screams at times, and has not yet acquired the knowledge that two plus two equals four. Can we conclude therefore, that man must continue to be wholly dependent; continue to kick and scream, continue to remain in ignorance, since during his infancy he acted that way? Even though man has, in the main, scarcely outgrown his primitive habit of conducting warfare, even though he has abandoned the club and replaced it with a "government", it would be inconceivable to claim that aggression is the nature of man. Why? Because the facts prove otherwise.

How can we determine the nature of anything? The nature of an existent is that which makes it different from all other kinds of existents. Change or remove the nature of a thing and it no longer is the *kind* of thing which it formerly was; it becomes something else. The nature of an entity is identified by observing its essential characteristic; the one which is common to all and only such existents, and makes a thing the *kind* of thing which it is.

If an individual is chronically bad tempered, such a characteristic, although a prominent and descriptive one, is not the nature of the individual, because it is not his bad temper which makes him the kind of thing (human), which he is. We often refer incorrectly to someone as having a bad or good "nature", but we really mean "possessing good or bad personality traits". Personality traits do distinguish one individual's personality from another, but the *essential characteristic* which distinguishes all men from all other living entities, is the "nature" of man. It is to this we refer when we say that man must live in accordance with his nature.

Aggression is not the nature of man. It does not make man human! Aggression makes man anti-human. Many men act aggressively, but they do so by choice, not by nature. All men are *capable* of choosing non-aggression, but not all men are *willing* to do so. Also, a great many are forced to support (financially) the aggressive activities of governments.

If, as some would lead us to believe, man was aggressive by nature, any attempt to curb his aggressiveness would be quite futile and senseless, because it would be an attempt to force man to act in contradiction to his nature. If man was aggressive by nature, then aggression should be fostered, not curbed, because *all living entities survive by acting in accordance with their natures*. For example, the nature of a plant involves a special process whereby it draws its survival necessities from the earth, air, or water. Remove this process and the plant will die. All living entities possess a nature separate and unique from all other kinds of living entities, even though they may share certain other characteristics or survival necessities.

There is a unique nature which man does not share with any other kind of living entity. This nature is rationality. *Man is a*

*rational animal*. Man arrives at rationality by a specific unique mental process. This mental process is called his reason.

*Reason is the volitional action of the conceptual level of consciousness when it functions to identify fundamental cause, and its effects*. If we ask "what is the reason for his behaviour?" we are attempting to determine the *cause* of his behaviour.

*Rationality is the capacity (latent ability) of a being, to base his actions on his reason*. Hence a human individual is a rational being. By "man" we mean individual human adults, male or female. In considering the definition of a human, one is considering an individual lifespan. Thus, even though a human infant is not yet able to exercise rationality, the essential characteristic which distinguishes him from a baby calf or infant monkey, is that individual capacity for rationality which is being developed.

The "nature" of a human female is the same as that of a human male—"rationality". It is only their biological procreative functions and physical make-up which differs; their "humanness" is the same. When this is understood by both the males and females of our species, perhaps discrimination based on sex will cease to exist.

When a man does even such a simple thing as plant, cultivate, and eat the proper food, or build a shelter to protect himself, he is acting upon his reason. There is not a human individual in existence without this essential characteristic of rationality in some degree of development. This characteristic can become fully developed in the adult. An infant or young child is dependent on adults for life and early survival, but they are still human individuals. Figure 6 gives us a clear picture of this concept.

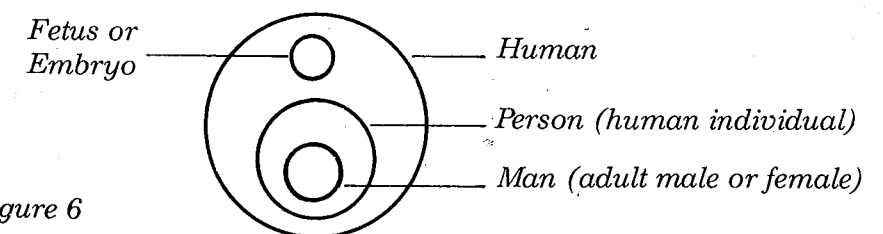


Figure 6

There is a strict causal relationship between rationality and man's survival. Remove man's rationality entirely, and he would not survive *as a human*. Man's rationality involves other distinguishing characteristics. It implies that man is a conceptual animal; he can integrate percepts into concepts and ideas; he can generate these ideas into actions and can project them by means of a volitional consciousness.

Since earliest times it has been man's rationality, however limited, that has ensured his survival. Primitive man engaged in many irrational types of conduct. He practiced cannibalism, which



was aggression, and he also sacrificed himself in many ways—all of which threatened his survival. However, it is readily observable that even primitive man had to exercise some rationality in order to survive. Had he consistently practiced aggression or sacrifice, none of us would be here now, because the human species would have ceased to exist. Primitive man acted rationally when he fashioned tools to facilitate his physical efforts, thus helping to further his survival. He acted rationally when he discovered that he should clothe and shelter himself to protect himself from the elements. Through his reason he learned what was proper to eat, and what was not. He went on to learn how to cultivate the proper foods; how to avoid and counteract the effects of harmful ones; how to devise better means of transportation; he was always in search of ways of furthering his survival.

As man became more intelligent, he began discovering more and more *natural laws* and using them as guides to his conduct. By observing these laws of nature, he was able to discover better ways of prolonging his existence and making it a more comfortable one. But the most important natural law has thus far eluded the majority of men.

*Without the knowledge and observance of natural moral law, his knowledge of the other natural laws will not suffice to protect his survival.* Because he has institutionalized aggression in the form of governments, he violates moral law and mankind is brought closer to the brink of non-survival.

Some may erroneously postulate that a thief is indulging in survival conduct when he robs others. Notice however, that it is not the thief who is furthering his own survival. He is not engaged in survival conduct at all. He is engaged in aggression. In other words, it is not his act of thievery which is the root cause of his continued existence. The root cause of his physical existence is someone else's rational conduct. Protect the products of other people's rationality from the thief and he would then be obliged, if he were to survive, to engage himself in rational conduct. Rationality is man's sole means of assuring a successful continued existence. Remove this from man and you remove the human. Consistent irrationality in any form— Theft, fraud, extortion—or sacrifice, consistently practiced, ultimately destroys man, the human being.

It has also been suggested by some people that the clue to man's nature, and consequently to his behaviour patterns, is to be found in his animal ancestry. We have discussed how the nature of an entity is given by identifying its essential characteristic, and we have shown that when this characteristic is removed or changed, the nature of the entity itself changes, and it then becomes a different kind of thing. Studying animals for the purpose of identifying man's nature leads to spurious conclusions. Such studies may have

a use in some of the biological sciences, but they have no validity whatsoever in regards to the nature of man.

A simple illustration is as follows: Suppose you did not know the essential characteristics of a table. You discover that at one time the table was an oak tree. You now proceed to study trees—particularly oak trees, as a means of identifying the essential characteristic (the nature) of tables. You may discover that both tree and table share the same basic origin. You would find that the chemical components of both tree and table are nearly identical. There the similarity ends. You could study trees for centuries. You could study the symmetry of the branches or examine the roots. You would still not know anything about the nature of tables!

Animals other than man, are not endowed by nature with rationality. They act according to *their* natures, on short-range automatic reflexes and perception. There is however, a very important lesson which man can learn from animals. This lesson can be most effectively demonstrated by relating a personal experience. One afternoon the authors were watching a television program which dealt with the animal kingdom. One particular scene showed a mother bird feeding a fledgling which had accidentally fallen into the nest from its own nest higher up in the tree. The mother bird fed the fledgling along with her own brood, until it was time for all the young to spread their wings and assume responsibility for themselves. A remark by the commentator was made to the effect that the mother bird had "nobly engaged in sacrifice" for the benefit of the young stray. The implication was that men should learn the lesson of sacrifice from the mother bird. Erroneous conclusion—welfare, guaranteed incomes, medicare and all other types of aggressively imposed self-deprivation is justified!

Let us go back to the scene of the mother bird's family and see what really happened. The mother bird did not deprive herself or her own young for the fledgling—she was not forced to accept the responsibility. When all the young were ready to fly she let them assume their own responsibility. She did not continue to hover over them and place food into their mouths. She did not attempt to obtain food by taking it from other birds in order to feed the fledgling, or her own brood. Notice also that all animals act to protect their own possessions, and that whenever one deprives another (of its own kind), the result is often an immediate conflict, frequently resulting in a fight to the finish. This is because it is a law of nature that all animals must protect what is rightfully theirs. Man, too, must also gain and protect his values. The type of behaviour which each species must engage in, in order to gain and protect that which is of value to them, is behaviour which is in accordance with the nature of the animal involved. In the human species, the choice of this type of conduct is called *morality*.



The point is, animals survive by acting in accordance with their natures, and so do we. If we are sensible enough to recognize this, we will realize the primary requirement of all of man's social institutions, is that they be designed in accordance with man's nature, and structured on a moral basis. If we are perceptive, we will see that the existence of any government or government-managed institution such as our schools, universities, libraries, water supplies, police and law courts, all violate the primary survival requirement, because they depend for their existence upon the institutionalized aggression of governments; i.e., on depriving individuals of their rightful values without their consent, as well as restricting them in their rightful actions.

From earliest primitive times, the vast majority of humans have erroneously accepted that they are incapable of knowing what is proper or improper human conduct. They have allowed themselves to be moulded by the ethics of governmental and religious power-seekers and rulers. They have wrongly accepted the ethical view of man as essentially the aggressor-slave. The power-seekers have been of two camps, each seeking to dominate the minds of men in their own way; each trying to instill in men that they should leave essential decision making to them, and merely do as they are told.

On the one hand, the government brand of power-seekers say that individuals must abide by the laws of other individuals; i.e., the current rulers and holder of power. If we do not obey them, they say, we will be penalized with a greater loss of values, even to being thrown in a jail if we do not pay them whatever they demand in taxes or labour. On the other hand, those of the sacrificial ethics of religions say that individuals must abide by the laws of fictitious Gods, and claim to be interpreters of such Gods. If we do not obey them, they say, we will be penalized "after death".

These two camps have a common goal—the domination of the minds of human individuals. Many conflicts have occurred between the two power groups in their fight over human minds. In countries such as Russia, the governmental power-seekers have nearly eliminated their competitor. In other countries the fight between these two camps continues; in still other countries they have come to a kind of truce—the religious camp and the government have agreed to "share" the domination of the individual's mind.

And yet, there are few human adults who are incapable of discovering for themselves that proper human conduct is knowable through, and only through, their reason, by which they can identify the moral principles necessary for survival, which are derived from natural moral law. The human conflicts which have thus far threatened human survival will only be resolved when individuals recognize this fact, and start acting as fully rational, fully moral human beings.

## IV

### Moral Science, Ethics, and the Fundamental Moral Principles

It was Francis Bacon (1521-1626) who identified the principle that "nature to be commanded, must be obeyed". Bacon spread the idea that knowledge is power, and that its importance lay in what one chooses to do with it. Bacon of course, was correct. Knowledge can be used to create a reasonable and fully human state of existence, or it can be used to create a living hell for people if it is used for sacrificial or aggressive purposes.

This chapter describes the means by which we may know what is, and what is not, proper human conduct. Since this involves a discussion of morality, and since morality to most people means something very subjective and irrational (chiefly because of the sacrificial religious ethical theories which parade as moral), we hasten to make it clear that we are opposed to the "popular" and conventional "ethics". Natural Law—for which there is abundant evidence—is the first cause. Since Moral Law exists as part of natural law, we do not find it necessary to invent, or accept a God, for which there is *no* evidence.

Our criticism of sacrificial religions is based on the fact that their concept of morality lies outside the framework of natural law. Yes, they are entitled to their opinions; but they are not entitled to claim that sacrifice is moral, since the facts and evidence contradict them. However, the fact that they are wrong about morality should not divert the reader from recognizing that a legitimate moral science does exist.

Morality, or moral behaviour refers to the various types of conduct, open to choice, which will further man's welfare and survival. Does man require a concept of morality? Is it necessary? If, as we have stated, man survives by basing his conduct upon his reason, might it not be legitimately held that the concept of rationality is all that is needed?

We need a concept of morality for the same reason we require a concept of physiology. We would never conclude that since man survives by his rationality, we do not require a concept of physiology! Physiology is the body of knowledge studying the proper functioning of tissues and organs and cells. Pathology is the science studying their abnormal functioning, and is only meaningful and useful to man if he first has a concept of physiology.



Similarly, we require a concept of morality to determine the kinds of conduct open to choice, which are *proper* to man and his nature. Without such a body of knowledge to guide us, we have no way of knowing if our conduct will further our survival, or threaten it.

For example, imagine there was no body of knowledge of moral behaviour. Suppose we had a great amount of knowledge of other sciences like physics, optics, physiology, chemistry, mathematics, but had *no* knowledge of what was right and proper conduct for people in both their individual capacities, and in their relationships with each other? All the knowledge of the other sciences would be of no value without the knowledge of moral science, since we would never know how to apply it, and our survival would be only a matter of chance.

A classical historical example of this was Nazi Germany. The brilliant technological and scientific achievements of Nazi Germany in physics, medicine, mathematics, optics, biology, rocketry, and engineering, did nothing to prevent the enslavement of a nation and the brutal, calculated, mass murder of six to eight million Jews. In fact, this knowledge was put to use to enslave people, rather than liberate them. Why? Because of the absence of morality. The lack of moral knowledge on the part of individual Germans meant they had no guidelines to turn to enabling them to know what was proper in individual and inter-personal behaviour. Hitler achieved his political power through accepted political means, and politics was, and is today, still generally regarded as a proper and legitimate form of human conduct. Yet it is based on the *absence* of morality, on the principles of sacrifice and aggression!

The condition of the technologically advanced nations of the world today, may be compared to Nazi Germany. Their scientific advances have in many cases, exceeded our highest expectations, yet the survival of the human race has never been more in jeopardy. Why? Because of the relative absence of moral values. Governments, like death, are erroneously regarded as an unchangeable part of the natural order, and few people have identified their absolute immoral basis, and the moral alternative to them.

Morality, like other scientific bodies of knowledge, is based on natural law.

*Natural Law* refers to those uniform phenomena throughout the universe, which consistently occur, independent of consciousness, and which determine the ultimate effects of the actions of existents. A natural law is therefore a causal phenomenon. For example, the ultimate effect of the action of the earth upon the moon and vice versa, is determined by the natural law of gravity. The ultimate effect of heat upon an air body is to cause it to rise, and this effect is determined by the natural laws of convection. Some other examples

of natural law are the laws of heat conduction, or the electro-magnetic laws in the science of physics.

Natural law should not be confused with a natural principle. A principle is a statement *about* a phenomenon, which is intended to describe it or its relationships, in the most fundamental terms. Natural law refers to the actual existence of certain uniform phenomenon. The natural principle is man's method of describing the phenomenon and identifying it. These principles serve as a base for subsequent knowledge. Principles can be true or false, but the essential characteristic of scientific principles is they endeavour to identify truth by a logically applied process involving reason, based on critical observation and experimentation.

Thus, *science* refers to the existing graded, and systematic body of knowledge about natural law, arrived at by a critical process of reason, observation and/or experimentation.

A very significant thing to observe about natural law is that it occurs absolutely independent of our consciousness. This means that it exists independent of whether we choose to discover it or not; independent of whether we even like it or not! Regardless of what we may choose to do with our consciousness such as wishing, evading, or even logical thinking, we cannot change a natural law. We *can* change many other aspects of reality which are not independent of our consciousness, such as sending a rocket to the moon, but we cannot change a natural law. For example, one can easily see that there is nothing anyone could do which could ever change the law of gravity. One may not like the law of gravity, but there is nothing one can do to change it. If one chose to ignore it by jumping from a high building, one would nevertheless fall to the ground.

*What has not been generally recognized is that the much spoken of moral law is simply a specific part of natural law.* The whole body of pure science is composed of individual scientific principles, and of these a certain sum are moral principles. A moral principle is a scientific principle; which is to say that it is a known and provable principle identifying natural moral law, and is therefore true. Not all *ethical* principles are true however.

The logical relationship of moral law to natural law is shown in the following diagram.

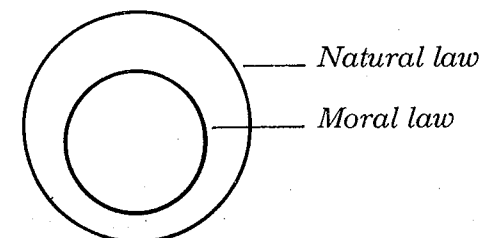


Figure 7

Thus we see that moral law is part of natural law, but not all natural law is moral law.

People have not generally recognized that moral science, like other sciences such as physics and physiology, is a rationally determinable science. Because of this misunderstanding, many people mistakenly hold the view that morality is anything a person *feels* like making it. Such people conclude that the study of moral behaviour is really quite arbitrary and subjective. Further, the outright irrationality which is taught by religions in the name of morality, has convinced such people that all morality must be subjective. Many ethical theories are (with the exception of rational ethical theories), subjective and arbitrary; but morality itself is not arbitrary or subjective.

What is man's ultimate guide to the physical behaviour and conduct of physical bodies? Physical natural law—which is identified by scientific *physical* principles. What is man's ultimate guide to physiological behaviour? Physiologic natural law—which is identified by scientific *physiologic* principles. What is man's ultimate guide to proper human conduct? Natural moral law—which is identified by scientific *moral* principles.

Scientific principles, unlike hypotheses, consist of verifiable truths. Now the popular assertion which is sometimes made at this point in discussions of morality is: "Oh, that's just *your* opinion!" This assertion fails to identify that moral principles are not merely "the authors' opinion" anymore than Newton's first principles were merely "Newton's opinion". Newton's principles identify certain natural law, and the essential characteristic of natural law is that it admits to no exceptions under defined conditions. Similarly, moral principles identify moral law, and like all natural law it admits to no exceptions.

Concepts of natural law first originated several hundred years ago with the Greek philosophy school known as the Stoics. Black Law Dictionary (Fourth Edition), has this to say about a later development of this concept.

*"This expression was largely used in the philosophic speculations of the Roman Jurists of the Antonine age, and was intended to denote a system of rules and principles for the guidance of human conduct, which independently of enacted law, or of the systems peculiar to any one people, might be discovered by the rational intelligence of man, and would be found to grow out of, and conform to, his nature, meaning by that word, his whole moral, mental and physical constitution . . ."*

Although the Roman Jurists recognized the existence of natural law, and alluded to moral law as a part of natural law, what they and subsequent societies have not yet discovered is that moral law is the *only* basis and guide for proper human conduct, and that the reliance upon (any) legality as a guide for human conduct, is a provable anti-survival and immoral procedure for man to follow.

While it is common today to read of the term "moral law", to our knowledge, no one has ever precisely defined it. The fact that moral law is something knowable through man's own reason, appears to have been unfortunately nearly completely forgotten or ignored. If it is some sort of uniform consistent phenomenon, knowable by means of man's reason, what exactly is this phenomenon? We have already alluded to it.

*Moral law is the uniform consistent phenomenon, observable in nature, that man survives by acting to gain and protect values, in a manner which does not deprive other humans, or himself.*

Without the body of knowledge and moral principles derived from this natural law, all man's additional knowledge will not ensure his survival. To our knowledge, it has never been clearly identified that the entire science of morality consists of moral principles derived from this phenomenon.

The fact that all moral principles derive from the moral law should not be surprising. Remember that in 1687 Sir Isaac Newton published his three principles of motion, and these three principles are the foundation of the vast body of knowledge that physicists call classical mechanics. It includes all that we know about statics, dynamics, hydrodynamics, aerodynamics, theory of sound and wave motion, and the theory of elasticity. It is easy to forget the startling fact that this enormous science which literally fills university libraries, totally rests on these three simple fundamental principles!

Morality implies that man is a being of volitional consciousness, able to know, and able to choose to engage in differing courses of actions, some of which will lead to his betterment and survival, and some of which will not. Since moral law is that part of natural law which determines the ultimate survival effects of various kinds of human conduct, it is important that humans understand it. By understanding it, we are thereby better able to predict and foresee certain beneficial or harmful effects which our conscious choices and their resultant actions in daily life, will bring about. We can thus predictably create or avoid (respectively) such effects. With moral law as the standard, we can use moral principles to guide our conduct, and ensure that it is in harmony with nature and ourselves.

Because any natural law is a uniform consistent phenomenon in the universe, moral law is no exception. It follows that there can only be one morality for all men, and that is the one set by nature herself. It is inconceivable that the law of gravity, or the science of physics, should vary in differing parts of the globe. It is equally inconceivable that moral law should vary in differing parts of the globe, or that moral principles should be different for a Russian than for a Maori.

The "cultural" school seeks to reduce the moral to whatever is the customary behaviour of a group; to the habits of people as determined by geography. This school holds that there can be no



universal science of morality. Such a view is fallacious because it is at variance with the facts. Because of the universality of moral law, moral conduct does not alter from one society to another, simply because customs do. To the extent one's conduct conforms with moral principles it is proper human conduct; to the extent it departs from these principles one's conduct is immoral. Hence, the conduct of any individual can be judged according to the standard which nature herself sets — moral law.

Social "norms", social "custom", "public opinion", "geographic location" or "statutory laws" are not guides to moral behaviour. If seventy-five percent of a certain primitive tribal group practice the aggressive custom of cannibalism, that fact does not make cannibalism moral! It is still immoral. If ninety-nine percent of the people of the so-called "civilized" nations practice a more sophisticated type of aggression through the organization called government, that fact does not make government moral. What makes any human institution or mode of conduct right and proper is whether it exists in conformity with the laws of nature herself — with moral law. For example, slavery is evil because it violates moral law — not because it violates any given statutory or constitutional law.

It is true that any application of moral principles is contextual and must consider all relevant facts; this is not to say however, that the principles of morality themselves alter from one social or geographic group to another.

There is a difference to be noted here between ethics and morality. Ethical principles lead to conduct which is allegedly desirable. Thus, if one wishes to learn the ethics of medicine, one studies the ethical principles of a medical association. Most ethical principles however, are *not* based on moral law. Hitler for example, acted consistently on the ethical principle of sacrifice. Hitler was a consistently ethical man, but he was not a moral man. Ethics are usually based on the custom or mores of certain groups, although they may also be principles formulated by individuals. Most of the philosophers of history taught certain ethical principles. Professional groups or associations usually have a written code of ethics. In all cases, the purpose of ethics is to produce a certain type of conduct, which is allegedly desirable.

However, if any code of ethics is productive of conduct which is out of conformity with moral law — to that extent it is irrational and immoral. If ethical principles are in conformity with moral law, they are called rational ethical principles, and such principles can also be referred to simply as moral principles.

There are three *fundamental* moral principles which derive from moral law. They are the principles of non-sacrifice, non-aggression, and justice. These principles are dependent upon the concept "value".

*Value, in a human context, may be defined as that which is in a person's rational self-interest.* If man is to gain and protect values

in a non-deprivatory manner, he must avoid sacrifice, aggression, and injustice. Hence, the three principles of *non-sacrifice, non-aggression, and justice* form the basis of morality.

Sacrifice is essentially *self* deprivatory conduct. It may be defined as conduct based on choice, which deprives oneself by giving up a higher value for a lower or non-value.

Aggression is conduct based on choice, which deprives, or threatens to deprive *other* persons of their rightful values, without their consent, and/or restricts them in their rightful actions.

Injustice is the failure of an individual to fulfill payment of a debt which his actions incurred.

In any situation, sacrifice, aggression, or injustice will threaten human survival, even though it is not recognized at the time. If one avoids sacrifice, aggression and injustice, one will be living a life which is fully in accordance with natural moral law.

If a person's choice of conduct does deprive either himself or another, justice identifies that he alone is responsible for compensation to himself, or to another, for the loss of values involved.

Since values are necessary for survival, the principle of non-sacrifice must be observed if one is to gain and protect them. Is this being selfish? Of course it is! But popular opinion notwithstanding, rational selfishness is a prime virtue because without it, one could not survive. Further, popular opinion notwithstanding, selfishness does *not* mean clawing at others, stepping all over them and depriving them of their values. That type of conduct is not selfishness; it is clearly aggression!

To conclude our discussion of moral behaviour, we need to define "alternative", "moral alternative", and "choice". An alternative is a condition of existence which permits one a differing course of human action. A moral alternative is a condition of existence which permits one a course of human action which will neither deprive oneself, nor deprive others of their rightful values without their consent. A choice in the broad sense is contextual, and means a conscious selection, voluntarily made, from among differing things or courses of human actions. In a *moral* sense, choice refers to the selection of a course of human action, from possibilities among which exists a moral alternative.

Hence it can be seen that "choice" in a moral context, means much more than merely a conscious selection. For if the only possible alternative actions available to men were those which either deprived themselves, or deprived other humans of their rightful values without their consent, there would soon be no human survival! The choice of immoral conduct (sacrifice or aggression) is only possible if there is first a selection among which exists a moral alternative. If a human course of action is selected in the *absence* of a non-deprivatory alternative, then it cannot be said that one had a moral choice.

Aggression always restricts the range of moral action in those persons against whom it is directed. If it is severe enough, it can ultimately eliminate all such action. This is the reason we have stated that morality is absolutely necessary for survival, because in its absence, a human has no alternative except to deprive himself or others, or both. In other words, aggression prevents a person from acting in a fully human way, thus leaving him none but an amoral course of action. In the total absence of morality, men would cease to survive as humans.

This is the reason why we have stated that all governments strike at the heart of morality and at the heart of man's survival. Since a government consistently aggresses against individuals, it is an anti-human form of social structure. Anything which it does, such as building hospitals, universities, roads, etc., is only accomplished by means of aggression. It must always rob Peter to pay Paul. This is at once the fundamental reason for the ever increasing conflicts in society, and the reason these conflicts cannot be resolved by governments, or in the presence of a government. Their attempt to resolve conflicts can only mean that one person's benefits are achieved by either depriving others, or oneself, or both. Hence the utter futility in seeking governmental "solutions" to any of the problems which plague us.

Let us now take a brief glimpse around our society to see if the principles of survival are being implemented. What do we see? The entire structure of our society is composed of inter-warring pressure groups, each seeking to use the retaliatory\* force of government in an attempt to gain values, by depriving others, or themselves, or both! A typical example is businessmen who seek governmental protection for their business or industry, and the consumer or competing business is thereby deprived of their rightful values. Another example is a labour union's use of legality to aggressively compel some employees to support them, or compel companies to employ or re-employ their members who do not earn their wage. Any restriction of an employee's right to terminate his relationship with an employer, would bring down a burst of outraged indignation from a union, and rightly so; yet many do not recognize the right of the employer to the same choice of action!

It is clear that the basic structure of our society, far from being based on the human survival principles of morality, is suicidally based on just the opposite; on aggression, sacrifice, and injustice.

It does not require much thought in the face of these facts, to conclude we must quickly set about to rectify the cause of these problems, if we are to avoid the final penalty which awaits the members of any species consistently acting in contradiction to natural law.

\*We refer to retaliation as an aggressive reaction to aggression, i.e. the use of aggression (instead of defense) against an aggressor. A discussion of these two concepts follow in chapter thirteen.

## V

### Individual Human Rights

Anarchists have sometimes been described as people who categorically reject any type of authority. That is not strictly accurate. The rational anarchist *does* accept an authority—the authority of natural law. As we have discussed earlier, just as the ultimate guide to a physician's conduct is the natural laws of physiology and physics, as identified by his own consciousness, so too the rational anarchist's ultimate guide to his own conduct (and the evaluation of the conduct of others) is based on natural moral law as identified by his own reason. The ultimate guide or *authority* is natural law. The only means of discovering it is the logical use of one's own mind. It is the causal relationships existing in nature to which the rational anarchist appeals as his final authority. Since this is so, and since this authority cannot be "reached" except by the logical use of one's mind, this logical thinking process becomes one of the highest values in life. The creation of a society where all men are free to act on the logical judgment of their minds, without aggressing against others, thus becomes a major purpose for rational anarchists.

The "authority" which the rational anarchist rejects, is the arbitrary assumed authority imposed upon him by aggression, such as the brute force of any government—whether maintained by a majority or by a dictatorship.

An authority is an ultimate guide to which one may validly appeal for a directive for human action. Modern science and technological progress are based on the concept of the authority of natural law. The engineer relies on it when he builds bridges, ships, airplanes and skyscrapers. The bio-physicist relies on it as he discovers the cure to a disease in his laboratory. The housewife, whether she is aware of it or not, relies on it when she does household baking. The existence of a natural authority in the form of natural laws is an indisputable fact of reality. It exists, and although it cannot ever be *altered* by our consciousness, it can indeed be *discovered* by our consciousness. One would have to deny that "existence exists" in order to deny that natural authority exists, and such would be the ultimate evasion.

There is a natural authorization, a directive issued by nature *herself*, which occurs with the birth of every human individual. This directive granted by natural law is the authority to engage in



any actions which are in accordance with the nature of a human individual. This relationship between natural law (in this case, natural moral law), the nature of the person, and actions which are in accordance with human nature, is expressed in the concept of natural rights.

*Natural individual rights may be defined as the authorization granted by nature at birth, to engage in actions which are in accordance with one's nature.*

To ask "does he have a natural right to such and such an action", is to ask, "is the action in accordance with human nature, and can it be demonstrated in reason that this is so?"

Coincident with the concept of granting an authorization for any action, is the concept of an entitlement. An entitlement exists whenever a valid authorization occurs. The two concepts co-exist. The entitlement is something received. The authorization is that which creates the entitlement and differs from the entitlement in that it is something given. But one cannot exist without the other. No one can receive a valid entitlement without there first having existed a valid authorization granting it.

With these facts in mind, we could choose then, without fear of making the error of "circularity" in our definition, to define rights—in this case meaning not only natural rights, but rights which emanate from human individuals themselves—in the following manner.

*Rights are an authorization from a valid or moral authority, which entitles individuals to engage in actions which are in accordance with human nature.*

Notwithstanding the enormous barrage of legal propaganda to the contrary, it can be readily perceived from the foregoing, that "rights" is exclusively a *moral* concept, not a legal concept.

Let us summarize. Just as nature grants us life, so too she grants the right to life from the moment of birth. The right to life, which is the right to engage in actions commensurate with human nature, cannot be altered by any person or group of persons, because it has its source in natural moral law. We can recall from the previous chapter that a unique characteristic of any natural law is that it exists absolutely independent of our consciousness, and cannot be altered. We can state then without fear of contradiction, that all human individuals possess the right to life, and this basic right exists quite independent of consciousness in the sense that as long as an individual life exists, this basic right to engage in rational actions exists. There is no action short of killing a person, which can alter this natural basic right.

For example, suppose that someone aggressively enters your residence, and at the point of a gun, has you bound, gagged, and then robs you. Does any of this change the fact that you are still entitled to your freedom, your privacy, and your property? Not the

slightest. These rights would still exist, even if the aggressor imprisoned you.

There is another type of right derived from the natural rights we have described above. It too, is an authorization to engage in certain human actions and is issued by a valid moral authority. This time however, the authority although based on moral law, is not a direct authorization from natural law but is rather, issued by a person or group of persons. This type of authority arises from, and has its source in, moral behaviour. We refer here to the rights of moral agreements and their derivative, the rights of contract.

*A contract is a recorded declaration which specifies the conditions of a moral agreement between two or more people.* The contract protects the moral agreement by providing proof of its existence. It is essential to the idea of a contract, that any such agreement be arrived at without the use of aggression. The moment aggression is introduced, any resultant agreement is not based on contract. Quite the contrary; it becomes an agreement based on aggression, and any claim to contractual or moral behaviour is automatically vitiated. Hence any person or group of persons assuming authority by means of aggression, in reality, has no moral claim to such authority.

Although a contract is authorized by human individuals rather than by natural law, all contractual behaviour is nevertheless in accordance with moral law. The reason this is so is because man has a unique consciousness which is volitional in nature. In other words his consciousness is self-starting, self-steering, and self-propelled. This characteristic is sometimes called "free will". Any moral agreement voluntarily arrived at then, will of necessity, have been arrived at by the free will and mutual consent of all those involved in the agreement. Such agreements respect both human nature and natural moral law.

Hence, by means of contract, man has a tool which is virtually unlimited in working out and protecting agreements between individuals for their mutual self-interest and long term advantage. If an individual joins a golf club, he signs a contract of membership which gives him certain rights which are of value to him, such as the use of the club house. He in turn abides by the contractual rules of the club, and does not go beyond these rules without expressed permission from the directors. If one stays in a hotel, one purchases the right to use the hotel room for a period of time. Or one may purchase certain rights of use from an owner of property by undertaking a contract with him.

Whenever man bases his actions on contract then, he engages in rightful actions. Whenever he arbitrarily breaks a contract in the face of a moral alternative to modify it by mutual consent, he engages in aggression. If one does not order one's social relations on a consistent contractual or moral basis, one is left with the alter-

native of attempting to co-exist with others in an aggressive manner, thus foolishly defying or ignoring natural law, rather than identifying and respecting it. To the degree one does this, one flirts with destruction.

Does an aggressor forfeit his rights when he deprives others of their rightful values? This question has important implications to our ideas of what constitute a proper concept of justice and arbitration agencies, both of which we will discuss later in greater detail. Here, we must differentiate between natural rights, and rights of moral agreement or contract. As we have mentioned, there is no action which an aggressor can take (except perhaps taking his own life), which can negate his natural rights. Despite the fact that by his act of aggression he acts against his own nature, his nature always remains that of a rational being. It is against his nature to aggress, but it is reasonable and just, and therefore in accordance with his nature to adequately compensate his victim by repaying his debt. So an aggressor does not forfeit his natural rights by aggression.

He can however, forfeit rights which he may have obtained by contract. For instance, suppose an individual signs a contract, or verbally agrees to pay a certain sum of money for a car, such agreement specifying a time limit within which the debt should be paid. The purchaser now has the right to drive the car and he registers ownership of it. Suppose now he arbitrarily decides not to honour the contract and refuses to pay his debt. At that moment he forfeits his rights to the car, and the seller now has the right to repossess the car in lieu of payment.

What is the relation between morality and rights? Morality refers to the kind of conduct an individual may *choose* which is in conformity with his nature. Rights are the authorization which entitles him to engage in those actions. Morality and rights are both derived from moral law. The fact that man's survival causally depends upon his choosing to act in a non-deprivatory manner towards his own kind, including himself, is the basis of morality. It is a concept which applies to man—not to infants or small children. Infants, small children, or the severely mentally retarded for example, do not have a sufficiently developed faculty of reason, and may have very limited volitional conceptual ability. As the infant approaches the age of awareness of his surroundings, the early attributes of volitional consciousness develop. The highest of these attributes, the faculty of reason, continues to develop into adulthood. If the individual makes the necessary mental effort, he will further develop his faculty of reason until his death, assuming no disease or senile changes or accident which might incapacitate his mental faculty.

Only man may act morally; an infant however, may act rightfully, i.e., in proportion to his mental development—until he reaches an age of moral maturity and responsibility. The concept of rights

identifies that he is entitled to a freedom of action that is commensurate with his nature at all stages of his biological, psychological, and rational development. The logical relationship of rights and morality is shown below.

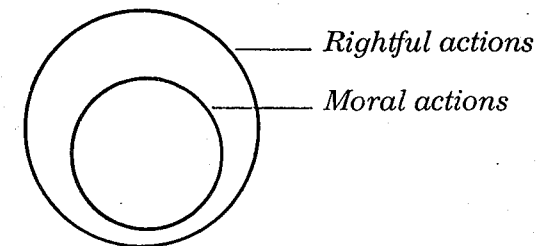


Figure 8

We can observe from this that all cases of an individual acting morally are examples of an individual acting rightfully, but not all cases of a person acting rightfully are cases of moral actions, since infants are not yet capable of choosing moral actions, nor are adults able to act morally in the absence of a non-deprivatory alternative. It can also be seen that the concept of individual human rights identifies that no person should be the victim of aggression from others, regardless of age or state of psychologic or physical health.

It is apparent from the foregoing discussion that if a human, civilized, social order is to be achieved, protected, and maintained, then society must be structured in a manner which respects the concept of natural rights, the rights of contract, and rights of moral agreement. It follows that to the extent individuals are protected from aggression, their rights are respected. To the extent they lack such protection, their rights are not respected, but are violated. Aggression prevents individuals from *exercising* their rights.

Governments, by their very existence, violate the rights of individuals. Their laws, tariffs, coercive monopolies, and taxes, all negate the right of every individual to dispose of all of their property (including their income), in any contractual or other moral way they choose.

This is the reason that despite the fact that hundreds of "bills of rights" have been issued in statutory law from time to time throughout history by various governments, no government, statutory law, or constitution, ever did, nor ever could "protect" individual rights. Exactly the opposite is true. This is because a government has no basis in contract nor in morality; it has no valid authority over humans. We discuss this in more detail in chapter XI.

In the light of the foregoing discussion, it is clear that any talk of governmental schemes which will provide individuals with the "right" to an education, or the "right" to medical care, or the



"right" to welfare, or to guaranteed incomes, is a glaring contradiction. In order for a government to do these things, they must first deprive others of their rightful values, or prevent them from engaging in rightful actions!

There may be some who suggest that it is a contradiction to state on the one hand that individuals have the natural right to life, but on the other hand are not entitled to government aid to sustain that life. The contradiction here lies with the questioner. The natural right to life does not give one the right to engage in aggression. Nothing does. Such queries reveal that the questioner has been unable (or unwilling) to examine moral alternatives whereby these benefits can be achieved without aggression; i.e., without government.

Enormous contradictions are brought about by the misunderstanding of the proper meaning of the term "rights". For example, let us examine the claim by some persons that everyone has a natural right to food. These people will point to the pitiable plight of hordes of starving people in the world, and at this point, they completely turn off their thinking.

The primitive savage reacted in the same thoughtless way. "We need food!" "Whaaack!!!" The closest person with food was clubbed and the food he had acquired was stolen from him. Today, few people can bear to face the fact that their tactics could be this crude and messy, hence the savagery has become more disguised and sophisticated. By placing the club and gun into the hands of government and letting them do the dirty work, it enables people to effectively renounce all responsibility for their thoughtless and barbaric actions.

If we are truly concerned with the plight of starving people, instead of reacting in a primitive, unthinking way, we should act to correct the *cause* of the problem, rather than compound it with a barrage of primitive contradictions.

One of the common contradictions regaining momentum today, is the worn out idea that acquiring material values is evil. The very people who make this assertion however, also express deep concern for the poverty stricken; yet poverty is the *absence* of material values! If material values to these people are evil, then the ideal state of existence should be poverty, so why do they lament the plight of those living in abject poverty! They know very well that material values are necessary for human survival, but because they have chosen not to act in a thoughtful human way to acquire these values, they assert some mystical "right" to the use of aggressive force as their means.

Thus when we ask, "does man have a right to adequate housing, education, or health care?" we can answer that individuals have the right to engage in any rational action in order to achieve such things—which is to say that they have no right to acquire them by aggression.

## VI

### The Meaning of Aggression

Human conduct based on choice, which deprives or threatens to deprive another person of his rightful values without his consent, and/or prevents him from engaging in rightful actions, is aggression. The principle of non-aggression is derived from moral law. Since man survives by acting in accordance with his nature to gain and protect values, conduct which deprives him of what he has rightfully gained or prevents him from gaining it, is a threat to his survival. A society or a country can be considered civilized in proportion to the degree that it effectively bars all forms of aggression from human relationships, and in proportion to the degree that the immoral ethical principle of sacrifice is rejected by its inhabitants.

All modern societies are governmental societies, and far from barring aggression, they have institutionalized it in the form of legality. The growth of government means the growth of institutionalized aggression. An increase in institutionalized aggression means a proportionate reduction in the degree of civilized, human behaviour. The trend to greater and more powerful government is accompanied by two factors which constitute a major survival threat to the human race. Firstly, it is accompanied by a corresponding reduction in the range of moral choice. That is to say, there are less and less non-deprivatory alternatives from which man may choose. Secondly, under these conditions, advances in technology become a threat rather than a benefit to all of mankind, since they are, and will continue to be used to deprive others or oneself. These technologic advances will be of immense benefit to mankind in a moral society, since they will neither be gained by aggression, nor used for aggressive purposes.

Since our society today is structured on the immoral principles of sacrifice and aggression, none of us can be sure when technological gains will be used for our own destruction. Only when we have successfully established a society which effectively ostracizes the ethics of sacrifice and aggression will we be able to breathe safely from this threat.

Over the centuries, governments have been successful in distorting and disguising the real meaning of aggression. They have achieved this by adopting the *legal* as the standard of human conduct, rather than the *moral*. The legal term which they have substituted for

aggression is "crime". A crime is merely any conduct committed or omitted in violation of specific government statutes, usually those of the criminal code.

If government passed a law which declared it illegal to voluntarily read the works of Mark Twain, and included this in the criminal code, then reading Mark Twain would be a crime, regardless of the fact that no aggression is involved in such behaviour. Hence a crime is entirely an arbitrary thing. It is only meaningful in relation to government and statutory law. The concept "crime" depends upon the concept of government law, and government is an aggressive institution. "Crime" then, is a concept which depends on the existence of an aggressive institution. From the standpoint of moral standards, it is meaningless.

Notice the impossibility of ever knowing what a crime is! In the U.S.S.R. it is a crime to own private property. In other western countries such as Canada, the U.S.A., Britain and France, it is a crime to own some types of property but not other kinds. Those actions which constitute a crime in some countries can even be treated as a virtue in other countries. It is clear that because the concept of crime is meaningful only in relation to governments, there can never be a rational standard of crime based on moral law. In a moral society the words "crime" and "criminal" will be replaced by the words "aggression" and "aggressor".

The first intellectual failure of the government apologist is a failure in basic logic. If it is wrong for an individual to aggress against others by force, fraud, or intimidation, then it is also wrong for any group of individuals to do so—even if the group is called "government". This means the establishing of statutory laws is not a moral nor acceptable type of human conduct. A statutory law is a body of ethical rules accepted by government, and enforced by its own aggressive armed force. The nature of all such law, whether one wishes to classify it as "constitutional" law, or "objective" law, is that it is enforceable by its own monopolistic aggressive armed force. Aggression is always wrong because it violates moral law and contradicts the nature of man.

The establishing of governmental laws can never be considered to be a moral activity. For example, even the establishing of a governmental statute outlawing the act of murder is not moral. Why? Because the adjudicating and enforcing agencies (the courts and police) are themselves maintained by aggressive means. The end does not justify the means, and all government law is established by aggressive means. The choice to establish laws can never be good, moral, or necessary, *because a non-deprivatory alternative for organizing and maintaining a peaceful society exists*. Equally important, the choice to passively accept government without non-sacrificially doing whatever one can to prevent such aggression, is the choice to approve of evil by defaulting from denouncing it.

Some writers have attempted to define aggression as the initiation of force or violence, or any substitute for force such as fraud, but such a definition is too narrow. There are many times when a man may initiate physical violence which does not constitute aggression. For example, a parent may initiate force upon a young child, such as forcibly placing him inside a play pen; yet he is not being deprived of anything to which he is rightfully entitled. Quite the contrary. Similarly, a life guard may initiate even more violent force to save a drowning man; he too is not depriving the man of anything to which he is rightfully entitled. Quite the contrary. It is not the initiating of force per se which is immoral. When one engages in conduct, based on choice, which deprives or threatens to deprive another of his rightful values without his consent, or prevents him from engaging in rightful actions, then it becomes immoral.

Aggression takes many forms apart from the obvious ones. There are countless ways to aggress without the presence of a gun or a club. The most common types of aggression include fraud, extortion, blackmail, murder, theft or stealing, and intimidation. These classes of aggression are shown in Figure 9.

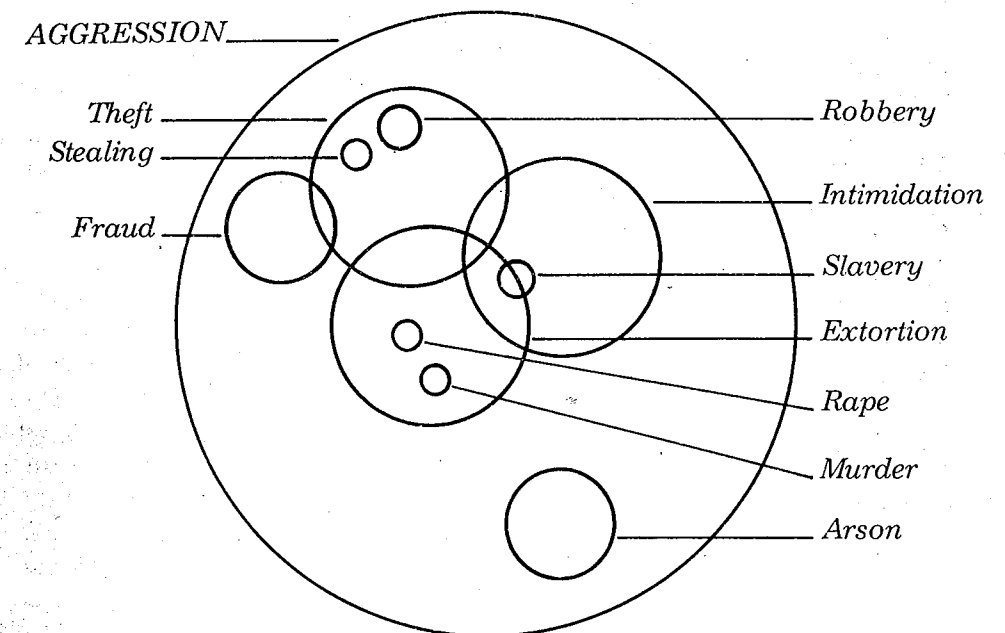


Figure 9

The Circle of Aggression

All cases of human aggression have the same immoral status; i.e., conduct based on choice, which deprives or threatens to deprive others of their rightful values without their consent, or restricts them in their rightful actions. They vary only according to the method used.

Theft deprives an individual of his rightfully acquired tangible values without his voluntary consent; extortion deprives an individual



of his rightful values by the use of physical violence; intimidation deprives an individual of his rightful values by instilling fear; slavery is a type of extortion and intimidation; fraud deprives by deliberately misrepresenting facts; stealing is theft by surreptitious means, and robbery is open theft. All these activities prevent one from acting to dispose of one's values in the manner of moral choice.

In each instance we can read from Figure 9:

(1) All cases of fraud are cases of aggression, but not all cases of aggression are fraud.

(2) All cases of extortion are cases of aggression, but not all cases of aggression are extortion, etc.

Consider that an imposter aggresses by fraudulently misrepresenting himself; thus even if he has not succeeded in obtaining money or other tangible property, he has nevertheless deprived one of the intangible value of a moral choice—the choice to not associate with him had there been no fraud.

Consider that all actions of governments are aggressive; i.e., they constitute fraud, intimidation, theft, and extortion—but because these actions have been “legalized”, they have become socially acceptable.

Any type of aggression from petty thievery to attempted fraud, blackmail, or murder, may be fitted into the same pattern of behaviour. Blackmail, for example, is a type of intimidation. Murder is the worst type of extortion. Notice that any interpersonal conduct may be readily identified as aggressive or non-aggressive, by examining it *in full context*. The following example demonstrates this.

A man driving his car on a lonely prairie road in sub-zero weather has engine failure. He unsuccessfully tries to repair the trouble. He walks miles and can find no farmhouse to approach for help or shelter. Finally, hours later, at the point of complete physical exhaustion and nearly numb from the cold, he spots a house with smoke coming from its chimney. He walks past a sign at the front gate which reads “Absolutely no trespassing”. He knocks repeatedly on the door but it is obvious that no one is home. If he remains outdoors any longer he knows he will freeze to death. He breaks the lock on the door and enters the house. Has he aggressed? No. Why? Because of the absence of a non-deprivatory alternative. If he stays out in the cold he loses his life. If he breaks the lock he deprives the owner. Hence the man has no moral alternative, so his conduct cannot be said to be either aggressive or sacrificial; i.e., immoral. It can only be said that he is compelled to act on an *amoral* level, in the absence of a moral choice. However, he could not successfully continue to exist (meaning survive), if such circumstances consistently occurred.

It should be noted also, that although the man in this situation is unable to act morally, he nevertheless is still able to act rationally. Why? Because if he did not come out of the cold he would most certainly die. This leaves him with only one other alternative, albeit

another deprivatory one. He thus selected the least deprivatory course of action, and he can repay the owners for any losses which his actions inflicted upon them. Thus it can be said that he was acting on his reason.

The above case would be very rare indeed. People generally act to protect themselves from such “life and death” situations, since their chance of survival in these situations is greatly reduced.

What about a bum who steals and then tries to justify his actions on the grounds that his was a life and death situation? As long as one moral (non-deprivatory) alternative is possible for the bum, then his action is clearly aggressive, since rather than choose the moral alternative, he chose to deprive others. A moral alternative in this case would be for the bum to seek employment (of any kind) in order to earn his values. It is not sufficient for him to say that he doesn't like to work, or that he doesn't like digging ditches or cleaning streets (if that is the only work immediately available). Whether he likes it or not, it is still a moral alternative, and one which would open up other alternatives. He *chose* to live as a bum, thus sacrificing himself. As a result of sacrifice which deprived himself of values necessary for survival, he then *chose* to aggress against others. Such actions are morally indefensible. Whatever the cause of his misfortune, he must seek out a moral course of action. Digging ditches may be his only one, nevertheless it exists as a moral alternative and is honest work.

Another common widespread myth about aggression needs to be commented on. Man's inhumanity to man has been explained by certain writers as due to an inherited “instinct” for aggression. One such theory holds that the world is in a mess because of uncontrollable instincts inherited from the great apes and pre-ape ancestry. These authors, having observed that the great apes and other animals violently kill and prey upon other species, now postulate that man is a born killer by nature. Such authors conveniently leave the concepts of instinct and aggression undefined. After observing that the hawk preys on the mouse, the lion preys on the deer, and the lizard preys on insects, they have apparently concluded that all life is a continuous malevolent cycle of “aggression” by all animals, which we humans must hopelessly accept as our permanent lot.

These writers have fallen into the trap of confusing conduct which deprives one's own kind, with conduct which deprives another of a differing kind. As we have mentioned, it is an observable law of nature that no species can survive by consistently depriving its own kind. It is necessary for survival, that animals consume things of a *differing kind*. Hence the hawk acts rightfully in preying on the mouse to live, but man does not act rightfully when preying on his own kind to live. This is of course the compelling biological reason why the institution of government should be abandoned. It is also

the reason why the "inherited instinct for aggression" argument is wrong.

It is a matter of urgent necessity that humans define and recognize all forms of aggression. Once it has been validly defined, it can easily be perceived that all governments are merely mechanisms whereby society has formally institutionalized aggression. Having perceived this fact, we are then in a position to see that all the many desirable ends which we can and should bring about in the world, such as good health, employment opportunities, high standards of living, must be brought about in the absence of government. Our actions at city hall, county council, or the federal, provincial or state legislatures, far from "looking after us", merely absolutely assures the demise of our progeny in some succeeding generation. Like radioactive pollution, the effects of government aggression often take generations to show.

There may be some government officials or their apologists who attempt to declare with the innocence of babes, that governments do not deprive individuals, but rather "provide" them with values. Such a claim is, like the institution these people serve, patently fraudulent. One cannot "provide" others with values one does not rightfully own. By omitting to consider their actions in full context, they neglect to inform that they have chosen to provide "benefits" to some individuals, by preventing others from their rightful actions, and by depriving or threatening to deprive other individuals of values which are rightfully theirs, without their consent. Such conduct is plainly aggressive.

If any government official or apologist declares that they do not choose to deprive, let them answer these questions: Why do they intimidate the taxpayer by threatening imprisonment if he does not pay up? Why is a gun ultimately aimed at any who resist government's orders? Why does an individual get thrown in jail if he does not hand over part of his income to government? Why may one's property be confiscated at the whim of some bureaucrat? Governments' purpose is clear; they *must* choose to deprive others, and they *must* restrict others in engaging in rightful actions, or they *would not exist!*

Since all the functions currently usurped by governments or governmental agencies can be done better, cheaper, with much greater choice and more practically, *and without the use of aggressive force*, no government can claim to be a moral agency.

Before leaving the subject of aggression we would like to clarify one of the most common misconceptions held about this concept. This misconception is expressed in questions such as: "what about several car salesmen competing for a customer's business? One of these salesmen may decide to offer his car for sale at five hundred dollars less than his competitor and thereby make the sale. In doing so is he not aggressing against his competitors?" Or: "Suppose

several people are applying for a job; when one gets the job is he not aggressing against the others?"

Consider the competing candidates for a job. All of them are rightfully entitled to offer their skills and services in the competition for the job. They know that since only one job is being offered, only one person will be hired. To claim that the successful candidate is aggressing against fellow competitors simply because in the judgment of his employer he is the most suitable for the job, is to claim that every person applying for a job, is entitled to that job and should be hired! The successful candidate has not deprived his competitors of anything to which they are rightfully entitled. He did not forcibly deprive them of their right to compete, which is the only entitlement they all, as competitors, possessed. It is only when the successful candidate has contractually undertaken to trade his skills in return for the employer's wage that *he* is then rightfully entitled to the job and the money it pays. And since the wage or the job itself did not belong to the other competitors, the successful candidate could not have obtained it by taking it away from them! One cannot take away something from another if it does not rightfully belong to the other. Clearly the successful candidate has not obtained his job position by deprivation; rather he has obtained it by morally earning it, i.e., he has created the entitlement by his own moral actions in working hard to qualify himself and gain acceptance by his employer.

Similarly, to claim that a successful car salesman has aggressed against his competitors, is to hold the contradictory premise that every car salesman is rightfully entitled to every customer's business! When a salesman has successfully persuaded a customer to buy and has signed a contract with him, only then is *he* rightfully entitled to his customer's money. And since none of the unsuccessful salesmen possessed the said money (nor even had a claim to it), the successful salesman could not have obtained it by depriving them of it.

In the context of the above examples, neither the successful salesman or job candidate has deprived his competitors of their freedom to compete for the job or the sale, thus there was no aggression committed.



## VII

## The Immorality of Sacrifice

Vying for first place in the arena of irrational ideas, is the popular misconception that sacrifice is moral. *Sacrifice is conduct based on choice, which deprives oneself of a higher value, for a lower or non-value.* It is deliberate self-deprivation which creates injustice towards oneself, and may also involve depriving others of their rightful values without their consent.

Although the idea of sacrifice has been upheld as a supreme virtue by most religious institutions (man is his brother's keeper), they by no means possess a monopoly on this irrational philosophy. Religions have been nearly wiped out in some communist countries, yet such countries have merely replaced "sacrifice to God" with "total sacrifice to Government". Wherever the idea of sacrifice is upheld, there is always an aggressor willing and able to cash in on it. People who prefer to use aggression quite naturally are supporters of a philosophy of sacrifice. For example, it is by pointing out to their tax victims that an "opportunity" exists for them to sacrifice, governments are able to dupe most individuals. People passively accept government because they mistakenly believe it to be moral for them to sacrifice, and they mistakenly believe that they can do nothing to alter the situation.

Business people recognize the importance of non-sacrificial conduct and the making of profits in their business lives. They recognize that if they adopted a sacrificial policy the result would logically be losses, and the eventual non-survival of their business. They know that if they adopt a break-even policy with no profit and no progress, the result would logically be stagnation, and eventual non-survival. They do not in the main however, realize that the moral principle of non-sacrifice, which works so admirably in business, needs to be consistently applied in all spheres of human endeavour.

Because the ethic of sacrifice has been upheld as a virtue for so long, many people unnecessarily experience feelings of guilt when they act to non-aggressively gain values. They loathe to be called "selfish" because of the unsavory connotation which has been deliberately woven into that concept. Yet it is a fact of nature that non-aggressive and non-sacrificial behaviour is the only method of morally increasing values, which are not only necessary, but crucially essential to any aspect of man's successful growth.

Governments and religious bodies continue to work diligently to foster feelings of guilt in individuals who wish to morally act, in accordance with their natures. Unfortunately, the job of centuries of brainwashing people into feeling guilty when there should be no guilt, has been thoroughly done.

The principle of non-sacrifice is exclusively a moral principle. It is derived from moral law. Because man must gain values to survive, the choice of conduct which causes value losses to oneself is contradictory to one's nature and to natural moral law.

Sacrifice is a primitive custom, and the literature on the habits of our earliest progenitors suggests that primitive man likely engaged in sacrificial acts out of his ignorance and fear of the unknown. He probably believed that in order to appease the anger of non-existent gods, he had to give up something of value. Actually, the immoral principle of sacrifice should properly have been discredited long ago, along with the witch doctor.

In those early days, unenlightened primitive man did not understand the cause of many phenomenon of nature, and in his ignorance he accepted the "explanations" of the so-called "wise men" of the times. These erroneous and superstitious "explanations", usually exhorted the people to sacrifice in one way or another. Like many other mistaken beliefs of mankind, sacrifice has become a sacred not-to-be-questioned absolute. People challenging the doctrine of sacrifice in any age have always run the risk of being branded as heretics or traitors of some type or another.

When examined closely, it is not difficult to see the immorality of sacrifice. Clearly, anyone consistently acting to lose values will eventually sustain enough losses to result in his own death! In the face of such an anti-life and anti-human ethic, people who advocate this immoral conduct should no longer be excused. It is long past the time when men should put aside the anti-human practices of the dark ages and begin acting in accordance with their nature, as fully rational beings.

Many people, especially religious mystics, contradictorily hold that to relinquish a given value in favour of a lower or non-value, mysteriously results in the lower or non-value becoming a higher value! If an exchange of values results in the acquisition of a higher value, then one has gained, not sacrificed! A specific value exchange cannot result in both a gain and sacrifice at the same time.

That which results in a given value being replaced with a lower or non-value is a loss, but not all losses are incurred through sacrifice. Some losses may occur through accidental misfortune. Examples of these are losses due to natural disaster, such as a hurricane, or losses due to a car accident caused by another, or when one loses money on the stock market. The difference between any of these losses and losses incurred through sacrifice, is that the former did not occur as a result of a deliberate choice to knowingly produce the

effect of a loss. Also, when one incurs accidental losses, one usually acts to regain these values if at all possible, and one takes protective measures, such as insurance, to prevent similar losses in the future. However, when one chooses to deprive oneself, and such actions result in value losses, then such conduct constitutes sacrifice and is immoral because it contradicts moral law and man's nature. Sacrificial conduct is always impractical. If one knows that a specific choice of conduct is not in one's rational self-interest, then it is immoral to choose it.

Every individual is, by right of his very existence, entitled to act in accordance with his nature; to non-aggressively pursue his own best interest; to choose his own values; to maintain his own life. However, because it is important to individuals that value judgments be made wisely, and that they be accurate identifications of reality, we will elaborate briefly on the concept of values.

Life is the source of values, but the standard for value judgments is the individual's "rational self-interest". *A value can be defined as that which is in an individual's rational self-interest.*

Values exist on a ladder or hierarchy. If the actions which humans engage in are to result in personal happiness, it becomes crucially important that each individual learn to accurately decide on which rung of the ladder his values actually belong. Without this correct judgment, even though one believes oneself to be acting on the principle of non-sacrifice, the result will be unhappiness.

For example, suppose a university student has misjudged the hierarchical arrangement of two of his values, namely, the value of achieving a diploma in engineering, and the value of drinking beer with his friends for personal pleasure. If he inaccurately rates the latter as being of higher value, he will then consistently choose to give up his studies in favour of drinking beer with his friends. The end result will be a catastrophe to his career, and possibly to his health if he overindulged, and it would consequently bring him a great deal of unhappiness.

There is a very good psychological basis for non-sacrificial behaviour. To live a reasonable, productive and happy life, one's emotional reactions must not be at war with one's intellectual value judgments. Psychologist Nathaniel Branden\* has pointed out that an emotion is a rapid automatic reaction to a value judgment. Hence, although the emotions themselves cannot be altered because they are automatic, the value judgments which bring them about *can* and *should* be properly "programmed". This is achieved by first properly judging the arrangement of one's values on one's ladder, and having done that, by not giving up a higher for a lower value. The result of non-sacrificial conduct is bound to bring about a psychological state where one's emotions are in harmony with one's intellectual value judgments.

\*See Branden's writings in *The Objectivist Magazine* of 1966, 1967.

It is interesting to note that if an individual deceives himself about his values, his erroneous judgments will always "backfire" on him and bring him a measure of unhappiness, in that they will always produce a contradictory psychological emotional state. This is because values are quite "objective", meaning that they exist in nature quite independently of our "subjective" choice of them. Indeed, it is to our benefit to choose them, but should we entirely fail to do so, these values will continue to exist and be what they are. For example, the value of a balanced diet exists independent of whether it is chosen by a person. If one deliberately chose to ignore the value of a balanced diet, *it would still remain a value, independent of the failure of consciousness to identify and choose it as such.* This is an example of a more or less universal value; however, many other values which can be chosen by individuals, are unique to the individual's rational self-interest. For instance, it may be in one person's rational self-interest to choose the value of owning a car, since he would gain much pleasure from driving, and it would also be advantageous to his job. For another individual who detested driving, frequently got car sick, and lived within easy reach of his job without a car, it would be of little or no value. To invest his money in a car would probably be to sacrifice one of his real values.

*So it is with all values; the sacrifice of them is not only morally and biologically undefendable, it is psychologically undefendable as well.*

It is interesting to notice that although many people are often hesitant about expressing the idea of rational self-interest, even those who verbally deny it, must and do practice this rational concern for self! The Christian for example, may believe that he should sacrifice his values and his life, as exemplified in the life and death of Christ, but what is it that the Christian does when he gives a sum of money to his dentist in exchange for the dentist's services, and perhaps a set of dentures? What does he do when he gives ten dollars to the grocer in exchange for meat and vegetables? What is he doing when he pays two dollars to see a movie—when he pays several hundred dollars in exchange for a car? In all these and other similar activities, the Christian is practicing the ethic of *non-sacrifice*. He is trading the value of his money, for certain other *higher* values. He is acting exactly opposite to the sacrificial doctrine he preaches because *he could not survive by practicing sacrifice!* To be a true follower of any sacrificial ethic, one would shortly destroy oneself, since one would consistently give up values. Is it any wonder then that many such people frequently and unnecessarily experience feelings of guilt over perfectly moral trading activities. Their emotional guilt is the result of the bad value judgment of upholding the ethic of sacrifice as a virtue. Because of this, they turn to the aggressive agency of government and literally demand that this immoral ethic



be "legally" imposed, not only upon themselves, but on others as well.

Non-sacrificial behaviour does not mean that one should never help other people. It does mean however, that one should never be aggressively forced, (against one's consent) to give up one's values on the grounds that the aggressor will use them to "help" some other people.

The freedom to act in a value oriented manner, in one's rational self-interest, is a necessary condition for human happiness. Self-interest means acquiring and protecting values by the moral use of one's mind. If one chooses to acquire things, not by the use of one's mind, but rather by intimidation, fraud or theft, that is not self-interest—it is aggression. The devastating results of sacrifice lead not only to personal losses and unhappiness to those who practice it, but it is also the cause of conflicts and chaos in society, as well as wars. *The reason for this is that those who are unconcerned with self, invariably substitute aggression for the moral use of their minds.* Thus the values they lose or fail to gain by their acts of selflessness, they attempt to acquire by aggressive means. After doing so, they attempt to excuse themselves by sanctimoniously preaching selflessness; i.e., sacrifice.

Having established the necessity of value judgments, it is apparent that such dictums as "judge not so that ye will not be judged" are enormously harmful to human happiness and welfare. Indeed, contrary to this dictum, we have seen it is very important that people learn to rationally judge others. It is the best method one has of knowing the real character of persons with whom one deals, and it can therefore avoid many irrational conflicts.

It has been frequently advocated that all that is necessary for a peaceful world is that every one observe the ethic of the "golden rule" of "do unto others as you would have them do unto you". But the golden rule falls apart because it does not specify the type of conduct involved. Unless this is first accomplished, how can anyone know the proper type of conduct to choose when dealing with others? In other words the golden rule will create conflicts and will not work, unless the type of conduct specified is moral conduct; i.e., non-sacrificial and non-aggressive. Without this moral standard, A could demand that B and others sacrifice to him, simply because he is prepared to sacrifice to B and others! This type of thinking is prevalent today! Or, for that matter, there could be an agreement among robbers to aggress against others because they are prepared to have others aggress against them. The twin moral principles of non-sacrifice and non-aggression eliminates these conflicts which have plagued man for centuries.

Notice the conflicts which arise from government imposing their irrational ethics on people. Their attempts to choose values for every individual over whom they claim control results in chaos and sacri-

fice of the individual's real, chosen and morally gained values. Every individual attaining an age where he can choose between alternatives, ought to be free to choose his own values. Likewise, no person has a right to aggressively force a decision upon another regarding what values he should or should not relinquish. Only the owner of a value should decide this. In the case of children or a mentally deficient adult, it is the responsibility of those having non-aggressive control over their welfare who decide what is or is not in their best interest. A government is an aggressive controller and therefore has no right to decide what is, or is not in any person's interest.

Religious leaders not only counsel their members to sacrifice, but their many contradictions lead them to join forces with their counterparts, governments, in aggressively compelling others to conform to their ethics. As an example of this, consider the law in some countries prohibiting certain types of businesses from operating on a Sunday. This law is a direct result of certain religious bodies using the government to enforce their sacrificial ethics on others. In essence, what they are saying to the businessman and consumer, both of whom may deem it a value to trade values on a Sunday, is: "We the government, on behalf of certain individuals, are forcing you to give up the values you would gain by trading on a Sunday, for the lesser value or non-value of doing other things."

If some individuals wish to engage in sacrificial conduct, or if they choose activities other than trading on a Sunday, they are free to do so; however, they are not morally entitled to aggressively force others to engage in similar conduct.

Governments continue to exist because the idea that they are "necessary" is still prevalent among people. Every gain of government is achieved by one of two methods; aggression or sacrifice. Aggression by governments, and sacrifice by individuals, both incur a loss of values to individuals. A gain for government then, is a direct loss for individuals. Every loss of values to individuals is a threat to their survival.

Hopefully, it will be generally recognized that governments cause value losses. When those who now support governments cease their support and start acting morally to gain and protect their values, the highest social value individuals can act to gain and protect is a society based on moral law, meaning a non-governmental society. To choose otherwise when one knows the alternatives would be a sacrifice, and would also be the choice to support aggression against others.

Sacrifice then in essence, is the choice to engage in an immoral activity. Any deliberate attempt to not know the true meaning of morality is sacrifice of the mind, which is the most devastating and destructive kind of sacrifice there is.

## VIII

## The Meaning of Justice

The concept of justice has nothing whatever to do with the concept of legality. From beginning to end, justice is exclusively a *moral* concept. It is only because the mystique of government is so prevalent in the mind's of people, that most of them falsely believe justice is "somehow" a legal-moral concept. Indeed, perhaps the greatest obstacle to the achievement of justice, is because most people mistakenly think that "legality" is a valid moral concept. It is not.

The principle of justice is derived from moral law. It revolves around the concept of a debt. A debt is a very *specific* type of *moral* obligation. All debts constitute a moral obligation, but not all moral obligations constitute a debt. The authors have a moral obligation not to rob the readers, yet we are not in debt to them.

A debt is a moral obligation to give back, or compensate for, values which have been taken away, either by sacrifice, aggression, or by transfer or exchange under the terms of a moral trade agreement. Sacrifice incurs a debt to oneself; aggression incurs a debt to another. An employer has a debt to his employees which he pays to them regularly, in the form of a salary. He has taken the value of their labour and skills, and in exchange, gives back to them, a mutually agreed upon salary. Similarly, an employee owes a debt to his employer to give his mutually agreed upon labour or services in exchange for the money given him. Justice is maintained when the employee regularly gives a mutually agreed upon amount of service or labour, and the employer regularly pays him a mutually agreed upon salary.

*Justice can be defined as the fulfillment of payment of a debt.*

When we agree to time payments for the purchase of a car and abide by the terms of the agreement, we act justly. When we give to our employer, or employee, or customer, or trading partner, the agreed upon services, materials, or labour—whichever the case—we act justly. When we fail to do so, without gaining permission from the other party to alter the agreement, we act unjustly. When we take another's values without his consent in the first place (by aggression), we act unjustly. When we sacrifice our values, we create injustice towards ourselves, and the responsibility for rectifying the injustice lies within ourselves.

Justice is based on the truth that man's survival and welfare depend upon him gaining and protecting values in a non-deprivatory way. It recognizes that behaviour by one human being, which causally results in depriving another of his rightful values, creates a debt to the deprived person. The debt owed is exactly equal in amount to the total value loss involved, being no more nor no less. Further, the debt is owed by the person or persons who have caused the value loss and by no others.

Justice restricts the responsibility of repayment to the person or persons causing the value loss. If a person is called upon to pay a debt, there is nothing to prevent anyone from voluntarily loaning or giving him the money, to help him do so. This is a matter of mercy—not justice, and it is entirely up to the individuals who wish to help.

Occasionally, when a charitable or benevolent person makes a valuable gift to another, or generously helps another, the recipient sometimes uses the expression, "I am indebted to you for your kindness or generosity". A similar expression is heard sometimes if a physician saves a patient's life. The patient may be heard to say, "I owe him my life". In such cases as these, the term "debt" or "owe" is improper. What is actually meant, and what should be said is, "I am very grateful for your benevolence", or "I am very grateful for your skill because without it, I might not be alive". One may wish to reciprocate with a gift to the benevolent or skilled person, but one does so out of gratefulness, not because of any debt.

The traditional symbol of justice is an apothecary scale. It symbolizes the relationship between two individuals when they have fulfilled the payment of any debt to each other. Thus, if the person represented on one side of the scale loses his rightful values because the person represented on the other side has aggressively deprived him, then injustice exists.

This concept is shown in Figure 10.

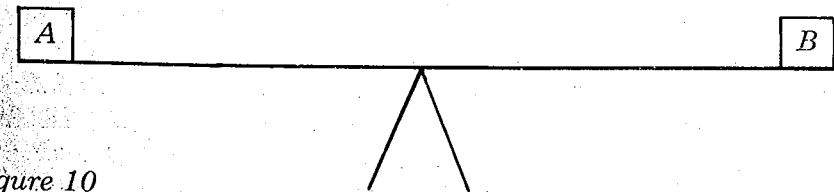
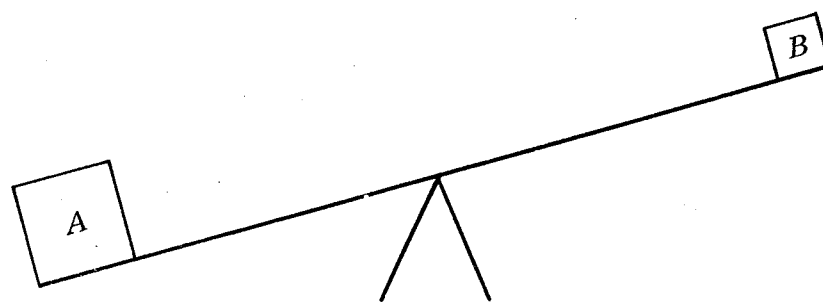


Figure 10

(a)  
A state of justice exists between A and B, because either or both of them have fulfilled the payment of any debt to each other.





(b)

A state of injustice exists between A and B, because A has not fulfilled the payment of a debt to B. He has either taken some of B's values without his consent (by aggression), or else he fails (negligently or aggressively) to abide by the terms of a moral trade agreement between them. In either case, he has created a debt to B, resulting in the weighting of the scales unevenly. If the injustice is to be rectified, A must fulfill the payments of his debt by returning B's values, or the equivalent values for the loss or damage he has caused B. When this is done, the injustice no longer exists, and the scales will be balanced again.

Whenever we use the phrase, "justice is not served", we mean simply that there has been no equivalent compensation for a debt. This is what injustice means—and this is *all* that it means.

Notice the impartial nature of justice; it applies if a value loss is inflicted by negligence\* or by aggression. In either case, justice is fully served when the value loss has been repaid, or when the person causing the value loss compensates the deprived person.

Sometimes one encounters the argument that government, in allowing an individual to use its coercive monopoly services, thereby compensates him for the taxes aggressively taken. This argument overlooks the fact that the victim of governmental aggression is subject to an "arbitrary payment", therefore injustice still exists. Furthermore, a debt is owed by government for the aggressive restriction on one's freedom to trade. The only way *that* payment could be met and the scales of justice balanced, is for government to cease *being* a government, and allow a free market to come into existence. It can be seen from the example of the employer and employee, the best mechanism for the maintenance of justice, is the free voluntary exchange of values; i.e., free trade.

Now observe what justice is not. It is not the demand for an arbitrary payment in order to punish, nor is it an arbitrary payment made by the debtor; it is not the demand for revenge or retribution; it is not an excuse to provide some people with benefits which have been aggressively obtained from others. *Justice does not mean equal distribution of values.* Notice that the concept of justice, unlike the ancient biblical concepts built on the axiom "an eye for an eye, and a tooth for a tooth", is fundamentally non-aggressive

\*Negligence can be defined as the failure to exercise the caution which a reasonable person would have done in similar circumstances.

in nature. These ancient sacrificial concepts are based on retaliation (returning evil for evil), deprivation, retribution, and punishment—rather than on defense and justice. There is no element of "getting even" in justice. It is as impartial as the law of gravity or the natural moral law on which it is based. It is based on compensation or repayment of values because it is commensurate with the nature of man.

Many individuals lose sight of this principle whenever large numbers are involved. They make the error of thinking that because one hundred million people are involved, justice must be many times more complicated than if two individuals are involved. This is not true and the principle remains as simple with many people as it does with two individuals. In order to dramatize this point, consider the following illustration.

Imagine an island with a total population of thirty people. Suppose these thirty individuals are co-existing in a moral relationship with each other—each is engaged in creating or trading the values he requires for his own life. None of the thirty are engaged in aggression and a state of justice exists between any given individual and any other individual or group; i.e., the scales of justice are in balance between any two or more people. Imagine that one of the thirty (whom we shall call A), is a potential tyrant. The justice scales between A and the remaining islanders are balanced at this point. This is shown in Figure 11.

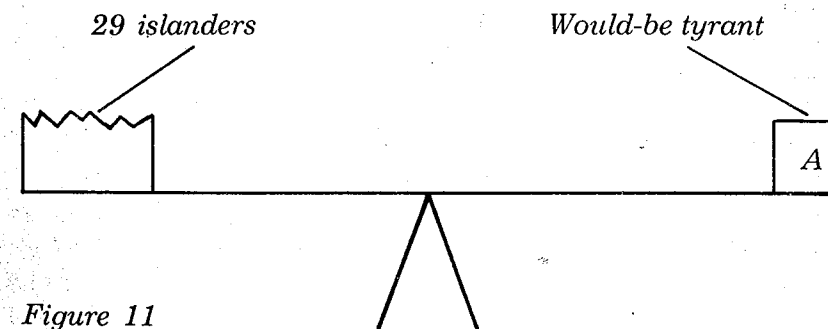


Figure 11

From this diagram, it can be seen that a state of justice still exists between A and the remaining unsuspecting islanders. We could draw twenty-nine diagrams with balanced scales, showing an individual islander on the left side of each, and the would-be tyrant on the right side if we preferred. It would symbolize the same thing.

Our would-be tyrant now finds an arsenal of fire-arms to which he has exclusive access and control. By the use of these fire-arms he intimidates each of the remaining inhabitants, coercing each of them into paying him a percentage of the product of their work. He now becomes an aggressor. The position of our justice scales is now shown by Figure 12.

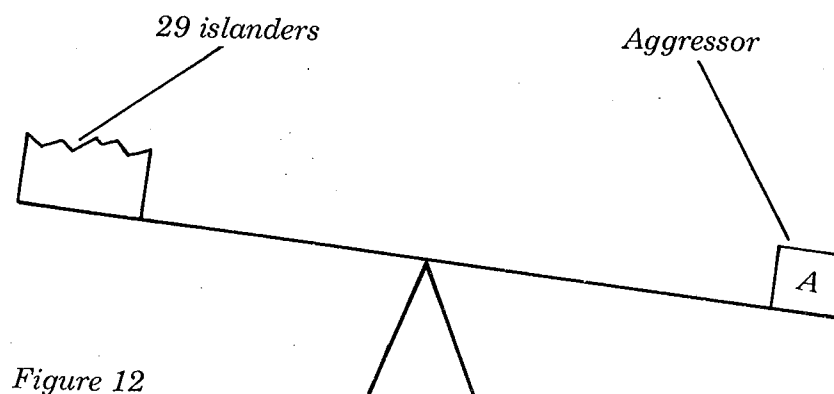


Figure 12

The scales indicate a state of injustice exists on the island because A has aggressively caused the remaining islanders to incur value losses.

Instead of a single dictator, A, suppose we have three additional tyrants who have a tacit agreement with each other to engage in aggression against the remaining islanders. Let us refer to them as B, C, and D. The balance of the scales of justice is shown in Figure 13.

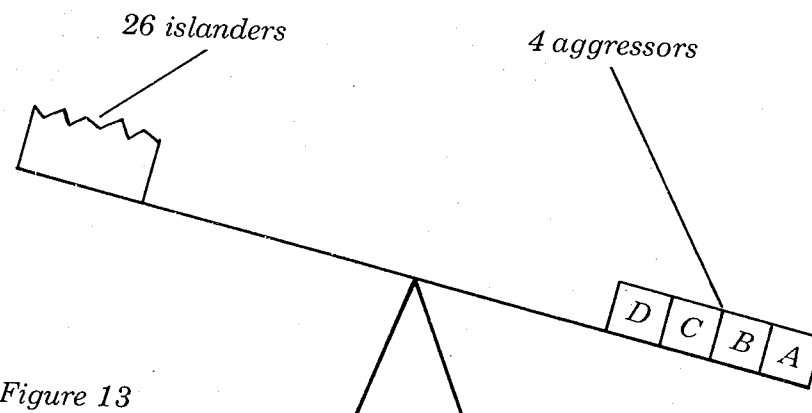


Figure 13

The scales tell us that four people now owe a debt to twenty-six islanders. Increasing the number of aggressors has increased the injustice on the island. The scales now tip out of balance a greater amount. The four aggressors will extort more values from the remaining twenty-six, than the single aggressor did from the twenty-nine. The principle to observe is: the greater the percentage of values taken by the ruling aggressors, the greater the injustice.

Now suppose another islander (E) meets with an accident or illness which renders him incapable of working. The four aggressors now increase the amount they extort from each of the remaining twenty-five islanders, and with their additional stolen wealth they build a hospital for E. They supply him with food, health care, and

clothing. In the process they act as though they are doing something very charitable with their ill-gotten wealth. What has happened now to the position on our scales of justice? Has the aggressors' apparent benevolence restored justice? Obviously, the pseudo-benevolence has only increased the imbalance on the scales, because more values have had to be extracted from the remaining islanders to support E, as well as A, B, C, and D! The scales of justice are now more out of balance than before. We say "pseudo-benevolence" because the values which the tyrants have "given away" to E are not theirs to give! Their actions have the same moral status as a bank robber giving away some of his loot to a crippled child. The end does not justify the means. The apparent good end (helping the unfortunate islander) does not justify the evil means (the aggression).

Suppose the aggressors now construct several buildings for other victims of accident, illness, or disability. To do this they must increase the amount of values they extort from the remaining self-supporting islanders. What does this do to the scales of justice? With every display of pseudo-benevolence, the aggression and injustice is increased. The more activities the aggressors engage in, such as establishing roads, departments of natural resources, departments of internal revenue, the more the scales are tipped in favor of injustice because more values have been forcibly taken from the islanders by the aggressors, and their rightful actions are increasingly aggressively restricted or prevented. The pseudo-benevolence is only a device which the aggressors use to conceal the true nature of their conduct. The more conscious the islanders become of the evil nature of the aggressors, the greater the chance of revolt exists. It now becomes necessary for the aggressors to increase their fraud. They must con the islanders into thinking the aggression is justified and necessary.

Generations pass with a succession of aggressors. Each continues to extort values from the increased population in the same manner as did their fore-fathers. Does the moral status of their actions differ from their fore-fathers because they inherited, rather than originated the aggressive institution? It does not, because the choice to continue an aggressive activity has the same moral status as the choice to initiate it. The scales of justice are now further out of balance, because even if the new aggressors do not increase the amount they extort from each individual, the longer they stay in power the greater the debt and injustice which accumulates. As generations pass, notice the islanders have lived and died in a state of injustice. Notice also, it becomes absolutely imperative for the aggressors to use every means they can (preferably means which make them appear moral), to put down any rumblings of discontent among the islanders.

Supposing now the discontent of the islanders increases and signs of a revolt begin to occur. They are resentful of having their property extorted. Conscious of the fact that they may be overthrown



from their ruling positions, the aggressors now propose to the islanders a method which they claim will reinstate justice on the island, and be "fair" to all. They present a method whereby each of the islanders gets an equal chance to become one of the aggressors for a period of four years. The method described uses the secret ballot, and the criterion for selection of the ruling aggressors is "majority vote". Does the use of the secret ballot and majority vote bring about a state of justice? Clearly it does not! It is another clever device to fool the people into believing that the function of the ruling aggressors is moral, because they have now given all the others an equal chance at it.

Most of the islanders have been fooled into accepting the process of the secret ballot as a means of establishing a ruling aggressive body. By so doing they perpetrate the aggression, thereby institutionalizing it. After several hundred generations have passed, it takes little imagination to visualize the difficulty in showing the islanders the immoral status of their conduct. With the natural death of every islander, the chance of ever rectifying some of the injustice is rendered impossible.

With the passage of thousands of generations, the aggressive set-up has become formally structured into society. The name given to it is "government"; the name given to the process of establishing this particular structure is "democracy".

Even though most of the islanders participate in the democratic process, or choose not to challenge it, the nature of the aggressive institution is not changed, nor are the actions of the voters moral.

Now let us ask an important question. Can the aggressors administer justice through their own courts? Their function as legal "administrators of justice" has no basis in morality. The impression which they create of being an agency of justice is brought about by forcibly preventing other would-be moral agencies from acting in the arbitration of disputes. There is nothing an aggressor can do with the products of his aggression, such as coercively monopolizing the function of arbitrating disputes, which changes the immorality of the aggression and subsequent injustice which is brought about.

The actual pattern by which governments became established in society need not coincide with the island example. The various factors affecting the emergence of government from earliest times are not relevant to our example. Whatever the pattern of their emergence, in all cases governments create injustice because they are all brought into existence and maintained by aggression.

The injustices of past generations can never be corrected. The injustice of the present can be partially or wholly corrected, and the chief source of injustice of the future can be prevented. For this to occur, man must devise a social order based consistently on the moral principle of non-aggression, and non-sacrifice, which means a social structure without government, based on absolute free trade.

## IX

### The Governmental Mystique: The Pseudo-Morality of Legality and Democracy

When little children enter school in most countries of the world, sometime during the day they stand up together, face the flag and sing the national anthem, or repeat some sort of oath of allegiance to the State. The children do not understand why they must do this. They only know that their teachers tell them they must, and they know their parents approve of the teacher's actions. At their tender age they are completely incapable of judging moral issues competently. Indeed, an unfortunate fact is that the vast majority will grow up never being able to competently judge moral issues. Most of them will even be taught that it is evil for them to try to use their minds to judge. Their religions will likely admonish them, "judge not, lest ye be judged".

The children learn nothing in reason from all this. They do, however, absorb an attitude from it which throughout later life, acts to smother their ability to think critically about the institution of government. They know that the flag symbolizes their government. Subconsciously, they absorb the feeling which they later erroneously accept as an intellectual conviction, that the State like the God which most of them have been told about, is something to be revered and worshipped by all. They absorb the attitude that just as the ways of God are unknowable, so too are the ways of the Government. They are taught that obedience, not understanding, is required in either case.

As they enter secondary school this feeling which has been inculcated in them by the State-owned or State-influenced education system is strengthened in many ways. They are told at an early age that the State is their protector and is the seat of justice. They observe the monopoly governmental court system of their country, and most of them erroneously accept that justice originates with, and is solely dispensed by, the government. Their history books further ingrain the idea of the sanctity of the State by teaching them the popular political concepts of their own particular country. In the British Commonwealth the feeling of State worship and reverence is enhanced by instilling in the children such political platitudes as, "the dignity and supremacy of parliament", and "the mother of parliaments"—all of which is calculated to further confirm and convince the child of the paternal or maternal governmental mystique. History books

teach them of the "glorious" wars that have been waged by their fore-fathers to establish that which they are now compelled to revere, worship, and submit to — "the sovereignty of parliament" — or, in the U.S.A., "the American Constitution". All this is done without ever defining what a government is — for after all, if that were done, the child would doubtless enquire why he should respect and revere an aggressive agency!

Indeed, one of the great psychologic mind cripples comes into play at this point. Psychologist, Nathaniel Branden (*The Objectivist Newsletter*, July, 1964), has pointed out that the root of many acquired emotional disorders of adulthood stem from a cognitive disorder, and many of these stem from the individual not using his intellectual cognitive faculty in a rational way — to think through his own values — to arrive at his own conclusions, and then rely on his own judgment for action. Branden points out that these people do not ask "*what* is right?" but "*who* is right?" They then decide on a basis of numbers or popular opinion. If a great many people, or some well-known personality thinks such and such — then that must be right! So the person arrives at a "judgment" of right and wrong, not by the use of his rational faculty, but rather by blindly accepting the current consensus on any subject. This process Branden has labelled appropriately "social metaphysics". In later life it results in all sorts of tragedies for the mental health of the individual.

If a young child entertains any doubts about why he must worship the State every day in school, he soon subdues them by a process of social metaphysics. Almost everyone that he knows seems to think that the State is an object of worship and a benefactor, so he quickly decides they must be right. At his age he is completely incapable of conceiving that so many people in the world could be mistaken and that he indeed could be right in doubting. So he quickly puts the question out of his mind, usually for the rest of his life, and goes about thinking of things which he finds more amenable to his reason.

In the meantime he continues to grow. He observes that when private aggressors rob stores and banks, it is usually the State police who act to apprehend, arrest and incarcerate the aggressor. In the deep recesses of his mind the early concepts of the State being the supreme agent of justice seem to be confirmed. It does not occur to him now to ask *why* the government should possess a coercive monopoly in such an important occupation as defense services. If he does venture to ask such an impertinent question to the best university minds he can find on the subject, he experiences a reply similar to the one the authors received when we asked a philosopher whose judgment we mistakenly thought might be of value to us. We were told with great indignance that "government is the necessary prerequisite of a civilization"! The professor was completely nonplussed and speechless when asked — "why?"

In the years between early school and university, the mystique

of government continues to be enhanced in endless little ways. The youngster notices the similarity between the architectural features of the State legislatures and religious sanctuaries. Subconsciously the idea that government is an object of worship is reinforced. Subconsciously the idea is also reinforced that he must obey the State like an all powerful God. In the same way in which he learns that he cannot possibly understand all the horrible injustices which God supposedly has in his unknowable plan, he also learns that he cannot possibly hope to understand all the horrible wars and other chronic injustices perpetrated by government. He therefore puts reason aside and obediently accepts the injustices. He learns that he must even sacrifice his life on a battlefield for government if they demand it.

This similarity between the State and God is everywhere. Is not God a protector of his "creation"? So is government! Does it not "protect" people with its welfare programs? Does it not create "rights" for the people? Although he has now reached university level, his mind is by now very nearly incapable of asking just why and how an aggressive institution can assist the welfare or protect the rights of anyone. He observes that the economic condition of inflation leaves many old people at a disadvantage and he observes the government "stepping in" and giving these people money. He is unable to perceive that such money was first aggressively taken from others. He is told people are selfish and must be forced to do what they do not wish to do. He is very nearly incapable of learning by now that rational selfishness is his virtue, not his vice, since he could not survive without it! Thus the early childhood concepts of the government being a paternal protector who sometimes has to force his child against his will, are confirmed and deepened. He does not think about, or enquire into, the ways that government taxation and intervention is itself the chief cause of inflation. Even if he does observe this relation, by now he can merely accept it as a "necessary evil" — something which he can do nothing about.

In economics he is taught that the great depression was caused by the greediness of an acquisitive society and can only be prevented again by an aggressive government controlling everyone. Conspicuously absent from the State-school curricula are many of the more free market oriented economic books which accurately identify governmental interference as the real cause of economic chaos.\* There is only government economics.

Wherever he goes, whatever he reads, the impression is omnipresent that the State is an object of worship. It is elevated on a pedestal like other objects of religious worship, and everywhere it is made to appear to possess a moral sanctity and dignity — which of course, it does not.

\* See "Power and Market (Government & the Economy)", by the free market economist, Murray N. Rothbard.

By now he has been told all the apparent reasons why the government is necessary. These "reasons" bear mentioning. He is told that it is necessary to dispense justice properly; that it is necessary to protect the unfortunate; that it is necessary to maintain "law" and "order"; that it is necessary to "protect individual rights"; that it is necessary to enforce contracts; that it is necessary to protect us from criminals in our midst and aggressor States without; or that governments are necessary to prevent poverty—and he swallows it because the best possible job of brain-washing has been worked on him by most everyone with whom he has come in contact, since the time he was born!

Yet, to the chagrin of governments everywhere, a threatening thing (in their eyes) rears its head every now and then, in spite of this brain-washing. It is called rational individualism. It is the philosophy which holds the source of the good in society is to be found in human actions which neither in their ends or means, involve sacrifice or aggression. The rational individualist is thus a moral person, since he chooses to neither sacrifice nor aggress. His is the moral opposite of the philosophy of governments everywhere, which is the philosophy of collectivism. That ethical doctrine erroneously holds the source of the good is to be found in human actions which involve the sacrifice of the individual.

It is the rational individualist which governments fear more than anything else in the world, and rightly so, because the rational individualist accepts truth only on the basis of his own reason and judgment. His reason tells him that a fish cannot survive by adopting the actions of a land animal, and a land animal cannot survive if it chose to live as a fish. His reason tells him that similarly, he can only survive by living in accordance with his nature—and his own nature rejects aggression. Yet he observes that aggression is precisely the nature of the institution to which he has been forced to pay homage. The rational individualist is the most likely of all people to reject the entire concept of government and its mystique.

Governments are quite aware of this fact. They live in dread of it. They know that if rational individualism gains momentum and support from the intellectuals, it will soon filter down and gain the support of others. The moment a significant number of people become aware of the immorality of government, it would be only a matter of time before the rest of the population recognize it. With modern methods of communication, ideas which formerly took centuries to spread now take only weeks, months, or years. Now this would mean that the vast bureaucracy of government would have to stop engaging in aggressive activities and go out and (horrible thought!) have to earn a living by morally trading their skills and labour on the free market.

Sensing their own death knell in the philosophy of rational

individualism, governments instigate a continuous expenditure of money to further propagandize the myth that they are "necessary". They spend millions on "welfare" programs and on slum areas for urban renewal in order to demonstrate their paternalism. They instigate old age programs with their immorally acquired money; they pass laws so that mothers learn to depend on governments for child allowance cheques, and university students are dependent on government to borrow loans in order to attend a "government-owned" university. Banks depend on government to "guarantee" their loans and nearly everyone is forced to depend on government for health insurance. The aged depend on the State for institutions in which to live and cheques to live by.

From cradle to grave!

It is only the individualistic thinker who can perceive that all this is a desperate effort by governments to endeavour to convincingly pose as a moral agency. He knows that it is crucially imperative for government's survival to do this. He recognizes that it is a matter of life or death for governments to hide, distort, and misrepresent their own true natures to the people, for once this is commonly known, they will be rejected. No government can survive exposure of its nature for very long because thinking people will eventually refuse to support it.

Politicians recognized this long ago. The early Kings of England found they were able to both disguise the nature of their activities, and extract much more out of the people, by means of a representative parliament, than they could ever hope to achieve by openly coercing the Barons as they formerly had done! Long ago governments learned they could perpetuate their mystique by developing a method of aggression which people did not recognize as aggression. They successfully achieved this when they invented the concepts of legality and democratic representative so-called responsible government.

*Legality is the mechanism by which the mystique of government is coercively perpetuated; it is the specific means by which the aggressive power of government is institutionalized.* "Legal" pertains to any conduct which is declared, accepted, or not rejected by the law courts of the land. Since the courts and the judicial system are part of the aggressive government monopoly, this implies that any activity is proper which government says is proper! There is no way however, whereby a continuous aggressor can ever be expected to be a proper judge of what is moral. There is no way by which aggressive behaviour can be wrong for some people in some (private) capacities, and be right for them if they act in other (governmental) capacities. Yet this is the gigantic hoax which governments have successfully perpetrated on the people. They have cleverly substituted the legal as the proper standard of human conduct, in place of the



moral. To use a colloquialism, they have succeeded in pulling off the biggest snow job in human history.

Since governments can only survive as long as the evil ethic of sacrifice is accepted, it is crucial that they do everything to promote it. Some governments do this chiefly via legality and democracy, as well as by the general encouragement of sacrificial religions. Other governments indoctrinate their people with, and vigorously enforce, sacrifice to the "cause" or the "party", meaning complete sacrifice to the State. Recognizing the social metaphysical make-up of most people, democratic governments know that if large numbers of individuals get into the act of government, people will judge its moral status on that basis, rather than on a basis of reason. So governments elevate the concept of democracy and attribute to it all the virtues of something moral and sacred.

But democracy is only the theory which holds that the maximum number of people should participate in government. *There is no difference in principle between a dictatorship and democracy, just as there is no difference in principle between a lone armed robber and a gang of armed robbers.* In fact, a dictator is likely to be recognized by many more people as being evil, whereas almost everyone erroneously accepts democracy as something good. Democracy would have nearly everyone involved in the game of aggression. All governments however, sanctify and permanently perpetuate the aggression through the method of legality. It is the means by which the final mystical aura of pseudo-morality is permanently sealed on the unsuspecting population.

Now let us see the impossible contradiction which the concept of legality imposes upon the human mind. Man must choose moral behaviour to survive, but many things which are moral have been outlawed and made illegal. If a man chooses such conduct he will be penalized and would possibly be thrown in jail for it. To avoid the aggressive penalties of the law, he must conform to the legal. He has been compelled to base his conduct on legal principles rather than moral principles. Instead of the simple question, "Am I acting as a moral human being?" he is confronted with a maze of confusing alternatives. Is this legal or not? Is this moral or not? Will this statute law be upheld in the courts or not? Will this be legal or illegal tomorrow or not? In a proper society, if a man is charged with aggression he should have the assurance that the only issue under consideration will be, "were my actions aggressive or not?"

Legality absolutely and permanently, prevents such a criterion. The result of these legal contradictions is to produce such confusion and malevolence in the mind of the average person, that he throws up his hands in despair and says "how can any one ever know what is right?" He then allows government to take over this crucial responsibility of his, which he should not delegate to anyone else.

And that is exactly the malevolent, helpless and hopeless attitude, which all governments consciously or subconsciously realize their legality creates. They know that as long as this attitude prevails, the average individual will gladly concede to them the evil powers which they have already assumed of telling them what to do; of telling them what is right and what is wrong.

Consider the meaning of justice, and then notice what occurs in a court of law. Justice identifies that those who cause a value loss to others, thereby create a debt to the deprived person, which they and no others are obliged to pay.

In any law court of the land, the principle which all judges must follow consistently is not "what is moral", but rather "what is legal". If any judge consistently made decisions on the basis of moral principles rather than legal principles, he would soon be removed from his position by the government! In fact, he would resign his position as judge if he was consistently moral. A judge is bound to the system—which means he is bound to support the institution of government per se—which means he is bound to support an evil institution, albeit unwittingly.

When the moral is sacrificed to the immoral it creates injustices. People then demand that government should "do something" to rectify the injustice. More statutory laws are enacted and the injustice is increased. That is why we observe a vast body of statutory law encumbering us, while simultaneously, society becomes increasingly immoral and increasingly chaotic and violent. The basic contradiction in any government trying to administer justice is surely clear. Government first obtains its possessions from individuals by the aggressive method of intimidation or extortion, which some politely call taxation. By so doing, it creates a debt which it owes to those who were forcibly deprived. According to the principle of justice, this debt should be paid back. Government should pay back all the money it has gained by intimidation, and it should also pay for additional losses incurred by its actions. If it does this, justice will be served.

Could any government do this and still remain a government? It could not. Hence the impossibility of achieving justice in a society where government exists. Can you imagine the police acting in a defensive way to apprehend government officials in their governmental capacities for the immoral act of extracting taxes? They cannot! They, like the courts, are bound to the system. The primary function of the police is to sustain and maintain government. There is no way this can change in a legal society. Thus the police and law courts, who declare themselves to be defenders of justice, are in fact among the chief agents perpetuating injustice in society.

Legality produces a vicious circle which renders the achievement of justice impossible. Just as a deadly pollution slowly poisons the atmosphere in an almost imperceptable way, so too legality slowly and nearly imperceptably, poisons morality.

People's ability to judge what is right and what is wrong has become so distorted by governments in their long, bloody, sacrificial history, that today only the most independent thinker recognizes the vile hypocrisy of an institution which says to people, "You must all obey moral law. You must not rob, steal or aggress in order to acquire property and values unless you enlist our aid, because we governments are different—this morality does not apply to us; therefore it is permissible for us to forcibly deprive you of your values, and it is permissible for us to forcibly deprive others on your behalf. It is permissible for us to act fraudulently and to intimidate you and others. You may not aggress, but we can!"

Governments accept such a double standard of ethics because it suits their aggressive purposes. Rational individuals however, will never accept such an evil philosophy.

## X

### The Root Causes of Poverty and Wealth

Uppermost in the mind of nearly everyone today is the problem of poverty. Few however, have paused long enough to define what poverty is, and then validly identify its causes.

*Poverty is a shortage of exchangeable values.*

The effects of poverty are observed easily enough. Newspapers, magazines and television, splash the gory details (accompanied by grotesque photographs of starving children) over their pages and screens. There are loud and vehement outbursts of indignation, and hysterical demands that government "do something". The only thing government does is increase aggression, with a great display of pseudo-benevolence. Increased aggression by government allegedly for the purpose of "doing something about poverty", creates in the minds of most people a false impression of government's ethical status. "It's for a good cause" they say, never stopping to identify the many moral ways by which good causes may be aided, and that government is not one of them. Governments are very eager to project an image of morality; it helps disguise the part they continuously play in bringing about the very situation of poverty they attempt to cure.

The meaning of poverty varies greatly in the minds of people. A so-called poor person in Canada would no doubt be regarded by some people in China as extremely well off. However, it can be accepted that poverty means a shortage of exchangeable values. Wealth may be defined as an abundance of exchangeable values.

Property and ownership are concepts derived directly from the concept of rights, and therefore from moral law. To survive, i.e., to continue to successfully exist as man, the individual needs to act to gain and keep that which is in his rational self interest—that which is of value to him. Values are required for man's survival—but notice what is first necessary for a value to be of benefit to an individual. *The benefit of values is proportionate to the control the individual has over their use and disposal.*

To clarify this fact, imagine that you have purchased an automobile, but for some reason, you have absolutely no control over the use and/or disposal of it. What benefit would it be? It would be of no benefit! Suppose you now obtain some degree of control over

it, to the extent that you are able to drive it to work and back. What happens now? The value becomes of some benefit! Suppose now you have full control over the use and disposal of the automobile. What happens now? Clearly it becomes a maximum benefit when this condition is met. This is why if values and wealth are to be maximized (and they must be if poverty is to be eliminated), the social structure must allow individuals the freedom to morally control the use and disposal of their property.

*Ownership is the right of an individual to exclusively decide on the ultimate control of the use or disposal of that which he has non-aggressively acquired, until such time as that right is non-aggressively acquired by another. Any existent which is ownable is called property.*

Thus the primary condition for the elimination of poverty and the maximizing of wealth is a social structure which observes property (or ownership) rights. The chief violator of these rights is government. A rational social structure without government, is therefore the first fundamental requirement to eliminate poverty. Those who would ask, "In a free society what will happen to the poor?", are not considering the problem in its full context. It will be shown that in a moral society poverty *can* be eliminated, therefore the question will not likely arise.

Nearly all wealth is created by the human mind. An individual's mind belongs to no one but himself. The products of his mind, i.e., the values, property and wealth which he creates, are his own unless he trades them or makes a gift of them to others. An individual creating a value or morally claiming an unowned value, becomes the owner of that value.

This concept is difficult for many people to grasp. For instance, they think that because a piece of earth did not originally belong to "anyone", it therefore belongs to "everyone" — whereas it was previously *unowned*. They go on to erroneously conclude that since it did not originally belong to anyone, all the wealth which is created from the earth belongs to everyone! They fail to see that "everyone" did not create the wealth. Only an individual, or specific group of persons using their individual minds, created the wealth. Such people are the only ones having the first claim to it.

If a portion of land or area containing water is unowned, then anyone has a right to act morally to acquire it. The "someone" who thus acts becomes the rightful owner. Others observing the now valuable property cannot belatedly claim ownership or part-ownership of it.

A common misconception is that an individual who morally creates wealth has somehow robbed another in the process. However, since the wealth was non-aggressively acquired no one could possibly have been robbed!

For example consider a private mining industry. The rocky raw material in such an area is of little or no value, and the entire area

is relatively non-productive until certain men discover that wealth can be created out of the rocks. Vast mining areas then open up, creating thousands of jobs. Former unemployed people (many of them poverty-stricken) move to the area and are able to trade their labour for income. This adds to their total store of values, thereby decreasing poverty. The owners of these private mines — the men who create wealth by non-aggressive means, have certainly not robbed anyone. They have in fact provided thousands of people with a means of morally acquiring their own values. Also, thousands of new products which men would not otherwise enjoy become available, and thousands of additional jobs in many other areas are created as a result of the advent of these new products.

Now let us suppose that a mine worker uses his morally earned income to build himself a house on a piece of land which was previously ownerless, and upon which he has staked a claim. Someone in poorer circumstances now comes along and states that the mine worker had acquired the house and property by depriving him. Quite obviously the mine worker has deprived no one. By virtue of his foresight and the application of his knowledge, he foresaw the value of an unowned piece of land which could be advantageous to him, and he set about to build his house on it. This is an example of first-claimed property. Once the property has been morally claimed it becomes "owned", and no one may acquire it without the consent of the owner. By virtue of non-aggressively acquiring exclusive control over the property, one thereby acquires the right of ownership.

Government-controlled resources, even when developed, have a hidden adverse effect on poverty because the money used to develop such industries is obtained by depriving others. In contrast to this, moral private enterprisers create wealth for themselves and others without depriving anyone. Rational thinkers, free to put their ideas into practice, create new exchangeable values. This enables other individuals to trade their mental and physical efforts for income, thus earning new values for themselves. The moral creators of wealth alleviate poverty. *Governments actually are producers of poverty because they can only exist by forcibly taking away values.*

We have shown that ownership is a moral concept because it relates directly to man's volitional nature which is value-oriented. There is an argument abroad which underlies the "public property" concept, and that argument may be stated as follows: since other creatures of nature (the animals and birds etc.) live "freely" on this earth, should not humans also be free to use any or all of the earth, air, and water which nature has provided for all living things?

This argument fails to identify the difference between man's nature and the natures of other living creatures. It also fails to differentiate between the relationship which man has to nature, as opposed to the relationship other creatures have to nature. The survival necessities



of these creatures (which are much less complex than man's), are found exclusively in the untouched natural resources of nature. Man however, could not survive as a human without constantly adding to nature and creating values which would not otherwise exist. At best he would exist as a savage beast if he attempted to live exclusively off the untouched products of nature, as other animals do. He could not even exist for very long in such a manner, as he would quickly use up all of nature's resources. Natural resources are not in themselves sufficient for human survival. Thus nature's way of providing for man is the rationality with which he is endowed, and which he must choose to use in order to improve upon other natural values.

Ownership then, is very much in harmony with natural moral law. If man's survival depends upon him gaining and protecting values, then he has the right to control values which he non-aggressively acquires. Thus ownership is a necessary concept, if men are to survive as humans.

The concept of "public property" is a contradiction and is a chief contributing factor to the decrease in exchangeable values, and an increase in poverty. A group of individuals may jointly pool their resources and acquire certain property, but they do so morally only when they do so voluntarily and non-aggressively. An individual having a share in such property may decide to sell his share to someone else. He may do so because his portion is an *exchangeable* value. The property exclusively belongs only to those who voluntarily and non-aggressively acquired it.

So-called "public property" such as roads, parks, and buildings which are controlled by government, are all immorally acquired. The "public" have no ownership rights in regard to what they are supposed to own. Because it is not an exchangeable value, they may not dispose of that portion which is supposedly theirs. They may not use it exclusively to their own advantage, and they are forced to maintain it even if they do not ever use it! Because of the contradictory nature of public property, certain individuals erroneously believing it to be theirs, destroy it at will.

"Public property" does not fit anywhere within the concept of ownership. Public property is property acquired and controlled by government aggression. Government propaganda such as "keep your parks clean", attempts to create the impression that this type of property is owned by everyone in the area where the aggression was committed. No moral individual would rob a group of people of part of their income, purchase property with the stolen money, and then subsequently have the gall to inform the victims that they may, with the robber's permission, have certain restricted access to that property! Yet that is precisely the parallel in all "government" property.

What is generally regarded as "government property" is actually either still owned by individuals, such as expropriated property, or it is ownerless, such as other property which has been purchased with tax money. The latter constitutes a monetary debt owed by government to all the people who have been forced to pay taxes. The fact that such property is ownerless, does not mean that it is open to just anyone's claim, because before it can be morally acquired, the outstanding debt must be paid back. Claims to justice do not necessarily give one a license to claim property which also constitutes a debt to others. One can only morally claim compensation for what has been stolen from oneself. This fact appears to have been overlooked by some advocates of violent occupation of government property.

A simple example is as follows: A robber steals ten dollars from each of ten people. With the one hundred dollars of stolen money he buys a television set. Each of the ten victims have a just claim on the robber for ten dollars and any other expense incurred by his aggression, but none of them have a just claim to either destroy the television as a means of "getting even" with the robber, or to possess the television and claim ownership of it before the others are offered compensation. To do so would be to aggress against the other victims, whose stolen dollars also purchased the television. In this case, the robber may be brought to justice by having the television sold, and the victims repaid. The TV set would then become morally acquired, and justice would be served.

Because individuals are forced to pay taxes so that government may acquire property, and because they are then constantly forced to pay taxes to maintain it, the ever-increasing accumulation of governmentally acquired property causes a steady decrease in private property, ownership, and exchangeable values. In this manner, individuals are deprived of exercising the moral right of ownership to their entire income, which would normally add to their store of wealth, and they are also aggressively restricted in their rightful actions. It is clear that as government property increases, taxes must also increase to maintain it. Individuals of modest means are therefore reduced to poverty because many are unable to afford to maintain their own values because of the additional burden of taxes, if not on income, certainly on everything they purchase. The more wealthy are less able to invest in existing businesses or create new industries and services, because they too are forced to pay a larger percentage of their income to government. When the wealthy are restricted, the poor suffer again because there are less jobs available for them. Hence taxation aggressively deprives both the rich and the poor.

Population increase is often mentioned as a cause of poverty. However, more people simply mean an increased demand for values

and provides a good opportunity for new industries which would supply those demands. Unencumbered by government restrictions or confiscation of their profits in the form of taxes, the increase and expansion of industries would by natural standards, keep pace with increased demands, and at the same time provide additional employment for any increase in population. In a moral society, the population will always be closely matched with production, housing, and the general economy. It will also be recognized that it is sacrificial and unnecessary to bring children into the world, unless one can morally provide for them.

After being directly responsible for the shortage of exchangeable values, government then declares that business is not doing enough to provide the needed employment for the poor and the increasing population! Not recognizing that it is governmental aggression which restricts business and industries' efforts to provide employment, people then swallow the old fraudulent claim to benevolence which government makes. They also passively accept the increased aggression of more laws to control private property, to control business and industry, and to increase taxes for various welfare schemes.

In a moral society, anyone acting non-aggressively would be able to start a business. Whether or not they remain in business would be determined by their regard for moral principles and astuteness in gauging the natural standards of supply and demand. A man with initiative would need very little capital to get started. If his reputation was good he would have no difficulty obtaining a loan, and he could gradually build up a successful enterprise. Today he requires such an elaborate bookkeeping system on government's behalf, that even if he does manage to retain part of his savings, he is immediately discouraged from investing it. Today if he decides to go into business for himself he must first obtain government's sanction. He must be prepared to keep track of sales tax and other taxes, and try to avoid "legal" traps which may wipe him out. He must regulate his prices not by any rational standard, but by what government might demand of him in taxes and controls. He has no way of knowing when some law may be put into effect increasing his taxes, restricting his trade, or demanding more of his time and effort. At any time, especially at the election of a new government, new laws may be instituted, thus it is impossible for him to make a rational estimate of his prospects for the future. In many cases he is not able to compete freely and morally with larger companies, because many such companies have government's patronage or protection. In some instances the large company is completely controlled by government and is a coercive monopoly which permits no effective competition. These companies acquire their wealth by immoral means. Wealth acquired in this manner, *increases poverty, while morally acquired wealth decreases it.*

The minimum wage law is another example of government action which actually creates poverty. Such laws render it impossible for certain individuals, especially the young and inexperienced, to receive what they are morally capable of earning. It deprives them of the opportunity of getting started at the level of their capabilities, and working up to a better position. Minimum wage laws artificially raise the income of some while others join the ranks of the unemployed. Taxes are increased in order to support those forced out of employment; thus any apparent advantage of a higher wage to the employed is a myth. The prices of goods and services are raised in order to absorb the increased wages which the employer must pay along with the higher taxes. Additional taxes are then extorted to pay the salaries of more bureaucrats, and build more government buildings for them to carry on all this additional aggression. The net result is the existing store of morally acquired values decreases, and poverty therefore increases. The cost of living rises and the employed need more money—the unemployed demand more. The cycle continues. Welfare and unemployment payments increase; the employed are taxed again and demand higher wages to protect themselves; the employer cuts down on his staff in an effort to keep a profitable concern going, and more people become unemployed.

Economically speaking, taxation causes two things to happen. *The cost of living rises, and the existing store of morally acquired exchangeable values decreases.* The result is an increase in poverty.

Sacrificial religions aggravate, not alleviate the problem of poverty. Poverty is a shortage of exchangeable values. Such values, in order to be created or otherwise morally acquired, require a rational mind, not a sacrificial one. Some religions preach that it is immoral to store up worldly possessions, yet these possessions are absolutely necessary for survival. Some Christians preach that it is noble to be poor because Christ was poor! They preach that one must not worry about what one will eat, or how one will clothe oneself. They teach that the birds of the air and the lilies of the fields are well looked after by their "creator", and they tell us that we shall similarly be looked after if we sacrifice. What they do not teach, is that the birds and lilies are surviving because they act in accordance with their natures, and that man survives in proportion to his acting on his rationality, which is *his* nature.

When we are confronted with alarming statistics about the "poverty level", and when the gory details of starving children are splashed across screens and newspapers, we must stop and think. Wealth is created by thinking men, free to morally control that which is rightfully theirs. Rational thinkers contribute to the elimination of poverty by their own self-interest-oriented accumulation of wealth.

In the world of the future when men live without governments, industries will be free to go into impoverished areas at home and in

distant lands, and provide countless people with the means of morally acquiring values which they do not now possess. Such entrepreneurs will make possible the necessary conditions for the maximum opportunities for exchangeable value accumulation, because when the moral rich get richer, the poor get richer too. When government attempts to "redistribute" wealth, the rich get poorer and the poor become poverty-stricken.

## XI

### The Nature of Government

*"But how is this legal plunder to be identified? Quite simply. See if the law takes from some persons what belongs to them, and gives it to other persons to whom it does not belong. See if the law benefits one citizen at the expense of another by doing what the citizen himself cannot do without committing a crime."*  
From Frederic Bastiat's, "The Law".

The nature of anything is identified in its definition, by its essential characteristic(s). A government is an organization which consistently restricts moral actions of all those over whom it claims control, by aggressively imposing certain rules of conduct, restricting free trade, and maintaining coercive monopolies, within its arbitrary geographic boundaries.

In what ways do governments aggressively impose certain rules of conduct? By statutory laws. These vary throughout the world, but in North America include such things as various forms of censorship, restriction of certain types of entertainment, or T.V. content, or school text book content, or drinking, smoking and drug habits; to name but a few.

The aggressive restrictions on free trade include tariff walls, quota systems, subsidies, and the granting of monopolies to certain businesses, and to themselves. Some of the coercive monopolies which government arbitrarily delegate to themselves, vary according to the type of government they are, but all governments maintain a coercive monopoly on the final arbitration of justice disputes, the armed forces, and police.

The aggression of governments extends to punitive fines, imprisonment, and in certain cases even death, if one does not conform to their laws, which are nothing more than aggressively imposed rules of conduct.

The following discussion deals chiefly with governments which are maintained by taxation. Taxation is the procedure adopted by a government which compels its citizens, under threat of armed force or imprisonment, to pay percentages of their income and property to sustain government's aggressive activities. Taxation is open, naked, theft by intimidation.

The chief forms of aggression utilized by governments are, extortion, fraud, and intimidation. Because governmental aggression has



become socially accepted through the mechanism of legality, it creates the illusion of differing from the aggression of common thieves and robbers. Thus it is established in society that it is proper for government to aggress, but not proper for an individual. Yet obviously, this is contrary to logic. If one agrees that it is immoral for an individual to enter a place of business and obtain services or products from the proprietor by intimidating him or by brandishing a gun, one should logically be committed to the view that governments are immoral institutions.

A group is composed of a number of individuals. If it is morally wrong for one individual to aggress against another, then it is also morally wrong for any group of individuals to do so—even if the group calls itself government! The reason most people are not committed to this view is because they have not yet seen this logical connection between private aggression and governmental aggression. In fact, if a proponent of the former view is ever asked why he considers it immoral for an individual to aggress, but not immoral for a government, he usually replies in an incredulous tone, "but that's not aggression—we all had an equal chance to vote for our government, didn't we?"

Consider what this view overlooks. Suppose an aggressor A is one of a gang of ten aggressors. He conducts a hold-up in a place of business and takes the proprietor's cash. There is no doubt his conduct is immoral. Suppose however, the gang had conducted a vote by secret ballot before the hold-up, for the purpose of selecting their hatchet man. Does the fact that these nine people previously approved of the robber's actions justify them? Does the fact that a secret ballot was conducted make the robbery or intimidation moral? Suppose instead of nine people in the gang, there were nine hundred and ninety-nine. Would this justify the robbery? Would ninety million people justify it? It is apparent the immorality is not changed by numbers. Governmental aggression is no different in principle from this.

Suppose the aggressor of our example is a father and is short of cash. Suppose also that his five children require medical and school care. Instead of earning his money for these needs by moral agreement, he decides to conduct the robbery to obtain it. Does his robbery become moral simply because he needs the money? One may possibly sympathize with the man's misfortune, but it is obvious that one cannot consider misfortune or need, a claim to use aggression.

Imagine that the robber successfully obtained five million dollars by intimidation. Later, under the false pretense of being a charitable and benevolent person he builds a hospital in a poverty-stricken area of the country. Does the fact that he builds a hospital which some people have a "need" for, justify his stealing? Does his robbery now become moral? It does not. Yet this is precisely what

occurs with all government hospitals, universities, schools, and other government institutions!

The chaos, wars, and aggressive violence existing in society today result from man's failure to consistently recognize and uphold the moral principle of non-aggression. For example, people erroneously think that taxes are moral if "only a little bit" is coerced from each person. They think a little taxes taken from each is a compromise. If one adopts this view however, one must also agree that the robber in our example would be moral providing he did not steal too much! One can see at a glance the absurdity of this view.

Governments are engaged in aggression. They have no valid claim to the tax money or other values they extort from people because no person or group has the right to aggression. Certainly, compromise is a useful and valid means of resolving certain types of disputes—those in which the conflicting claims *both* have a valid moral basis. Where they do not however, any attempt to compromise the moral with the immoral, results in total concession to the immoral.

When the tax-victim who is morally opposed to government pays taxes under the threat of imprisonment, is he compromising a moral principle? No. It is not a compromise when under threat of losing one's life, one hands over one's wallet to a robber. The handing over of the wallet under such conditions seeks to insure that one does not sustain a greater loss—one's life. This is not to infer that one sanctions the aggressor's actions. Also, by protecting one's life one is in a position to identify the robber and bring him to justice. Similarly, by preserving some measure of freedom by not being thrown in jail, the moral opponent of government is in a position to better expose government's aggressive nature.

At this point the reader might say, "yes, I agree that aggression is wrong in any form at any time, but let's talk sense. I approve of what the government is doing. I give my consent to be taxed. How can it be theft or intimidation if I approve?" This argument is the basis for the fraudulent claim that a government exists because of the "consent of the governed".

There are some asking this question who are less innocent than others. A person may, in view of a moral alternative, choose to give his consent to allow another individual or group to deprive him of his own rightful values, and providing his choice affects only himself his behaviour would be sacrificial. He can bring about his own self destruction if he is stupid enough to do so, but he cannot morally grant consent to the destruction or deprivation of others. The moment he grants consent or approval in face of a moral alternative, to an organization which he knows will deprive even a single other individual of his rightful values without that person's consent, he becomes a contributing cause to the aggression. He merely confesses by so doing that even if he is not yet an actual *formal*

member of the aggressor gang, he is certainly a member in principle, a supporter and a sympathizer. Such people put the gun in the hands of government because without their "approval" the aggressors would be unarmed.

Further, this argument overlooks the crucial fact that the approval or consent of one or many people, cannot ever change the nature of an aggressive act. What then is the moral status of the government apologist who says that the government is not aggressing, since he gives his consent? Would such a person "consent" to have the A & P supermarket threaten and intimidate him, and throw him in jail if he did not financially support them? Does he really consent to government?

The question to ask such an individual is: *would he continue to give his consent to government's demands if they were not similarly made on others?* Let us suppose that government published a statement declaring that all others (except this individual who "gives his consent") who do not wish to pay taxes are free not to do so, without fear of intimidation or jail sentences. Suppose they further stated that no individual or company would be aggressively (by any laws or threats of intimidation) prevented from competing with government in all areas where they now hold an aggressive monopoly. Would the government apologist still consent to government forcing him, and not the others, to pay taxes? It is very unlikely that any intellectually honest person would still claim to give his consent to such aggression against him. *And yet, as far as he is personally concerned, nothing has changed. So what exactly is it that he actually gives his consent to? He is giving his consent to aggression against others, otherwise he would have no objection to being the only one forced to do as government bids him do!* Nor could he claim that it would not be fair for him (a single individual) to be aggressed against, for then he would logically be opposed to aggression against any and all individuals.

Many people claiming to give their consent to government really mean they agree such things as roads, hospitals, and schools are desirable *ends*, and they approve of such ends. It does not follow that they therefore approve and consent that such ends be achieved by aggressive *means*. If they do specifically approve of aggressive means towards these ends, they are taking the undefendable immoral position of ethically approving of aggression to begin with. If so, they cannot also claim to be ethically opposed to it.

The "consent of the governed" argument fails to identify that if one gives his consent to anything, he does so in view of a moral choice. There is no meaning to the word "consent" apart from moral choice. For example there is no such thing as the victim of a firing squad lined up against a wall for execution giving his "consent" to the proceedings. He has no moral choice! Similarly, there are absolutely no moral alternatives open to a person, once he chooses

to go to the polls and vote. The "choice" which politicians claim to present to the people at election time in voting for either a liberal, socialist, or a conservative, is a selection from among aggressors, but it is not a moral choice at all! It is the same kind of alternative a man in front of a firing squad has, "choosing" whether a man in a black hat or a man in a green hat will pull the trigger! Either way he is the victim of aggression; so this is not a moral alternative. The selection of voting for political parties is no different in principle. Whichever party is elected, the voter has, by his actions, closed off his, and everyone else's moral alternatives. As long as people permit governments to exist, it matters not if one percent, or ninety percent of the people go out and vote; we will still have a government aggressing against us when the election is over. If government is sanctioned, the only alternatives are, "vote and let a government aggressively take our values and property; or do not vote and let a government aggressively take our values and property".

Some governmental apologist may still attempt to justify government's demand for taxes on the grounds that no government official or political representative intimidates him with a gun. Let us go back to our example of the robber, and let us suppose that he is a suave, soft-spoken, mild-mannered man. Would it make any difference if, instead of entering the premises with a gun, he phoned the proprietor and gently told him to have ten percent of his receipts ready to hand over to him the following day at four p.m.? Let us further assume the proprietor refused to comply. The mild-mannered man now informs the proprietor that he will have to pay more because he did not conform to the majority vote of his gang. Finally after the proprietor refuses all such demands, the soft-spoken robber pays him a visit. This time another man is with him who has a gun. They order the proprietor to appear before a committee set up by the gang. The committee orders the man to pay or go to jail. Has any of this changed the aggressive nature of the gang, or the nature of the mild-mannered robber's conduct? Not the slightest. His aggression has merely become more sophisticated and better disguised. We have already observed that aggression takes many forms and may be performed in numerous ways without the immediate presence of a gun. *What is clear about government and its method of extracting taxes, is that in the final analysis, it always relies on the gun.* Anyone wishing to test this statement need only consistently refuse to pay taxes.

In former times, governments relied more openly upon extortion. Today their aggression is much more subtle; they have learned to rely upon intimidation and fraud. The essence of fraud is to deprive others by deliberately misrepresenting the facts of reality. In what way does government act fraudulently? Part of the answer to this is related to the nature of legitimate contract.

*A contract is a recorded declaration which specifies the conditions of a moral agreement between two or more people.* The basis for contractual behaviour lies in the nature of man and in moral law. We have seen how the human is unique among all of nature's creatures because of his rationality; he is a being of volitional consciousness—he has free will. This means that in all his human interrelationships he can choose to co-exist with others on the basis of moral agreement (which is healthy and is in accordance with his nature), or he can foolishly choose to ignore his own nature and attempt to co-exist by the use of aggression—which is what all governments do. A society in harmony with the volitional nature of man's consciousness is one where all human relationships are based on voluntary, non-aggressive agreements; and the contract is man's means of protecting such agreements. This is the moral and scientific basis for a rational anarchistic society.

Because a contract derives its authority from the nature of man and from natural moral law, it excludes an agreement between people to aggress against others. If any agreement purporting to be a contract, turns out to be an agreement to obtain property by aggressive means, then it is illegitimate and is no contract at all. It is only an agreement among people to act as robbers. Any institution such as government which purports to act as the representatives or agents of "the people", stands or falls on whether it is the legitimate representative which it claims to be. Its legitimacy stands or falls on whether it is actually based on contract or not. Since "the people" means *all* of the individuals in a given area, such a contract (if any existed) would require the voluntary agreement of all individuals, and this is obviously not the case. Government does indeed involve agreement among some people; however all such agreements are immoral since all are agreements to aggress against others. *Thus there is not and never can be, a contractual basis for a government.*

Also, notice that should a legitimate agent decide to act aggressively, he and those whom he represents can be held to be responsible for their actions since their identities are known or knowable. If their identities were not knowable, they could then do or say anything with impunity and with complete disregard of moral law. Yet that is precisely the parallel in the case of government! It has a blank cheque on perpetual immunity from its immoral actions. It comprises a group of people, falsely claiming to be agents of certain other people, who because of the secret ballot may never be identified! This clandestine group whom government purports to obtain authority from, cannot have any moral authority, because none of them can ever be held responsible for their aggressive actions, such as extorting taxes! Does the reader think this too strong a statement? If so let him try to identify the people whom government claims is responsible for extorting taxes from him. He will soon find he cannot hold any individual accountable for government's aggressive activity. He may

identify certain government officials such as a Prime Minister, mayor, or alderman responsible for implementing tax laws, but these people will claim they are merely "representing" the people who elected them to political office!

Another common fraudulent claim of government is that it is necessary to provide order in society. This is the ancient myth of "law and order". A typical modern example of the form this myth takes is illustrated by the following quotation from a Canadian newspaper, *The London Free Press*, of April 25, 1970. Under the heading "Respect for Law", was the following:

*Respect of law must be "one of the great concerns of all intelligent people," J. Allyn Taylor of London, president of the Canadian Chamber of Commerce said Thursday. "In a permissive society such as we have today, unless we can preserve the respect for law, then dear Lord help us, because that is all we have..."*

Implicit in Mr. Taylor's remarks is the view that the existing legal structure of society protects us from confusion and chaos. Implicit in his statement (which incidentally is as old as law itself), is the myth that civilized order and progress in any society depend upon statutory law and legality.

Civilized order and progress do not depend upon statutory law and legality. They are wholly dependent on the social behaviour of people being based on moral agreements, with the freedom to protect and defend themselves and their property from all forms of aggression. Contractual behaviour and moral protection and defense have their base in natural moral law, and the nature of man.

Look at any modern industry where several thousand people harmoniously have contracted to work together to achieve a common end without aggression. Look at the order and efficiency of a modern hotel. If the existing legal structure of society were removed it takes no imagination to see that the order in such institutions would not alter, since it is based on contract—not statutory law. The idea that a supermarket would be filled with people clawing at each other, stealing and stampeding about in chaos if government were dissolved is simply absurd. Yet all this is implied in the myth of "law and order". People are orderly in a supermarket because it is in their rational self-interest to be orderly. Most people realize they have a moral obligation not to steal and cheat the owner. In a society based on moral principles, competing defense agencies would provide the freedom of choice for the protection and defense of life and property. It is absurd to even consider that government—which exists by aggression—is a proper means of maintaining order (non-aggression) in society. To achieve the order in society which peaceful-minded persons want, what is required is the reduction of aggression—not the institutionalizing of it, which is what statutory laws do. It is true govern-



ments can compel order by means of laws, but it is the same type of order which is compelled in a slave gang or concentration camp. This is not the order which peaceful-minded people seek—yet that is what they are achieving by supporting and sanctioning the concept of government.

Next on the list of government frauds is the claim that governments are legitimate because the secret ballot was used in electing them. Government apologists usually make the following comparison: Stockholders in a company may all vote at a meeting for the board of directors by secret ballot. Even if the person for whom one votes is not put into office, one has actually tacitly given one's consent to the fact that one will abide by the decision of the majority, and agree to let the elected board of directors "run" the company. Government apologists point out that even if one personally did not choose any of the board, nevertheless all stockholders had the chance to vote, and the expression of the majority is what ultimately prevailed. Then they point out that similarly, in an electoral vote for government, everyone of voting age has the same chance to choose their political candidate, and even though one does not personally approve of the elected candidate, the same "will of the majority" must prevail.

The argument sounds credible until one thinks about it. It reduces to the following syllogism.

- (1) The "rule of the majority" as expressed by secret ballot, is a moral procedure for electing company leaders. (True.)
- (2) Government leaders are elected by the "rule of the majority", as expressed by secret ballot. (True.)
- (3) Therefore the "rule of the majority" as expressed by secret ballot, is a moral procedure for electing government leaders (False.)

The syllogism is invalid. Its first fallacy lies in the false assumption made in its premise that both a private company, and a government, are moral agencies. This is not true; the premises are based on error. A government can never be a moral agency, since it depends upon aggression for its existence. It is equally clear that a company, providing it does not engage in aggression, is a moral agency. A morally acting company never aggresses. In contrast to a government, they choose to gain values by means of voluntary trade and production. Every gain thus achieved by a moral company occurs because it has been able to offer value gains to those who *voluntarily choose to trade with them*. Further, the property and values involved are owned by the members of the company; the property involved in taxation is not owned by government.

The second fallacy is that it uses the terms "government leader" and "company leader" interchangeably. A company leader *is* a leader. However, a government leader is not just a leader, but is rather, a ruler. This fallacy of confusing leaders with rulers needs

to be discussed briefly because *no parallel exists between a moral company and a government*.

The term "leader" describes one who occupies by virtue of a skill, first place in a specific area of human endeavour. A leader then, is naturally a guide for others who choose to participate in that particular activity. Now while it is indisputable that many leaders are good, and that it is always desirable to have good leaders, there can never be a good leader who occupies and maintains his position by aggression. Rulers may be leaders, but not all leaders are rulers. A ruler is simply an aggressive leader.

A ruler is one who commands obedience, and subjects those whom he rules to his will. One may consent to elect a leader and agree to be guided by that leader, but if the leader is an aggressor, and an individual with full knowledge of the leader's aggressive intent nevertheless agrees to be guided by him, then such an agreement can only be made among aggressors. An example of this is the leadership of an organization such as the Mafia (which incidently is chiefly a by-product of government and statutory law). All the members of such an organization are aggressors.

Government then, is not an institution of moral leadership; nor are politicians moral leaders. Government is an aggressive ruling body. Politicians by virtue of their office are members of that aggressive ruling body. Whatever their goals when they entered the political arena, theirs is an agreement to aggress against others.

The third fallacy in the above argument of governments and companies, is the one known as "context switching". "To kill a man" for example, cannot be said to be either moral or immoral when taken out of context. It is immoral to kill a man in order to rob and steal his money; however, it cannot be said to be immoral to kill a man in self-defense if he aggressively threatened to take your life and left you no other alternative. Likewise, "the will of the majority as expressed by electoral vote" is neither moral or immoral unless the purpose and context of the voting is known. If the purpose of any conduct is aggression, then it is immoral. This applies to the making of a profit, the shooting of a gun, voting at an election for a leader, or any other type of human conduct. Apply this to voting for a board of directors and/or president of a legitimate company. The voting by itself is neither moral nor immoral. Its moral status is determined by its purpose. If the purpose involves aggression it cannot be a moral activity. In the company situation, a group of stockholders all of whom have non-aggressively acquired part-ownership of the company decide by the consent of all its members, to use the secret ballot. They agree beforehand to abide by the decisions of their elected leader. If they are wrong and he mismanages their property, they are the ones who will suffer, *because it is their property which is involved*. If the manager or president defrauds

others, the company can be held responsible and the stockholders will suffer again, for they must make compensation to the injured party.

Apply this to voting for a government. What is the purpose of the vote? To elect a government. What is a government? It is an agency characterized by aggression. The purpose of the vote is to elect an aggressive agency. This is clearly an immoral use of the secret ballot.

One has every right to vote in any private moral organization, such as a company, since one is dispensing with one's own property in doing so, and the company can be held responsible if it engages in fraudulent or other aggressive actions. Further, a company does not aggressively impose its rules upon non-members. This is not the case when voting for a government. Here the purpose is aggressive because the voter is not merely dispensing with his own property, but with the property of others. Equally important is the fact that unlike a company, the voter cannot be held responsible later for his aggressive actions, or the aggressive conduct of government rulers for whom he voted. This means that there is no mechanism left by which just compensation to the victims of government injustice can be achieved.

Still another fraudulent claim of government is their pretense to being a benevolent institution, existing to help individuals. Government benevolence is the same as any other aggressor who would steal from helpless unarmed individuals and later make a display of distributing the loot to a charitable cause. They aggress in order to support themselves and others, and then claim benevolence in doing so! The argument that they exist in order to help individuals is the alleged basis for all government programs. They claim that the entitlement to institute these programs arises from the fact that all men are human and are therefore entitled to such things as welfare, unemployment payments, housing, hospitalization and education. By such irrational ethics we would all be within our rights to refuse to produce or earn any material values whatsoever, since we are entitled to them simply by virtue of being human! It is incredible that so many have been intimidated into holding such an immoral and contradictory philosophy for so long!

Stolen wealth may be given by some robber to some unfortunate or less wealthy people, and the robber may "work" very hard to obtain his loot, but that in no way justifies the stealing. The pretense of government to be benevolent is fraudulent since they possess no morally earned values to distribute. Even if it could be shown that redistribution of wealth helps the less wealthy—which it cannot—no one may morally claim to use the misfortune of some people as a reason to engage in aggression. There is no such thing as an end which justifies an immoral means. Yet, that is the hoax that

governments (and religions which solicit government's aid) have succeeded in perpetrating upon people.

We invite the reader to test the truth of our statement. Watch any politician you care to name. Analyze what he says and does and what he implies. His sole answer to the problems of society is aggression. That is why his approach to any problem is hopeless and sterile and should be abandoned.

Another characteristic of government is the slave-master relationship which prevails between itself and nearly every citizen. A slave is one who is compelled by intimidation and extortion to use his life and labour for the benefit of others. It does not matter if one is owned by one master or many. The number of masters does not alter the fact that one is a slave. To illustrate this, imagine you are a Greek slave of earlier times enslaved by a single master. The master now sells you to a group of one hundred individuals. Are you any less a slave? You are now compelled to give your life for the benefit of many "others" instead of one, but you are still every bit a slave. In today's context, "others" are called "the public good" or "the general welfare".

The degree of slavery one lives under is not determined by how many masters one has; it is determined rather by how much of one's life and labour one is coerced into giving to the service of the master(s). If one's entire life is at the beck and call of others, one's slavery is complete. Thus nearly all individuals are in varying degrees slaves of government. Just as aggression takes many forms apart from a man brandishing a gun, so too slavery takes many forms other than that of a southern negro slave on a Virginia Plantation in 1776, or ancient Greek slave sweating in chains and shackles in a galley ship. Even if a modern business executive earning eighty thousand dollars a year may not feel like a slave, he is still a slave because he is compelled by government intimidation into handing over sixty percent or more of his earnings.

It is worth mentioning that seldom is there a better slave than the average businessman! With few exceptions they appear to be the most gullible of all government slaves. Never for an instant do they question in principle, why they should be required to morally earn their money by production and trade, and then allow a government to expropriate it! The most they do is object to the degree of slavery, i.e., the amount of taxation!

Now consider the fraudulent claim that governments are "public servants". Can a servant force those whom he purports to serve to relinquish part of their property? Can a servant devise a system which aggressively compels those whom he purports to serve to obey him? Can a servant set his own wages? Can a servant rob those whom he purports to serve and claim immunity from justice because he gives his master's products to others? Can a servant demand

that those whom he purports to serve, sacrifice themselves? Can a servant force those whom he purports to serve to comply with any wish or whim, on the grounds that he is acting on behalf of others? Surely no one knowing the real nature of such a servant would hire him!

For centuries all kinds of governments have used every device they could to create an aura of legitimacy to their fraudulent role. They have used a series of fallacious and specious arguments to justify their existence. They have claimed they are necessary for "law and order". They have claimed that man is "aggressive by nature" and requires a coercive lawmaker to "keep him in line" and to administer justice. They have claimed they are necessary to "protect the under-privileged". They have claimed they are necessary for "the enforcement of contracts" and for the "defense of the country". They have claimed to be legitimate "because of the secret ballot and majority vote", and claimed that they exist "to serve individuals". Finally, they have claimed from the time of John Locke, that government is necessary in a "limited" form in order to "protect individual rights". This is one of the most contradictory of all claims by government apologists, and we wish to deal with it briefly.

"Surely", some will say, "there must be *some* kind of a government which can be a moral agency!" This thought is currently popularized by Miss Ayn Rand's Objectivist school of philosophy. It holds that if a government is limited in its powers by means of a constitution, then it can take no action whereby it initiates force or any substitute for force, upon its citizens. It contends that by this means, the government is only allowed to use its force in a defensive (non-aggressive) way to protect individual rights. Such a government it is held, could make no laws abridging the freedom of production and trade. Is this a rational alternative to the evils of government? Is it even possible? Let us examine its implications.

If such an organization could not make laws abridging freedom of production and trade, then it could no longer hold the coercive monopoly it now possesses on the final administration of justice in the courts of law and police agencies. Obviously, police and judges are every bit as much involved in trade (of their services) as other individuals. They do get paid! The pay they receive is the product of someone else's production or trade, they are therefore very much involved in a country's economy. The legal guarantee by such an idealized "government" would be meaningless, because it would no longer have a coercive monopoly on either the courts, or police agencies. Privately owned competing defense agencies would spring up all over the country and compete with the government police. The only way the so-called government could stay in the police force "business" would be to compete on the open market with the other organizations selling their services for defense and arbitration

of disputes. If it did this it would become a market phenomenon, and a market phenomenon is not a government.

The "limited government" apologist is to be found chiefly among those who rank themselves as capitalists. Such people also claim to be champions of a "free enterprise" economic system, but in fact, *their position as capitalists very effectively prevents free enterprise!* Their failure to recognize that free enterprise can never co-exist with any type of government, limited or otherwise, produces the many contradictions with which capitalist businessmen are faced.

*Capitalism* is an economic system which operates under, and within the confines of a government. *Free enterprise* on the other hand, is an economic system of free, voluntary trade between individuals. It is a contradiction to hold that such a system could operate under, and within the confines of an institution which aggressively controls all individuals in a given geographic area.

Not without justification, capitalists have earned themselves the unsavory reputation for perpetuating an unjust social system through political patronage. This is because in the main, they have supported, rather than opposed, the principle of governmental aggression.\* They have welcomed and accepted tariffs, subsidies and controls which weigh in their favour. Oh yes, they object when those controls are directed against them, but they do not oppose in principle, all forms of governmental aggression. Such businessmen, as well as the politicians they listen to, lack a moral view of existence. To hold a moral view is to choose to gain and protect one's own values without threatening or depriving others of their rightful values—which is a free enterprise economic system. Further, they lack the moral courage to treat politicians of any kind for what they are—agents of a fraudulent and unnecessary institution. They also lack imagination. Imagine the increase in wealth to all of us if taxes at every level, hidden or otherwise, no longer existed! It is probable that the purchasing power would be doubled or tripled immediately, and that poverty would shortly become a thing of the past. Imagine the steady decrease in violence and terrorism resulting from competing private security agencies, instead of the current governmental monopoly in this area alone!

Until businessmen correct these failures, and identify the significant differences between a free enterprise system and a capitalist system; until they identify that a free enterprise system can *never* co-exist with a government, we will continue to see a steady increase of governmental aggression, and a steady decrease in voluntary trade.

\*For a scholarly, concise summary of the dominant role of businessmen in creating the Corporate-Liberal-Fascist State in America, read the revisionist historical essay by Roy Childs Jr., entitled "Big Business and The Rise of American Statism". *Reason Magazine*, February and March, 1971.



The entire basis for the claim of the limited governmentalist can be summed up in a single fallacious argument, which takes the form of the following syllogism.

- (1) Governments are composed of humans. (True)
- (2) Humans can act morally. (True)
- (3) Therefore governmental actions can be moral. (False conclusion)

This is exactly parallel to the following:

- (1) Robber gangs are composed of humans.
- (2) Humans can act morally.
- (3) Therefore robbery can be moral!

It is not difficult to understand that if members of a former robber gang abandoned their aggression, and began acting morally, they could no longer be referred to as a "robber gang". Similarly, it should not be difficult for those entertaining the idea that there must be *some* type of moral government, to recognize that any attempt which successfully removed the essential characteristic of aggression from government, would leave them with something which is *not* government.

So why not start out that way in the first place?

## Part II

## XII

### The Moral Alternative

When the idea of a society without government is initially considered, a host of questions arise such as: "What about the drug problem—or abortion—or gambling?" Or: "What about immigration and public health?" Or: "Who would look after roads and sewer services?" Or: "How would disagreements that are decided today in law courts, be handled?" Or: "How about marriages, education, union and company contracts?" Or: "How would city and rural planning be carried on?" This chapter will briefly discuss how the basic moral principles will apply to questions such as these.

To all such questions, man has historically offered as an "answer", the impotent ideas of sacrifice and aggression, institutionalized in the form of laws. It is not surprising that the majority of men have not discovered how to live peaceably when we observe that they have looked in all the wrong places for guides to human conduct, and acted on all the wrong principles. There are three basic principles which need to be observed in considering individual or social problems; non-sacrifice, non-aggression, and justice. The first is the individual criterion, and the second and third are the minimum social criteria. Yet, structured into society, like termites in a rotting tree, are the immoral principles of aggression and sacrifice, both of which produce injustice.

Even young children find the logic of these basic moral principles easy to appreciate. They find it perfectly natural to understand that to survive they must gain and protect values, and that since this applies to one's self, it must apply to others as well. It is simple for them to learn that when one's conduct affects only one's self, it is immoral to sacrifice because sacrifice deliberately incurs a value loss. It is simple for them to learn that when one's conduct involves others, one must not choose, and then act to deprive them of their rightful values without their consent. It is simple for them to understand that if they are the cause of incurring a value loss to another, they are morally responsible to compensate that individual.

When people generally recognize these principles they will not be satisfied with the irrational aggressive social structure forced upon them today by government. They will seek a society which offers them many moral alternatives. In a rational anarchistic society, these alternatives will be as many as is the demand for them.

For example, there is now, and there will continue to be a demand for a choice among competent defense and security services, for protection and defense of life and property. In a rational anarchistic society there will be many competing defense agencies. Because of competition, these agencies will supply the market demand and offer a vast range of services and prices. Likewise, numerous competing registration agencies will exist, offering the same range of services and prices. These private agencies will become available because of the market demand for the protection of one's claim to ownership. There will also be consumer and manufacturing standard agencies of many kinds, because there is a market demand for high standards in products and services. Professional and occupational standard agencies will meet the demand for high quality services and educational training in the professions and trades.

Just as it is fraud for a manufacturer to deliberately put a sixteen ounce label on a can of peaches if it only contains twelve ounces, so it is also fraudulent for an individual to hang a sign on his door or list himself in a directory as a physician, when in fact he is a plumber. Sixteen ounces is sixteen ounces and can be properly distinguished from twelve ounces. Similarly, a physician is a physician, and that occupation can be properly distinguished from a druggist, or plumber, or any other occupation. There need be no fear that without government, anyone could get away with fraud. The fact is there would be far greater protection against fraud and other types of aggression in a moral society because in such a society, most people will recognize the law of rationality that A is always A. Today, many frauds go undetected, or even if detected one can often do nothing about it if the fraudulent person's actions are legal! People choosing to be fraudulent today can often find a loophole in legality. There are no loopholes in moral law, however!

An important question now arises. "Without laws to aggressively compel certain actions, will there not be numerous conflicts among individuals who go about in the pursuit of their rational self-interest?" The answer is no, because most conflicts today are brought about by people acting on the principles of sacrifice and aggression. When these principles are eliminated as standards of human behaviour, the conflicts they create will disappear.

For example, when people believe in sacrifice, the conflict immediately arises from the dilemma of who will sacrifice to whom, and how much! When people believe in aggression, the conflict immediately arises from the dilemma of who will aggress against whom, and how much! Such conflicts are not rationally resolvable because aggression and sacrifice are not rational principles. Hence a question such as "how much taxation?" can only produce endless unresolvable human conflicts. In contrast to this, when people subscribe to the moral principles of non-sacrifice and non-aggression, such endless, unresolvable conflicts will not even arise!

Regardless of colour, race, geographic location or environmental upbringing, all men possess the same nature and all possess the same natural right to rational actions. However, as we have noted, this does not mean that all men are the same in other characteristics. Quite the contrary. Every living human being possesses a separate and unique personality. Each of us have our own particular type of humour or the lack of it. We have very distinct preferences or dislikes for this or that person, depending on the special qualities one admires or does not admire in others. These many different personalities can lead to conflicts; however, it is only rationality, man's common bond, which will avoid and resolve these conflicts. When individuals observe the moral principles of non-sacrifice, non-aggression, and justice, the conflicts which may arise will be very few, and if they do occur they *can* be resolved to the maximum mutual advantage of those concerned.

The reason why so many conflicts exist and are increasing with such rapidity, is that the very existence of government denies individuals the exercise of their right to moral choices of actions. The nature of the relationship which exists between two or more individuals engaged in the pursuit of their rational self-interest is that neither aggresses, nor do they expect the other to sacrifice, nor do they sacrifice themselves. Each deals with the other on the moral basis of contract, or if preferred, unrecorded moral agreement.

In a moral society the emphasis will be on individuals gaining and protecting values, therefore a very important and expanded role will be played by insurance companies. This is because the nature of insurance is to protect one against value losses. Most of the shortcomings of the insurance industry today are caused by restrictive legislation which ultimately prevents or hampers competition within the industry. When these restrictions do not prevail, the choice of insurance services and the price selection will be enormously increased. People will be able to insure anything which is a rationally insurable value, and they will be able to do so at competitive prices. We will discuss in a later chapter the crucial role which the insurance industry will play in preventing inflation and protecting the rights of individuals involved in defense and arbitration.

A moral individual upholds the philosophy of rational self-interest. He correctly observes that all individuals possess the same nature and therefore the same natural rights. He recognizes the value to be gained by voluntary collective action, but he carefully distinguishes this from the evil of collectivism, which erroneously teaches that it is a virtue to sacrifice.

Collectivism produces conditions which lead to minor and major conflicts, many of which erupt into wars. When governments cease to exist, most such conflicts will disappear. Some forms of collectivism ("nationalism") stress that the value of an individual is derived from the particular country he lives in, or comes from (my country, right

or wrong). Thus, many individuals are lured into fighting wars which are brought about by governments, for governments.

At present, individuals of different racial origins will often judge each other not on the rational basis of each man's particular character or achievements, but on the completely irrational basis of racial origin. This type of collectivism is fostered by legislation which prohibits individuals from either entering, or investing their money in, the geographic area of their choice. It is a common thing to observe people from one country expressing hostility and resentment toward people from a different country who have obtained employment in their "geographic collective domain". This irrational attitude makes it most difficult for some people to morally earn their values in the geographic area of their choice.

Morally, an individual should be able to live in any geographical area where he may non-aggressively earn his values. There is no moral principle which declares that a man should remain in the geographic area in which he was born, or that he should live with others of his own colour or creed. Individuals have no choice in where they are born or what they look like. They do have a right to morally choose their values, and there should be no barriers created by aggression which prevents them from locating in the area of their choice.

Governmental and political boundaries would not exist in a rational anarchistic society. However, geographic areas will be named, not for political purposes, but for postal and property identification.

From this arises the question, "Without a government who will control the flood of people coming into a particular geographical area?" Some may imagine the country in which they reside would be swamped by all kinds of "undesirables". Today, because governments provide "benefits" by means of aggression, they are also bound to use more aggression in order to control the bad effects their immigration laws cause. Naturally, any country with a reputation for welfare schemes and handouts, will attract from among its immigrants, some who are looking for handouts. On the other hand, there are many hardworking individuals from other countries who are discouraged because of the irrational collectivist philosophy which governments foster, e.g., "Canada for Canadians", or "America for Americans".

In a rational anarchistic free enterprise society, the quality of character most predominant among immigrants will obviously be moral integrity and responsibility for self. Such people will not expect others to sacrifice for them; they will not expect the unearned; and they will expect to morally earn their own way in life, free from the aggression of others, and not imposing aggression upon others. They will not think the world owes them a living, or that they are "entitled" to acquire things by using an aggressive agency such as



government, for their ends. Hence when they emigrate to a free trading area they will know that they must be prepared to support themselves, therefore they will have sufficient money to tide them over while seeking employment. Very likely, by previous correspondence they will have contracted for immediate employment, or they may have a friend willing to help them along until they get started. If no jobs are available, they will know full well there is no government unemployment insurance or welfare being handed out at the expense of others.

Individual responsibility (responsibility for self) is the keynote of a proper society. Children tend to absorb the culture of their environment. If the society is steeped in sacrificial and aggressive principles such as it is today, then naturally they will absorb such principles. Conversely, if the society is based on the moral principles of non-sacrifice and non-aggression, they will grow up with the proper respect for life and property; their own as well as others.

In a moral free enterprise society, most parents will have their children inoculated against contagious diseases at an early age. If they fail to do so by the time the child reaches school age, they would be contractually obliged to do so in order to comply with school regulations. No school owner would risk the spread of disease throughout his school. Similarly, adults seeking employment would, as many do today, contractually comply with company regulations and health standards.

Without a government to screen the health of incoming people, is there not the danger of individuals from overseas bringing harmful diseases? The possibilities of these occurrences would be fewer than exist today. There would be no free medical or hospital care, or welfare, provided by aggression. There will however, be legitimate voluntary charitable organizations. If certain individuals could not afford medical or hospital care, they would be obliged to arrange for charity beforehand, and the charitable organization would assume responsibility for them.

There will be those asking, "If a society is to be non-chaotic, there will have to be rules. Who would make and enforce them?" Yes, there will be rules—but they will be rules of moral agreement or contract, not of aggression.

The owner of a business, or road, or place of entertainment, or park, etc., will establish rules which he wishes his customers or users of his property to abide by. Just as one has a right to set the rules of conduct which one expects others to abide by in one's own home or business, so too do all owners have the right to set rules of conduct pertaining to their own property. This is the difference between rules of moral agreement, and aggressive governmental laws which are imposed on everyone!

The rules which men will abide by in a moral anarchistic free enterprise society are rules made by individuals, voluntarily trading

for value gains. These will likely be spelled out by contract. If one chooses to build a house, one would voluntarily contract with a house builder. The rules of the contract would state exactly what the builder's obligations are to the owner of the house, and what the owner's obligations are to the builder. Similarly, if one chose a particular type of educational institution, one would enter into a contract with a teacher or owner of the institution. The rules voluntarily agreed upon would state exactly what the teacher's obligations to the student would be, and what the student's obligation to the teacher would be.

Most of the present conflicts between labour and management would not exist. A contract between employer and each employee would be voluntarily entered into. If a group of employees wished to enter into an agreement with a union for the purpose of negotiating a contract with management, they would be free to do so providing such an agreement was moral. In other words, there is no such thing as a contract between a group of employees and a union, where the union may intimidate an employer or other employees. Any employer aggressing against employees or vice versa could, in a moral society, be charged with aggression by the deprived party. The facts would then be brought before an arbitrator of disputes to ensure that justice prevails.

Without government's stranglehold on industry there probably will exist more opportunities for employment than people to fill them. This means that companies will be keenly competing with each other for labour; therefore working conditions and wages will be of a high standard. In today's society of institutionalized aggression, the distorted economy, the high cost of living, and inflation, all result from government draining the pocket-books of both labour and industry. With every increase in wages employees receive today, they automatically are robbed of more taxes. Even if there has been no increase in taxes, which of course there usually is, with every wage increase of say five percent which is designed to keep pace with a cost of living increase of the same percentage, the wage-earner is automatically pushed into a higher income-tax bracket level, and more taxes are extorted from him. The increased malaise experienced by the wage-earner is like a man trying to climb out of a pool of quicksand. For every step forward, he is pulled back two. His plight is more pitiable still, when unwittingly, the one he turns to for help (government), is the cause of his being in the quicksand in the first place!

Today's conflicts between employers and employees are mostly brought about by government laws. These conflicts are so prevalent, they bring the economy close to the brink of disaster. Governments of course, subtly set employer against employee and vice versa. They accuse greedy industry of setting high prices, and greedy unions of asking for high wages. This is a red herring to mislead the public

into believing that both employer and employee are to "blame" for the state of the economy, and that government is the beneficent arbitrator. If both employer and employee would take a rational look at the high cost of living, unemployment, and poverty, they would see that their own actions of enlisting governmental support for their particular favours, adds more fuel to the already almost uncontrollable fire.

Every time an individual or group of individuals enlist the support of government, they immediately contribute to rising costs and increased aggression. Governments have no source of income other than the immoral means of taxation. Labour is in fact, paying for legislation in favour of industry, while industry is paying for legislation in favour of labour. Everyone else is coerced into paying for both.

Today's conflicts involving postal workers, police, teachers, and most garbage collectors, are inevitable because government has aggressively prevented any effective alternatives to the institutions which employ these people. If such people strike, the result is a further value loss to the victims forced to pay taxes and forced to enlist their services. In the first place the taxed persons have no choice but to "do business" with these governmental agencies because they have a monopoly captive market. In the second place the taxed persons are further penalized into losing more values whenever a strike occurs, because it then becomes impossible to obtain any services whatsoever from them. In the third place when the strike is "settled", the taxpayers are further aggressed against because the increased wages obtained are paid by increased taxation! Such are the unresolvable dilemmas created by institutionalized aggression.

Without laws governing abortion, marriage, drugs, gambling, and the use of liquor, what will prevent a degeneration of society? Actually, it is the very presence of such laws which is chiefly responsible for deteriorating morals, because the legal-aggressive-sacrificial structure which society has adopted, increasingly places emphasis on and encourages, irresponsibility. In fact, irresponsibility is, more often than not, rewarded. Many are coerced into being held responsible for others, while many of these "others" are not expected to accept responsibility for their own actions. For instance, if an individual overindulges in liquor to the point where he is no longer able to function rationally, he is often placed in a government institution. Everyone else is then aggressively compelled to pay for his care, and more often than not, to pay for the high cost of compulsory psychiatric treatments.

OR: If an unmarried girl has a child today and does not wish to keep it, she often has no alternative but to turn to an aggressive governmental adoption agency to take the responsibility off her hands. Also, such a girl will often sacrifice herself because of the social stigma attached to having an "illegitimate" child. In order to

avoid this stigma, she may rush into a legal marriage when there is no moral base for a marriage at all. Or, she may wish to keep the child herself, but because of the stigma, she sacrificially gives it away or has an abortion. A girl may wish to have a child but not wish to enter into a contract of marriage. Sacrificial religious beliefs notwithstanding, there is no moral principle which says that she must have such a contract in order to have a child. Therefore, in a moral society such a girl's only concern would be whether or not she was in a position to assume full responsibility for the child. There will be many private day-care agencies which would allow her to keep her child as well as pursue her career, just as there will be many private adoption agencies in the event she does not wish to keep the child, or was incapable of doing so.

Consider that today, unmarried men and women are legally prevented from adopting children. A child would bring many such people a great deal of happiness and vice versa. The pleasure they would gain from teaching a child their own moral values, thus providing them with an heir of their own upbringing and choosing, is now legally prevented. There are many people who would enjoy children and are fully capable of assuming responsibility for them, but who do not wish to be married, or in the case of a woman, go through the biological process of having a baby.

Bearing in mind that all individuals have a right to actions which are in accordance with their natures, sex is a perfectly rational pleasure if it is non-sacrificial and non-aggressive. All human relationships which do not involve sacrificial or aggressive actions, are moral relationships. Such relationships may or may not be sexually intimate, or may or may not include a marriage contract. That is entirely up to the individuals concerned. Marriage laws are not only unnecessary, but also productive of a wrong sense of what should morally constitute a marriage. It is an exclusive relationship based on romantic love — not on legality or sacrifice.

A marriage contract entered into for the right reasons has the same practical value as do other contracts. A man and woman romantically in love and choosing to have an exclusive sex relationship with each other, may wish to protect the value of that relationship as well as other values involved. For instance, either by registration\*, or otherwise, they may make it known that this is the man or woman they have chosen to exclusively share certain values with; they thereby convey to members of the opposite sex that they are not "in the market" so to speak, for similar relationships.

The purpose of registering their marriage contract is to specify their agreements regarding property and division of responsibility for any children of the marriage. Thus, in the event that they wish

\*See Chapter XV for a more complete discussion on registration of contracts in a rational anarchistic society.

to terminate the relationship due to an absence of romantic love, conflicts regarding property and the bringing up of children (if any), will be avoided. Any couple planning to raise a family would no doubt wish to register the marriage contract in order to avoid needless conflicts and safeguard their own and their children's welfare. This does not mean that one should sacrifice one's self by perpetuating a marriage where no love exists. Such sacrifice invariably imposes more hardships on the children, and unhappiness for them as well as for the parents, than does an honest non-sacrificial approach.

A society based on moral principles is the only practical way of maintaining sound human relationships, including family relationships. Such a society then, far from destroying families, will immensely improve and strengthen them, thus providing a much more rational environment for children.

Today's legal marriages are entered into through, and maintained by, an aggressive agency. This so-called contract is a set of rules specified by a sacrificial religious body or aggressive governmental agency. Is it any wonder that under these conditions few marriages are morally successful? In contrast to this, a moral (non-legal) contract of marriage is entered into and maintained by romantic love. The purpose is not to "legalize" sex activities. It is the choice to limit one's sex activities to one human being, because that particular person of the opposite sex most closely shares one's sense of life and choice of values. Thus the pleasure to be gained from an exclusive relationship with such a person exceeds by far, similar relationships with others. The terms of a moral agreement of marriage are not made by sacrificial religions or aggressor governments, but rather by the man and woman choosing to enter into a relationship, the purpose of which is to maximize the rational self-interest and happiness of each.

Conflicts arising from "legal" marriages increase daily. Many women are violently demonstrating against marriage and family life because they feel that marriage reduces them to the sole role of chattled child-bearer. Their male counterparts feel equally discriminated against in the legal marriage relationship because at the slightest to the gravest disagreements which may arise in the marriage, they know that they may be legally compelled to pay huge sums of money to the courts and lawyers and to their wives. Many avoid this by sacrificially remaining in the legal marriage, or by shifting the onus for legal payments to another male, the "co-respondent". Thus some men end up paying huge sums of money for the termination of their own, as well as someone else's marriage breakdown.

Contrast this to a moral marriage where a contract is preferred. Both parties formulate and agree upon the terms of the contract *before* they enter into it. If they cannot agree upon that, then they certainly have no basis for a marriage at all! If, in spite of a well

thought out agreement the marriage still fails, they will know and accept the fact that the failure is not due to "social pressures", "enforced legality", or the opposite sex plotting against them, but to a misjudgment on their own parts. They would then terminate the relationship in a non-aggressive, non-sacrificial manner.

The marriage breakdowns of today are not due to anything inherently wrong with marriage per se, but rather, they are caused by the sacrificial concepts of a marriage relationship taught by religions, and nearly forever aggressively imposed by legality.

Abortion laws bring about two types of immoral conditions. They either forbid or restrict a doctor and patient from entering into a perfectly non-aggressive agreement, or the abortion is paid for by extorting taxes from others. In the first place, a desperate woman may risk her life by attempting to abort herself or by going to a "quack" doctor; in the second place, it encourages irresponsible actions on the part of women if they know that others will be forced to pay for their actions.

What about gambling, drug, and liquor laws? Do they not prevent crime? It is a fact that the possibility of "crime" increases with every increase of laws. Organized crime such as the Mafia, are chiefly by-products of governments. It is a fact that the chief reason for their existence is because government exists. A good example of this is the prohibition laws of the time of the great depression. Most of the types of aggression which occurred in cities like Chicago, would never have occurred if the law had not been passed.

If an individual wishes to gamble, drink, pay for sex, or take drugs, he may be sacrificing his physical and mental well-being, and by so doing, he does himself an injustice. But providing he does not aggress, that is entirely his own concern. If the money is his own, no one may prevent him from spending it the way he chooses, providing he does not deprive, or threaten to deprive others of their rightful values without their consent. If he causes a loss to another, then whatever debts he incurs he is obliged to pay — but as we shall later demonstrate, a government law is not necessary for him to do so. Government laws simply prevent individuals from spending their money in the manner of their choosing, thus bringing into existence "illegal" agencies which provide ways and means of catering to the choice of individuals. Since the "illegal" consequences are all that crime rings are obliged to avoid in today's context, like government, they can often get away with the consequences of many of their immoral actions. In a rational anarchistic society "crime" would simply not exist, and whatever aggression did exist would be infinitely less than today. Also, individuals would not be encouraged in sacrificial actions. Responsibility for their actions will rest solely with themselves, unless some individual or private institution contractually chooses to undertake their responsibilities. There will be no welfare cheques, unemployment government cheques, aggressively



maintained institutions, or declarations of bankruptcy to legally let them off the hook of morally meeting their debts.

Individuals today, do not generally recognize that the type of conduct which should be scrupulously avoided, is sacrifice and aggression. Instead, they are taught to avoid the "illegal" and heed the legal, and of course, the legal is not a moral standard.

A society based on non-aggression, justice, and non-sacrifice, is the only type of society where men may live peaceably with each other. Some may still choose to believe in God or Buddah. They may wish to maintain their churches and schools. No one should prevent them from doing so. By the same token, such people may not force others to conform to their ethics, or pay for their activities.

A moral society is a truly free-enterprise society where aggression is effectively barred from all human relationships and where the ethic of sacrifice is effectively socially ostracized.

In such a society, conflicts will become less and less, and those which do occur will be morally and rationally resolvable. The alternatives open to choice are limited only by the restrictions imposed by nature herself, and such restrictions safeguard the survival of mankind. The principle of non-sacrifice protects the individual against incurring value losses because values are necessary for his survival. The principles of non-aggression and justice protect individuals from those who would threaten their survival by depriving them of their values.

### XIII

#### Keepers of the Peace: Moral Defense Agencies

A society based on principles derived from moral law is not a Utopian dream. There may always be aggressors who attempt to maintain their existence, not by their own rationality, but by depriving others of the products of theirs. Rational individuals will therefore act to protect and defend their property from such parasites. Thus we come to the question of man's right to protect and defend his values, and the means by which this can be competently achieved. The right to protect one's values is a fundamental natural right derived from moral law.

Further, individuals have the right to just compensation for values lost through the actions of those who aggress, or whose actions cause value losses due to negligence. This is derived from the principle of justice.

One of the great stumbling blocks for most people when considering a society without government, is their failure to recognize that protection and defense, when organized on a private free market basis, is bound to be more practical and efficient than the attempt at such by government.

*Protection is a condition of existence which prevents value losses from occurring. Defense is rational conduct which protects oneself against aggression.*

The right to defensive actions, including defensive violence if there is no other alternative, is restricted to the protection or regaining of value losses due to aggression. Retaliation is not the same thing as defense, nor is it a moral defense mechanism. Most people have never questioned the concept of retaliation. They have accepted it as a necessary and moral means of protecting their values. However, upon close examination, we can see from history, from common usage, and by definition, that retaliation is merely attempting to return evil for evil, and evil is never morally justified.

*Retaliation is an aggressive reaction to an actual or threatened attack from an aggressor, which is directed against the aggressor.* The purpose of retaliation is to deprive another of his values because he has deprived you of values; i.e., "an eye for an eye . . .". It always results in value losses. The purpose of defense on the other hand, is always to protect one's own values, or prevent a permanent value loss due to aggression. Unlike retaliation, defensive action,

while it may or may not involve violence, is always based on reason, and therefore always includes a consideration of the *cause* of the aggression. In a later chapter, we will suggest effective defense actions necessary to combat and prevent governmental aggression.

In a moral society, private defense agencies will be able to maximally defend individuals and their values. Consider that even in today's context, privately owned security agencies do an outstanding job of protecting the property of most of the large merchandising companies who have contracted with them for this purpose. One thinks of the famous Brinks and Pinkerton Companies for example, as well as the remarkable thoroughness of private security investigators of the insurance, railroad, and hotel companies. Almost all our industries of any size protect themselves and their property with either hired private security officers, or their own trained security personnel.

It is an established fact that violent confrontations such as riots, as well as other disturbances which threaten innocent individuals, occur almost exclusively on government controlled property. Examples of these are disturbances which occur or commence on streets, university campuses, parks, and city or town squares. Invariably, these confrontations result in value losses to taxpaying individuals who are aggressively compelled to pay the police salaries, as well as pay for the general maintenance of such property. Often, additional losses are incurred because of damage to private property.

If all property were privately owned, the owners would hire private defense agencies to protect *their own* property. They could therefore prevent aggression from occurring. Under these conditions, we would not experience the epidemic of theft, terrorism, and many other forms of violence which prevail today. This is because, in the normal course of things, it is much easier and reasonable, to effectively protect that which one owns. Government controlled property is ownerless, and therefore, like a no-man's land, it is always a source of conflicts.

If individuals were free to keep and protect their values, instead of being intimidated by threatened imprisonment into giving a portion to government, we would all have more than enough to afford the services of private defense agencies to protect our own properties. The competition prevailing among these agencies would offer us a choice at realistic prices. In an anarchistic society, aggressors apprehended by these agents, would after moral arbitration, be obliged to pay all costs created by their acts of aggression.

If property can be more than adequately protected privately, what then is the function of the police? The function of police is to enforce the law; their chief role in society is not to protect individuals, but to perpetuate and maintain the power and status of the State or government. This means that the more reliance upon government, the greater the chance of developing the complete Police State. The more

property a government controls, and the more laws they create, and the more personnel within its ranks, all mean greater armies and police to maintain its control, and shield its bureaucrats from opposing political threats. The astronomical costs of government's aggressive and retaliatory forces are borne by individuals under the threat of loss of their own freedom, if they do not pay whatever is demanded of them by government. Governmental police can never protect an individual from governmental aggression such as taxation, or losses due to warring governments.

For example, when government "A" threatens or attacks government "B", the conduct which government "B" engages in against "A" is retaliatory action. Government "B", while maintaining its existence by aggressing against those over whom it claims control, is threatened by another aggressor who is attempting to chisel in on its aggressively controlled territory. Notice however, that government "B" already engaged in aggression, must, in order to hold off "A", increase its aggression against its own citizens even more. The apparent show of concern for the "protection" of its citizens is necessary in order to obtain financial support and to attempt to justify the increased taxation, as well as enlist the sympathy of its young who will be compelled to give up their lives if government so demands. Also, government "B" is truly concerned because the more people and values destroyed in war, the less taxes it will be able to collect. Another grave point of concern to government "B" is the possibility of entirely losing to "A", thus its own existence would be seriously threatened, if not terminated altogether. Such is the manner in which wars are fought by the innocent youths of opposing institutionalized aggressive agencies. Individuals of both sides are mere pawns, and are "protected" only in so far as they are means to the aggressors' ends. In contrast to this, private defense agencies *could* protect people, from both governmental and non-governmental aggression.

By what standards do governments judge each other? By legal standards. Since the legal varies from country to country and can never be a substitute for the moral, individuals ruled by governments are morally disarmed and open to threats or attacks from all sides. Since all governments institute laws which perpetuate themselves, it is difficult for all but the morally astute to detect their veiled threats and stealthy attacks, from within or without.

A moral anarchistic society would not aggressively threaten any other country; since it would not contain any political machinery, it would not attract outside aggressor governments or terrorist groups. A rational anarchistic society will consist of individuals going about their own business, non-aggressively seeking their own values, and pursuing their own moral goals for prosperity and happiness. It will attract like-minded people. Productive people and industries would not be prevented from keeping all their morally earned

income. The capital that would be poured into a rational anarchistic country would be almost beyond belief in today's context! The creative and productive minds which would seek moral refuge from the shackles of oppression would be truly astounding. This would indeed be the wealthiest, most productive, and most fully employed society in the entire world.

Having discarded the yoke of governmental aggression, individuals in a rational society will engage the services of the very best defense agencies, to protect themselves and their values from outside and inside aggression. They would not wish to jeopardize the peace and justice existing throughout their land. There would be as many defense agencies as was necessary, to adequately protect the values and property of these individuals. These agencies would be privately owned and operated; their personnel would be very highly paid. The services they would offer would be the very best because of the competition which would prevail. Most of them would probably specialize. One agency might specialize in air defense, another in coastal defense, and still another in armed combat. A great many would specialize in all types of local defense and security against individual aggressors from within the society. Without the stranglehold of government, the defense techniques developed by private agencies would exceed anything we now know.

Competing local defense agencies would offer protection unheard of today for the defense of individuals and their property. Since all property would be privately owned, it would be incumbent upon the owners to contract with the defense agencies for protection. Since no company could possess an aggressive monopoly, their prices will be competitive. Compare this with the increasing costs which the individual today is compelled to "shell out" in order to maintain the retaliatory armed forces and police of governments — which cannot protect him or his rights!

When wealth is desired today, it is often sought and achieved through the immoral channels of governments by subsidy, franchise, tariff protection, or political patronage. (It's not "what" you know, but "who" you know.) None of these immoral channels would be open in a rational anarchistic society. The most important asset individuals or businesses can possess, especially in a society based on moral principles, is their reputation. Therefore any business wishing to attract customers would advertise the fact that the people using their facilities could be assured of adequate protection from would-be aggressors. A road company for instance, would contract with a defense agency specializing in traffic problems and road violations, such as violations of the speed limits set by the road owner. Further, it is in the road owner's interest that incidents of molestation or other types of aggression do not occur on their road. The same principle will apply to proprietors of parks, supermarkets, schools, or any other type of business or service.

When first considering the idea of a rational anarchistic society, some people overlook the fact that it would not be necessary for them to personally contractually hire their own defense agents for all their many activities. They raise such questions as, "What would you do if you were a stranger walking down the street of an unfamiliar city, and were threatened by an aggressor?" If they considered the situation in full context, they would realize that they would be walking on private property, and the owner(s) of that property, in acting to protect their own values, would have already contracted private security agencies to protect their own, as well as the stranger's values. For example, the road owners would have security agents posted at quickly and easily accessible intervals. Business and residential districts would likewise be protected by private defense officers who would be more easily accessible than today's police. Thus, although the stranger in our example has not contracted the services of these defense agents, the property owners *have* contracted to prevent aggression from occurring within their property. And since the stranger would not be there without an agreement to abide by the owner's policies, the defense agents could and would therefore, morally act to prevent any aggression which may be directed against the property, or against the persons using the property. This illustrates the "cycle of protection" which exists in a moral society, and we discuss other consequences of this in the chapter on ecology.

Protection and defense against foreign aggression would also be the function of the defense agencies. Thus when a person contracts with one of these agencies, the agency protects and defends him from *all kinds* of aggression. A small defense agency operating in a remote village may not have the necessary facilities and expertise to fight an invading army from a governmental area, but they would have themselves contracted with a large defense agency to come in, and take the responsibility or help in the defense of their customer's lives and properties, if it became necessary.

Analogically, in a small village one may be unable to find a certain product in the local hardware store, because the demand for the product is so scarce. However, the hardware store owner more often than not, knows where it can be obtained, and will get it for his customer. It must also be remembered that in order for a foreign army to reach a remote village area, it would have had to march through countless other properties, including large industrial properties, and would therefore have encountered the massive defense agency forces protecting these properties, from the moment they entered a free market area.

Just as insurance companies, banks and other businesses co-operate today on issues where a common interest exists, so will competing defense agencies co-operate in the event of a threat or attack from outside aggression, or large scale inside aggression. They would do so because it is in their rational self-interest. They



stand to lose as much or more than anyone else if organized aggression is not halted in its tracks.

If one looks at the structure of a rational anarchistic society in full context, the picture is quite comprehensive. Let us assume for a moment that we are looking at one of the defense agencies who specialize in coastal defense. Where will the bulk of *their* customers come from? Obviously, people who own property along an exposed coast line or adjoining ownerless ocean property, will contract with this type of agency. These would include large industrial shipping company properties. They would also hold contracts with inland defense agencies. These coastal agencies will no doubt themselves own some coastal or ocean property at strategic points, and will therefore be always on the lookout for invasion from these points of entry.

Specialized defense such as this, will be very costly because it necessitates high quality equipment and highly trained personnel. How could a small property owner along the coast afford its services? How could an agency of this kind operate efficiently and profitably at the same time? Let us look for a moment at the private insurance companies of today. The service they give to the small policy holder is of the same high quality and efficiency as that given to a large industry, even though the small policy holder pays but a minute fraction of what it costs a large industry. This is because the insurance company is able to take into account its income from large policy holders in equipping itself for good service to *all* its policy holders. It needs a large and efficient operation to handle its large customer's business, and the large customer pays for this efficient service. The small policy holder actually benefits from this without being charged for many of the advantages. For instance, a small property owner could not possibly afford the services of a modern computerized insurance company's services, were it not for the fact that the company had the business of large property owners.

Similarly, defense agencies will receive the bulk of their income from businesses and industries. The cost of protection and defense of business or industry will be written into the price and costs of products, just as insurance costs are written into production costs today. Thus, in purchasing consumer goods, each individual in paying for the product, is actually helping to maintain efficient and high quality defense, available to *him* at a reasonable price.

The amount charged by defense agencies would be proportionate to the extent of the values protected. A billion dollar industry would be charged a great deal more than a small shoe factory, but because the market of the billion dollar industry is vastly greater than the small shoe factory, its costs are spread over a much larger area.

An important benefit resulting from private defense, is that such agencies will be no larger or smaller than the actual realistic demand for them, because it will be controlled by the market, not by some arbitrary government power. If the world is enjoying a relatively

peaceful period, or a relatively hostile period, the size of the defense agencies will realistically and proportionately reflect this fact.

What is to prevent agencies from overstepping the bounds of defensive conduct and acting aggressively? An important mechanism exists in a moral society to protect individuals from such occurrences. The defense agent employees will be insured by a bonding company. If they negligently or aggressively apprehend individuals, the improperly detained individual may charge the defense agent employee with aggression or negligence. The costs of mistakes by defense agents will be covered by the insuring bonding company. Under these conditions, a defense company will not retain an employee making an unreasonable number of mistakes, because the cost of insuring such personnel would soon become prohibitive for them. *There is thus an automatic protection of individual rights as well as protection against "police" brutality, which cannot occur in a legal society.*

Further, a defense company fraudulently operating with aggressive intent, would be charged with fraud from many sources. They could be so charged by the insuring bonding companies, or by their employees, or by any of their customers. Unlike the police of today, the defense agents will not hold a coercive monopoly, and unlike today, there will be no legal condoning of certain types of aggression. A defense agent in apprehending an aggressor would, with the necessary evidence, demand that the aggressor repay his victim in full. In the event the alleged aggressor refuses, claiming that he is innocent, he may bring the matter before an arbitrator or group of arbitrators. (Moral arbitration will be dealt with in the next chapter.) The aggressor, whoever he may be, is responsible for paying full compensation for value losses and costs to the victim. In a moral society the innocent are protected, not the guilty. The guilty, not the innocent, pay for their aggressive actions.

If a proven aggressor cannot pay the debt which he has incurred by his aggressive actions, the alternatives will depend upon the particular case. The aggressor may, with his victim's consent, agree to pay his debt over a period of time. This may or may not (depending on the aggressor's reputation), necessitate his surveillance by the defense agency until such time as he honours his debt in full. If an aggressor simply refused to accept responsibility for his actions, then he may be detained by a defense agency, where he would — under constant surveillance — be productively employed. In such cases, part of the aggressor's wage would be spent for his own upkeep, and part in repaying the debt to his victim. When he has maximally complied with the moral principle of justice, he will be free.

It is important to understand that if an aggressor is so detained, he is not being "aggrieved against". He is not being deprived by anyone of his freedom. He deprived himself of that value when he sacrificed rationality for aggression. If a man chooses to jump from

a high building breaking both legs, he too would be sacrificing the value of freedom of locomotion.

How can we be sure that the majority of people would indeed contract with defense agencies? Let us look again at the insurance industry. Fire insurance rates vary, not only in proportion to the value of the property insured, but also in proportion to the risks involved. The insurance rates are very high for a home owner who has no adequate firefighting equipment of his own, and whose property is inaccessible. Similarly, in a free market, insurance against theft, fire, or vandalism would be astronomically high for anyone failing to provide adequate protection and defense of the property. The increased insurance rate would exceed by far, the actual cost of contracting with a defense agency. It is therefore reasonable to assume that the majority of people would ensure that their lives and properties were adequately protected.

Without a doubt, because the nature of insurance is to protect one from value losses, this industry will play an important expanded role in a rational anarchistic society. For some other good ideas on the subject, we recommend "The Market for Liberty", by Morris and Linda Tannehill.

When first presented with the idea of private competing defense agencies, some individuals express fear at the possibility of one of these agencies gaining complete monopolistic control of the market. If such were to occur they argue, this monopolistic agency could become aggressive and use their armed force to wield arbitrary power over all the people in a given area. This is a very rational fear, but those who raise the question do not recognize that *precisely such a situation exists today in the form of governments!*

In a rational anarchistic society, such a monopoly would not be possible, because the moment any defense company "cornered the market", or made enormously rewarding profits, that is the indication to other entrepreneurs that a ready demand exists for these services, and they will therefore enter the defense service field. They will thereby prevent monopoly control, as well as provide enhanced defense services at better prices.

As an example of how governmental police actually create chaos because of their aggressive monopoly, consider the violence and chaos which occurred in the city of Montreal on October 7th, 1969, when the Montreal police went on strike. This would never have occurred in a rational anarchistic society, because no one would have an aggressive monopoly on defense. With many competing defense agencies, the entire community would not be left undefended in the event of a strike by one or more agencies. If workers in a shoe factory today go on strike, we are not all rendered barefooted. There are other factories producing shoes. That is because we have moral alternatives from which to choose. If a supermarket or chain of supermarkets go out on strike, we do not all starve. There are

other supermarkets that one can patronize. It is the presence of government per se, that made the Montreal situation possible. Almost overnight the Quebec legislature imposed severe fines on the police, including imprisonment, if the walkout continued. The impossible position of the police in a legal society was dramatically highlighted. The Canadian Press printed this quotation from former Quebec Premier, Jean Lesage, the day following the Montreal police strike, "It's a threat of anarchy. There is no underestimating it".

In the light of the foregoing discussion, Lesage's statement can be seen to be as absurd as the institution of government to which politicians generally devote most of their lives.

Non-aggressive people have nothing to gain and everything to lose if they continue to grant moral recognition and dignity to government and politicians. If individuals today will remove their heads from the sand, they will see that so-called government protection and defense of individual rights is a myth.

The nature of any police force is that it is a monopoly of government; its prime function is to sustain and perpetuate government, which is a constant target for those aggressive groups whose terrorist activities threaten all individuals. These terrorists claim that if they and others are to be ruled by aggression, then why should *they* not be the ruling aggressors!

The creation of moral defense agencies would rid society of a nearly universal disrespect for police — a group who are known as "pigs" today. The police are compelled to engage in a morally contradictory vocation. On the one hand, they are supposed to "protect" individuals from aggression; on the other, they are compelled on penalty of imprisonment, to support government aggression! Because they are maintained by aggression, they are programmed like unthinking robots to an unquestioned obedience and support of government, at the expense of the individual's rights.

The moral alternative to government police and armed forces are many and varied, and all are more practical than the present arrangement. In the final analysis, the moral *is* the practical.

## XIV

## The Moral Arbitration of Disputes: A Proper Concept of Justice

If society is to be organized on a moral basis, a social mechanism must exist whereby disputes may be *morally*, not legally arbitrated. Moral arbitration is necessary if justice is to prevail.

The legal arbitration of disputes in today's society is an immoral procedure because it is aggressively imposed upon people and leaves them no choice. Morally, individuals should have the same range of choice about whom they wish to mediate their disputes, as they have in selecting the kind of car they drive, or the physician to cure their ills. Government has prevented this choice by delegating to itself a coercive monopoly on the final arbitration of disputes.

The excuse government gives for its monopolistic control of arbitration is: "Someone has to make the final decision in these disputes. Without a government to do so," they claim, "there would be endless conflicts, and chaos would abound in society".

When the idea of a fully private society with competing companies specializing in all forms of defense and administration of justice is presented to government apologists, there is usually a classic response: "Ah ha! What if the arbitration companies disagree? What if an individual is charged with aggression by one such company on behalf of a client, yet is able to successfully reverse the decision by appealing to another company? That is why we would need a government to make a final decision; otherwise how would one know which agency to abide by? An arbitration company might be incompetent, negligent, or even fraudulent. Surely other aggressors would seek out such a company".

It is only when one disassociates one's mind from the restrictions of legalistic thinking, and looks at the whole picture of a moral society without dropping context, that one sees the above argument is not valid. For example, regardless of the number of engineers, the standard of judgment in the practice of the engineering profession is always based on natural physical laws. Similarly, regardless of the *number* of arbitration agents in a moral society, the *standard* of judgment remains the same. This standard in practice, will always be based on the universal, unchangeable natural principles of morality which are based on moral law.

In contrast to this, the standard of judgment in a legal society is some changeable arbitrary statute law, or even some politically

appointed personality, or "the 'discretion' of the judge". The final authority in a legal society is always based on sacrifice or aggression. The final authority in a moral society is not "who says so", but "what is so". It is always based on the moral principle of justice.

The following discussion describes a crucial mechanism, available only through the free market of a rational anarchistic society, whereby the individual is fully protected from fraud, incompetence, negligence, or bribery on the part of arbitrators. It describes how unlike a legal society, a moral one is satisfied with no less than justice for all. It discusses why the trial by jury, which has now become a sacred cow of government, is not a reasonable or moral procedure for arbitrating disputes.

The justification offered for the trial by jury is that a judge, being human, can make mistakes and sentence an innocent man. It is claimed the presence of the twelve jurors reduces this possibility. The idea that because a man has been tried by jury, he therefore has been dealt with justly, is simply absurd. To claim that such a dispute has been morally arbitrated, is ludicrous.

In theory and practice, the trial by jury is as unreasonable a concept as government and its law courts. Is it reasonable that an aggressive agency use its power to grant itself an exclusive coercive monopoly on the final arbitration of disputes? Is it reasonable that employees of such an aggressive agency assume authority to be judges of what is, and what is not, a proper standard of human conduct? If a serious illness threatens one's life, is it reasonable to have someone else randomly pick the names of twelve people who know nothing about medicine or the health sciences, and ask them to render a judgment about one's health? Surely, the reasonable course of action is to select a competent physician or practitioner of one's choice, and abide by his judgment.

The same principle applies in disputes between individuals. In a moral anarchistic society, private competing agencies with personnel trained in the study of morality will offer their services for the arbitration of disputes. The competition which will prevail will insure there are as many of these agencies as there is demand for them. They will earn their way by dispensing decisions which are just. If they fail to do so, they will go out of business because people will not support an incompetent arbitration agency when they have a choice, any more than they would choose to support an incompetent physician when they could choose a competent one.

In the legal society of today, people have no choice about supporting law courts. They are aggressively compelled to support a governmental monopoly. They are deprived of a moral choice of arbitration agents. A moral society will offer an enormous range of reliable arbitration services on a free market, and a large price range to select from.



Most of the cases heard today in courts — the enormous cost of which taxpaying individuals are forced to bear — are disputes between government and their laws, and individuals engaged in moral actions. Examples of this are the court cases involving failure of an individual to comply with a tax law. These kinds of disputes will simply not exist in a rational society, because government will not exist.

Morally, there is nothing to stop anyone from acting as an arbiter in a dispute, as long as he is mutually selected by the disputants, and they contractually agree to accept his decision as final. Such a person may be anyone the disputants trust, such as an acquaintance or friend of high moral reputation, or it could be a registered arbitration employee. (Registered companies are discussed in the next chapter.)

An arbitrator may be selected by two or more individuals because of conflicting valid claims where a compromise is sought; or he may be selected in order to solve conflicting claims, the validity of which is not clearly established. Examples of these types of arbitration services are as follows:

(1) "A" claims the right to use a certain car at a certain time. "B" makes the same claim for the same car. The settling of such a dispute must first determine who the rightful owner of the car is, and whether or not a contract involving the use of the car is in existence. If it is discovered that joint ownership of the car exists, but there is no contract specifying usage, it then becomes a dispute involving a compromise, and they jointly pay for the arbiter's services. (2) If A is the rightful owner of the car and has no contract with B, then B's claim is fraudulent, and he will be charged with costs for the arbitration plus costs to A for valuable time lost due to B's fraudulence. (3) If neither A nor B's claim is valid, both must share the cost of arbitration fees, plus the cost of returning the car to the rightful owner, plus compensation to the owner.

In a rational society the aggressor always pays. He will not be thrown into jail, fed, and housed at the expense of others. An aggressor causing a value loss to another is morally obliged to pay all the costs involved. If he refuses, then he would be detained by a defence agency where he would be obliged, under constant surveillance, to pay for his own keep and his debts by morally earning a wage. The longer such an individual takes to repay, the greater the debt, since in addition to paying for his own keep and repayment to his victim, he is also obliged to pay for the services of the defense agency who must keep him under constant observation. In a rational anarchistic society, few would choose to aggress; it simply would not pay!

In cases where disputing parties could not, or would not agree in the selection of an arbiter, the responsibility will be with the allegedly deprived person to lay a charge of aggression or negli-

gence. Where a sizeable loss has occurred involving a great deal of time in gathering of all relevant facts, it would probably be more practical to seek the specialized help of a defense agency, and/or a professional contractual counsellor. Today's lawyers would be replaced by professional counsellors, trained in the study of morality and contract. Such people, likely with the assistance of defense companies, will gather the necessary facts, and when requested, also act as representative for their client before an arbiter.

Charges of aggression or negligence will usually be very carefully thought out and checked before being issued. If they are fraudulently or incompetently made, those involved in laying the charge may themselves become subject to a charge of negligence or aggression, and may be required to pay the costs.

In the chapter on defense agencies, we noted that a defense company or their employee making an unreasonable number of mistaken arrests, would very quickly go out of business because the bonding insurance company covering them would significantly raise their insurance rates. This increase would be proportionate to the incompetence, and the defense company would suffer a double loss of values. It would not only suffer loss of future business from damage to its reputation, but it would be forced to reflect its mistakes in higher fees brought about by increased bonding insurance costs. No one will choose to support companies which have developed an incompetent or questionable reputation at a much higher fee, when they can hire a competent company for a lower fee.

This is the mechanism which provides a "safety valve" not attainable in a legal society, and which protects individuals from fraud, incompetence, or negligence on the part of defense agents. The same mechanism operates to protect individuals against fraud, incompetence, or negligence on the part of arbitration companies.

Suppose two arbiters in a rational anarchistic society disagree in a judgment involving aggression or negligence. The bonding companies would call in a third arbitration agency to review the case with the other arbiters in order to arrive at a just decision. Since one of the insurance bonding companies covering the original arbiters would be obliged to pay the costs in either case, they will choose the best arbitration company available to study the dispute and render a decision. The arbiter who had wrongly accused an innocent party would be covered by his insurance; thus no loss to the wrongly accused person would occur. However, such an arbiter would be faced with higher insurance rates, plus damage to reputation. Thus, incompetence or negligence create such an unpleasant situation for the arbitration company that it will seldom occur, and even if it does, the innocent are still properly protected in a manner completely unattainable in a legal society.

Any arbitration agency acting aggressively, such as passing down a "fixed" judgment through bribery, could be exposed by this free market mechanism. Even if bribery existed but could not be immediately proven, the innocent party would later be justly compensated by the insurance company, and the fraudulent arbiter would then suffer an immediate loss. The agency would also become the object of investigation by defense agencies representing the insurance company, at the slightest hint that the operation was fraudulent in any way.

Compare this to today's court cases which are composed of cumbersome legal mumble-jumble, legal precedent or no legal precedent, interpretation of the law or misinterpretation of the law, all of which are based on aggression and sacrifice.

In a rational anarchistic society, an arbiter's standard is the consistent recognition of unchanging moral principles which are derived from natural moral law. In cases which involve the resolving of valid conflicting claims which require a compromise, he will base his advice on the moral principle of non-sacrifice. He will seek a solution which will maximize the rational self-interest of all parties concerned. In cases which require a justice decision, he will seek to determine one fact of reality — did the alleged aggressor or negligent person cause a value loss to another, and if so, to what extent.

In contrast to this, today's courts are shrouded in an incomprehensible tangle of mysterious goings on and legalistic language, designed to lend it an aura of competence which in fact merely confuses the individual, who never really knows for sure whether justice is served.

Moral arbitration agents will not resort to the use of wigs, gowns and incomprehensible language in order to create awe and respect. They will earn their respect morally. Nor will moral individuals be penalized in courts because of the incompetence on the part of juries and judges, some of whom are apparently incapable of making simple decisions, and who resort to their "legal" entitlement to "reserve judgment". Such courts are a mockery of justice.

The replacement of government courts and legality with moral arbitration agencies would dramatically reduce injustice to the minimum, and increase justice to the maximum. This demonstrates once again, that the moral *is* the practical.

## XV

### Human Conflict

#### versus

### Moral Registration of Property

"Prevention is more practical than treatment", is a principle which applies to human conflicts as well as to human disease. Just as a physician is more interested in preventing a disease, even though he may have at his disposal a reliable method of treating it, so too a moral society is more interested in the prevention of avoidable conflicts, even though they have at their disposal a reliable and just method of arbitrating them.

Most human conflicts of significant social import involve disputes over property and ownership. Most of these could be prevented from occurring in the first place if a rational social mechanism existed for the registration of property. A rational anarchistic society will possess such a mechanism in the form of competing private registration companies.

In order to survive, man must be able to protect and defend his values. To do this properly in cases of conflicting claims to ownership, he must be able to present valid proof of his ownership. This is the purpose of the registration of property.

*The procedure of recording an accurate and valid description of one's property in a form which is reproducible and available to others, together with the method by which one acquired ownership of it, is called property registration.*

A moral method of property registration is an indispensable social condition for the prevention and resolution of human conflicts arising from property disputes. It is the means by which the identification of ownership is established.

Registration procedures were developed by man because earlier methods which he used to identify the boundaries or limits of his property, proved insufficient for adequate protection. Man discovered for example, that merely placing fences around his land was not sufficient to protect his claim, because these fences could be deliberately or accidentally changed. So he turned to identifying these boundaries by survey, and then registering the survey. In this way, he had proof of ownership despite alterations in the property borders caused by aggression or accident.

In keeping with its aggressive nature, government has arbitrarily delegated to itself a coercive monopoly on the registration of property. Thus the present method of property registration is not a moral

procedure because one has no choice but to use government facilities in registering.

In a moral society, competing registration companies will specialize like defense companies and arbitration companies. Whatever the type of property, one will be able to reliably register it, and everyone will have a moral choice in doing so. The market demand—meaning individual demand—will determine the number and variety of registration companies. They will survive in accordance with the degree of excellence they exhibit in offering a variety of competent registration services and prices. The first action of anyone claiming ownership of previously unowned property, will be to check with a registration company to establish the absence of any claims of ownership prior to his. Without this check, such a claim could not be morally made.

With the variety of methods of recording and filing data by computer technology available today, all such claims will be speedily and readily processed. The registration companies will develop business methods of co-operation with one another in the same way and for the same reasons that competing banks, insurance companies, and credit information agencies co-operate with each other today. A local registration company in a small town in Alaska will have access to computerized registered information of larger agencies, and vice versa. Thus claims may be rapidly and reliably checked regardless of one's location. The speed with which these efficient businesses will operate will mean that the delays in construction and closing of contracts brought about by governmental red tape and statute laws, will cease. The enormous increase in employment and wealth from this factor alone is astonishing to contemplate. This same efficiency will apply to the registration of all types of property, including the following:

- (1) Registration of real estate and land.
- (2) Registration of births and deaths.
- (3) Registration of names, or change of names.
- (4) Registration of wills.
- (5) Registration of contracts.
- (6) Registration of all types of artistic and intellectual creations, such as inventions, works of art, literature, etc.
- (7) Registration of property such as one's automobile or valuable jewellery.
- (8) Registration of standards of quality of products.
- (9) Registration of standards for educational institutions of all kinds,
- (10) Registration of occupational certification.
- (11) Company registration and partnership registration.
- (12) Registration of intangible properties (such as routes for aircrafts and space-ships).
- (13) Registration of marine and sub-marine property; lakes, rivers, and navigational routes.

The legal practice of "patents" will not be used in a rational anarchistic society because patents are merely legal monopolies granted to inventors for an arbitrary time, by governments. Morally there is nothing to prevent two people from the rights to the same invention if valid proof exists that each came by the idea in a non-fraudulent way. Inventors and creators of new ideas and products will be protected much better by the moral procedure of registering their creation, or any contract involving it, than by the use of patents.

Also, the legal procedure of "copyright" for literary creations will be replaced by the registration of such creations. Thus, once a literary creation is registered, any contract involving its reproduction may also be registered, such as contractual agreements between authors, publishers, and purchasers.

People registering property would be required to sign a statement declaring that any information they have provided, was to the best of their knowledge, true. The deliberate falsifying of claims would constitute fraud. Individuals buying or entering into contractual agreements involving property, would as a matter of routine, first seek proof of registration in order to avoid costly mistakes.

Today's practice of legally incorporating companies is an aggressive procedure adopted by government and it will not of course, be practiced in a moral society. The usual reasons given to justify legal incorporation are that the members of the corporation are not liable for its debts, and that other people are protected from fraud on the part of the corporation. These are excuses, not reasons, to justify this aggressive procedure of government. The real reason for incorporation is that it gives government the control of the business or industry, and they thereby maintain their arbitrary power over people. Companies operating in an unincorporated form of association in the past have always been a threat to governmental control and sooner or later—as history has shown—they were effectively prevented from operating outside the legal framework.

If the evil of fraud in inter-company relations is to be avoided, what was required in the past and what is required today is a *moral* and therefore a *practical* method of registration—not legal incorporation. If a company wishes to protect its stockholders from personal liability for any debts of the company which might be incurred by fraudulence or negligence on the part of management, they need only include in their registration, contracts with insurance companies for such protection. Needless to say, the normal business losses due to misjudgment of market conditions, or unforeseen fluctuations in supply and demand, would probably not be insured. As long as aggression of any type, such as fraud is avoided, and as long as negligence is avoided, the investor takes the risk of making his profit or undergoing a loss, and he cannot morally expect that he should be protected against these normal failures in business.



Individuals foolish enough to buy shares in an unregistered company will hurt no one but themselves, and they deserve the financial losses they may bring upon themselves by such sacrificial conduct.

The arrangement of competing registration companies would not only protect against fraud—it would also protect individuals against value losses caused by incompetence or negligence on the part of these registration companies, by the mechanism we have previously described regarding arbitration and defense companies. In the event of value losses caused by mistaken or falsified registered information on the part of the registration company, individuals will be protected by bonding insurance. With every mistake the registration company makes, it will suffer a double loss of values through damage to its reputation and the necessity of increasing its fees due to the increased bonding insurance rates. All registration companies will operate at a high standard of reliability because unlike today's governmental monopoly of titles offices and registries, there will be many competing agencies from which individuals may choose. Fraud on the part of any such agency would open it to charges of aggression from both its customers and the insurance company. With so much to lose, few will risk attempting the foolishness of operating a fraudulent registration agency, and those who did would quickly be dealt with in a just manner.

Today, because government has the power to aggressively control all property, and because there is no competition to "keep them in line", a great deal of immorally acquired wealth and property can be, and is, accumulated by those "in the know", or with sufficient "political pull". None of these political wheelings and dealings could occur in a rational anarchistic society because there would be no political strings to pull.

Some government apologists claim that in cases where individuals die leaving no will, a government law is necessary to avoid the confusion which would occur by conflicting claims of alleged new owners. However, in a private society, registration companies will avoid the costly and time consuming problems set up by such conflicting claims, by insisting as a matter of routine business, that all owners registering any property, also appoint a beneficiary so that the property is automatically re-registered in the event of their death.

The argument and common assumption that government is necessary to register property, is not only without realistic and practical foundation, it is also patently false. Just the reverse is true. One of the essential practical preconditions for a peaceful world is the adequate registration of property. This in turn, is prevented as long as governments exist.

## XVI

### The Education Scene

In the London Free Press, Ontario, Canada, of February 13th, 1970, there appeared an article headlined "London education spending seen more than doubling by 1974". A trustee of that Board of Education had this to say: "It is completely irresponsible to vote on plans without proper understanding, intelligently presented".

The plans referred to in the text of that article were of course, plans to spend money extorted from tax victims for the purpose of "providing" education. However, that statement itself is true when applied in any context. It is completely irresponsible to vote on any issue without proper understanding; yet millions of people the world over cast votes sanctioning government's use of aggression. They cast their vote without the slightest understanding of the nature of government!

The more educational facilities a government provides or promises its citizens, the more benevolent it is supposed to appear. However, if one has a proper understanding of government, it is not difficult to see that with every "benefit" provided or offered by government, the greater the aggression it must inflict, therefore the more immoral it becomes. Every boast of benevolence which government makes, is in fact, a confession of its aggression.

If individuals wish to acquire an education or provide their children with the means of acquiring one, then morally they must act non-aggressively to achieve these means. There is no such thing as a right to education per se. There is only the right to act morally in order to gain values, and having morally gained them, the right to keep them or voluntarily trade them or give them away.

It is difficult for many people to get used to the idea that the benefits they demand or unthinkingly accept from government, are products of aggression. The immediate reaction of many people to totally privately owned and operated schools is, "Do you mean we won't have the benefit of those lovely school buildings equipped with the latest and most up-to-date teaching devices? And what about government science centres, museums, and libraries? Do you mean that our children are not entitled to all these benefits?" The answer to that is the same as would be given to a robber pleading that he be allowed to keep his ill-gotten goods because without them, he would be obliged to act morally in order to provide his

children with an education. Neither the robber nor anyone else is morally entitled to use aggression as a means to an end, and there is no way a "State" school education can be morally provided.

Government controlled education is aggressive on two counts. It deprives tax victims of their right to their entire income, and it prevents individuals from exercising their right to act morally to acquire the education of their own choosing. It denies the very possibility of moral alternatives from which to choose.

Teachers and professors have the right to trade their mental skills for a price; however, they have no right to make a living through or by, the use of aggression. Most teachers and professors today evidently have never attempted to understand the real nature of State education. They, along with parents and students (whom we find only slightly more excusable), consider an education per se as a desirable benefit, then draw a mental shade as to the moral means of acquiring one. Instead, they involve themselves in aggressive-type conduct.

Consider how government education contributes to conflicts and violence in society. Government, or those in government-paid positions decide what the student should learn. Minority groups object and voice their opinions loud enough with the result that government makes some concessions to them. Everyone gets into the act of aggression. Religious groups want religion taught; non-religious groups do not want religion taught. In Canada and other bilingual areas, one group demands separate schools for their language, and the other group opposes them. Some religious schools demand that atheists, agnostics, and other taxpayers support them. Students demand all sorts of things from the State education system, and the system makes irrational demands on them. The net result is conflict, violence, and sometimes even bloodshed and death.

A recent contradiction suggested as an addition to the Ontario (Canada) school curriculum is a course on morals! Admittedly, it is highly desirable that individuals of all ages should learn about morality; however, for a State-run school to presume it, or any sacrificial religious body could effectively teach such a subject is tantamount to asking termites to teach us how to preserve trees! Institutionalized aggression and institutionalized sacrifice produce a decaying society, just as surely as termites produce a decaying tree. This is why there is a crucial necessity for all schools to be private. Whatever subjects a private school may teach, such schools will not exist by virtue of institutionalized aggression, therefore students will not be ingrained with *that* immoral doctrine.

Out of our present-day monstrous governmental educational establishments emerge thousands of youths roaming the streets aimlessly, lying about in "public" parks, and being fed and housed by more aggression. Of the others who emerge after having completed their education to the satisfaction of "governmental standards", only

a very few are capable of independent rational thinking. That small percentage who have managed to maintain an uncluttered, non-statist, rational mind, have done so independently and in spite of, not because of, the education they receive from state schools. The majority however, emerge with the philosophy with which they have been indoctrinated from early childhood—a philosophy of collectivism, sacrifice and aggression. It is this majority who, if they continue to sanction immoral principles, will make possible the increasing number of irresponsible individuals and psychological dependents in society.

In a moral society, individuals may choose from a variety of private schools, and from many private tutors. Some schools may still possibly teach irrational principles, but then no one would be forced to support or send their children to such schools.

With sacrifice presented to the young as a virtue, and "majority rule" upheld as a right to use aggression, it is not surprising that the students have taken those principles literally and are now acting on them. They declare themselves a majority over their teachers; they argue that it is perfectly all right to use aggression in order to gain whatever they feel to be beneficial to them. They have learned their lessons well! Are not the school buildings public property they argue? Are they not part of the public? May they not then exercise their legal entitlement to such buildings and all other "public" parks, roads, and beaches? May they not use them for any purpose at any time? When young people are indoctrinated with such non-survival principles, is it any wonder that their actions threaten man's survival by violence and property wrecking?

After millions of dollars of property damage was caused by certain students at Sir George Williams University, Montreal, in 1969, there was a hue and cry from some quarters that our "materialistic" society places a greater value on property than on human lives. Such sentiments are of course merely an attempt to excuse aggression. Human beings are dependent upon property for their survival. They are dependent upon material values for survival. If anyone imagines he could survive for even a short period of time without material values, let him attempt to do so; he will quickly learn their importance. It is therefore of the greatest importance that young people be educated to have a respect for property if they are to learn to have a respect for human lives.

Consider the number of people who, because of a mistaken concept of property and ownership, conclude that they can enter anyone's premises and do as they like with it, since they erroneously believe that "everything belongs to everybody"; i.e., the concept of "public ownership". As long as this mistaken concept prevails, is it any wonder that conflicts, often resulting in bloodshed, are so prevalent? The teaching of the concept of public property thus results in all sorts of tragedies today which involve aggressive violence and

sacrifice. *Public schools and State universities are not fit institutions by which this trend towards terrorism can be rationally reversed.* What our young people need is an education in non-statist thinking, a thorough groundwork in moral principles, and the proper understanding of why our world is in such a state of conflict. The education of young people is *not* the responsibility of the State or the "public"—it is the responsibility of parents or guardians.

Young people threaten their own survival and welfare by relying upon drugs. They see before them the cumulative results of a society which is based on non-survival, and it is not a pretty sight. Many earnestly desire to change the structure of society, but most of them unfortunately think they can change it by substituting another form of aggression, or by sacrificing their health or their minds.

Privately owned schools and universities with the freedom to choose one's place of learning, would immediately bring about a change of attitude on the part of the student. Education and school would become a desirable goal instead of the dreaded ordeal it is for many of them. There would be no desire to escape by means of drugs because theirs would be a reality with which they could competently cope; a reality fashioned for man's successful survival; a reality which is in conformity with man's nature.

Many of the older generation shake their heads in bewilderment at young people and declare that in their day, they never acted in a rebellious manner, and yet they never had as many advantages. They point to the affluence around them—to the "benefits" which governments "provide", and they conclude that young people are a most ungrateful bunch. Such people have not recognized that the current world-wide unrest of youth is the logical result of the sacrificial-aggressive social structure which they (the oldsters) have so meticulously constructed.

Young people cannot be criticized if their goal is to throw off the yoke of sacrifice and aggression which their parents and grandparents accepted, and still accept. Unfortunately, there are far too few who rebel for the right reasons, or understand that ideas are more powerful than rocks, bottles, or guns.

There is a popular myth abroad in the education scene, especially among school teachers. It is the myth that without government there would be no educational standards. The question of standards are discussed more fully in another chapter, but we wish to point out the invalidity of the above opinions here with regard to education.

Every career requires its own particular educational standards. It is of no value to an individual wishing to become a garage mechanic to achieve the standards of education required for a professor of economics. However, if he wishes to become a good qualified garage mechanic, he should seek to achieve the standards demanded by those who will employ him. He will therefore wish to select the

best training from the school or tutor offering the educational standards he can afford.

The standards met by the Volkswagen manufacturers are set for the purpose of achieving efficient and economical performance. These standards are set as high as possible because there is a market demand for a high quality "economical" car. The standards met by the Cadillac manufacturer are set for the purpose of achieving efficient performance with luxurious comfort and high power. These standards are set as high as possible because there is a market demand for a high powered "expensive" car. The standards met by Volkswagen are just as high as the standards met by Cadillac—each for the purpose for which they serve. Such standards are not set by government, but by the demand of individuals. Educational standards are exactly the same in principle.

In a free market there will always be a demand for educational standards. Educational alternatives open to choice will be even more varied than the alternatives offered in motor cars today. The purpose of the motor car is to transport people from one place to another. Does the driver of a motor car fail to achieve this purpose because his choice is a Volkswagen and not a Cadillac? Does any motor vehicle per se, achieve this purpose for the individual automatically, without the effort of the driver steering it? Does an individual desiring to reach a certain destination have the right to force another to take him there? On the seas this type of aggression is called piracy. In the air it is called hi-jacking. It is just as immoral to sanction the continued use of government as a means of forcing some individuals to carry others to their desired educational destination.

The myth that government-provided education is necessary because without it, only the rich could afford to educate their children, is one which governments do not wish to have exploded. The question to be asked is *why* should only the rich be able to afford to educate their children? The answer is that in today's context it would indeed be difficult for many individuals to afford the actual cost of a "State" education, which is astronomically unrealistic due to government's incompetence; the vast finances required to pay government bureaucrats' salaries; the cost of gigantic concrete structures which house them and the educational establishments; and the waste of taxpayers' money from a seemingly endless money-tree. Also, after having a large percentage of their income taken from them by government, many individuals are hardpressed. Remove all taxes on income and on goods and property; remove all government control; in fact, remove government itself and all would have ample moral opportunities of acquiring the means necessary for the education of their choice for themselves and their children. The cost of education would also be a great deal less.



When rational/moral principles replace today's sacrificial/aggressive principles, individuals will very quickly learn which values to choose. For instance, today many adults feel trapped in a certain income bracket due to their limited education. If it is suggested to them that they invest part of their income in gaining a higher education (if possible, at a private institute of learning), they immediately cry that they could never afford the tuition fees. Many of these people think nothing however, of investing in a new car, or a new T.V. or freezer, or even undertaking a mortgage debt of several thousand dollars. Yet, if they placed their values in the proper moral perspective, they would see they might be sacrificing by not investing in themselves and their future, instead of a new car or T.V. By achieving a higher education, their potential earnings will increase correspondingly, and they could then afford other things which are desirable.

Instead of trying to achieve things in the above manner, most people do not even make the effort to acquire *all* things morally. They have grown accustomed to demanding that government use force on other people, in order to provide themselves with certain things. Such demands by individuals mean more aggressive power for government; government therefore becomes more eager to meet these demands. In fact, they sow the seeds of discontent for this very purpose. In the case of education, the seed of discontent falls in the form of, "you are all entitled to an education", and non-thinking individuals take up the cry from there. Of course, sometimes the cry boomerangs against government, such as the prevalent student unrest situation. But that merely affords government another opportunity to increase their aggression under the guise of maintaining "law and order".

In a rational anarchistic society the student unrest would simply not exist, because all schools would be privately owned. Can you imagine anyone bombarding a supermarket or store, and demanding a say in the running of the business because one did not approve of the way the goods were displayed, or because one was dissatisfied with a particular brand on the shelf, or disliked a particular clerk? One would simply patronize another supermarket or brand or product. Again we see the conflicts which result from the "public property" concept. Individuals who are forced to support public schools do not regard themselves as "customers" purchasing a chosen value — and of course they are not, because they have no moral alternative within a governmental framework. They wrongly regard themselves as owners, which means that everyone wants *his* say in the running of the schools, with government holding the reins and the whip. Teachers are dissatisfied, students are dissatisfied, parents are dissatisfied, and the tax victim being forced to appease them all, is rightfully dissatisfied.

In a rational anarchistic society a respect for teacher and student would be born from the knowledge that neither one nor the other were aggressively forced into the relationship. Today, because students and teachers find themselves in their separate roles through the mechanism of aggression, personality clashes occur and are constantly aggravated by the fact that both have no alternative but to put up with each other, and the antagonism smolders. Practically, psychologically, and morally speaking, privately owned schools are vastly superior to government controlled schools.

There has been the suggestion that the few private schools existing today cannot successfully compete with State-run schools, and are therefore not competent to supply the demand for education. This statement is made completely out of context, and ignores the fact that State schools are maintained by aggression. If the State schools were morally competing with private schools, i.e., without their tax support, they would quickly be driven out of the education field. Also, if the private school instead of having to support their aggressor-competitor, were free to invest all their income in their own schools, they would very quickly surpass in excellence the State schools of today. Some of them do so even with the handicap imposed on them.

In making comparisons between government and private enterprise it is important to remember that government is an aggressive agency. As an example, suppose two individuals A and B enter a car race. A is a fraud and an imposter who has managed to worm his way into the competition. He robs B and others of some of their income by which he is now able to afford a brand new shiny Ferrari. He continues robbing B and others for the purpose of maintaining his Ferrari in tip-top condition. B is a better, more competent driver, but he can now barely afford a second-hand car for the race due to A's aggression. Is it any surprise if A maintains the lead? He cannot claim to have morally won the race, nor can he claim any right to be in the competition in the first place!

It is in this manner that government controlled businesses and services are operated — prominent among them, the State controlled, State run schools.

## XVII

## The Question of Imposters and The Protection of Occupational Standards in a Moral Society

Morality is non-sacrificial. During any transition between a governmental and non-governmental society, rational men will not wish to sacrifice the many existing products of their rationality. Among the valuable assets which should be maintained and enhanced to their maximum level, are educational standards for various occupations.

It has been claimed by many that a society without government would lead to chaos because in the absence of statutory law, there would be no method of knowing whether a person purporting to be a professional individual, such as a teacher, physician, or osteopath was a clever fraud or not. In latter years many of us can recall with some amazement how often imposters have made their way into teaching or counselling jobs, or have represented themselves as physicians, even performing operations in government hospitals! The fear of such a state of affairs is a very healthy fear, and it is solidly based on reality.

However, the claim that practically anyone could cleverly misrepresent his occupational skills in an anarchistic society, turns out upon careful examination, to be untrue. Unfortunately, far too many people have thoughtlessly accepted this naive view. As we shall see, the protection of occupational standards will be far more effective in a rational anarchistic society than it is in today's society.

How then would imposters be detected in a rational anarchistic society? Is there any truth in the contention that they would abound in a society without government? Before answering this, consider the following facts.

At present, the registration of certificates of any occupation is either the function of a government, or governmentally appointed body, or legally empowered agency. These functions would be carried out by property registration agencies in a moral society. One of the important areas of this specialized business would be the area of *occupational registration*. Thus, when a young man or woman graduates from a professional college or school, the certificate received from the school is the formal, tangible proof that they have achieved a given level of intellectual or physical competence in the area of chosen study. That certificate is their property. It is proof that they have learned the basic skills required for their occupation. When a

young man or woman graduates from an educational institution in a moral society, the first thing they will wish to do is register their certificates. As we discussed earlier, this registration would not be completed until the property registration agency had received proof of the validity of the credentials.

Part of the registration certificate issued to the graduate will include his photo-portrait. When it is hung on the wall of his office, there will be no chance of mistaken identification, and the registration company will keep duplicate copies of it.

Registration companies in any line of property registration, will require that the registrant sign a statement affirming that the information supplied, has not been falsified. The reissuing of such certificates, with up-to-date portraits, will be a part of the continuing service offered by property registration companies. The registration certificate would also include a statement of the degrees achieved by the graduate, as well as the name and educational rating of the teaching institution from which he obtained his degree.

How will the schools, colleges, and various teaching institutions be graded in regard to their educational credentials and academic standards? The various professions and occupations will do as many do today, but without governmental sanction. They will form voluntary associations composed of leaders from their teaching staffs. The function of this association will be threefold. First, they will set standards of education for which there is a market demand. Second, they will routinely inspect any member institutions. Thirdly, they will grade the educational standards of these institutions accordingly. Thus (using the professions for example), there would be a continental association of schools and colleges of engineering, optometry, osteopathy, medicine, pharmacy, teaching, etc. Any college could then engage the association to periodically examine its standards and rate it. These ratings might be for example, A, B, C and possibly D for unsatisfactory. Any teaching institution in order to remain competitive, would constantly seek an A or B rating. This same system will likely apply throughout all the independent private elementary and secondary schools. Far from being a problem, in a moral society, teaching and educational standards will at last lend itself to a rational treatment.

How will occupational fraud be detected? A patient suspecting their physician of occupational fraud will merely phone the local property registration company, and for a small fee, obtain confirmation of the physician's credentials. If the physician was a cunning imposter who had cleverly copied a registration certificate and placed his own portrait on it, the property registration company would quickly and easily confirm this fact. He would then be obliged to pay compensation to the patient and/or registration company for any losses which they may have incurred as a result of his fraud. It is most unlikely that any imposter would attempt to obtain professional

liability insurance because he would risk certain exposure by the insurance company, when it checked on his credentials through a property registration agency. With so much to lose, it is not difficult to see that very few would be foolish enough to attempt the role of an imposter. As previously shown, in a rational anarchistic society aggression in any form would quite simply, not pay.

It has also been suggested that without government "just anyone" could start a college and give low quality, quick professional courses in the applied sciences. This argument implies that an unscrupulous incompetent medical man for example, could set up his own college, train people, and grant them a "quickie" degree, for short term financial gain. Yet, in a moral society that is precisely what such an unscrupulous individual could not do! Firstly, the graduates of such an institution would not be patronized because the community would be well aware they were the product of a "quack" institution, which would probably be unable to gain any kind of an educational rating. Secondly, if a graduate attempted to hide this fact, by not hanging a registration certificate in his office, he would be immediately suspect by any patient. One phone call by a patient to a property registration agency would soon expose the status of the "graduate" for all to see.

One of the additional educational benefits which can be predicted when the moral competition of a rational society is substituted for the present impractical set-up, is a rapid acceleration of the quality and variety of courses offered by teaching institutions. These will advance as never before. There will be ample opportunity to broaden the rigid and fixed training courses of our present educational institutions, and set them free to expand in accordance with the needs of business, industry and the students themselves.

With such a variety of "educational products" to choose from, industry will find it much easier to hire and rate personnel suitable to its needs. Needless to say, the enormous efficiency of the whole system, based as it will be on business principles, will mean that education costs will be only a fraction of what it is today, thereby raising the standard of living accordingly by attacking poverty at its roots.

In short, far from allowing frauds and imposters, a rational anarchistic society will act to effectively prevent them in a manner which is quite impossible to achieve under a governmental-legal society. Equally important, the problem of educational standards will, for the first time, lend itself to a rational non-contradictory treatment.

## XVIII

### Ecological Balance and the Cycle of Protection in a Private Society

Recently, powerful propaganda biased in favor of the mystique of government, has been produced by governmental actions in leveling fines or threats of imprisonment against industries which are polluting the environment. The governmental apologist is usually quick to claim that in the absence of government, industries and individuals would engage in these deprivatory activities at the expense of the rest of us. The implication is that without government, we would soon be completely poisoned by the industrial pollution of our atmosphere.

Admittedly, the enormous threat to ecological balance brought about by the present state of affairs should not be underestimated. The New York Times describes for example, how acidity in rain and snow, caused by the noxious gases from British and German smokestacks, is causing destructive results to fish and tree life in Norway.\*

A series of stereotype responses to such ecological deprivations has been occurring in various countries by various governments. All of these responses are confined to the only action a government can make to any problem — more laws — meaning, more deprivation and aggression.

If one takes a calm look at our ecology problems, one sees that a very fundamental fact is overlooked by those who advocate political answers. The fact is, in the normal course of events, an individual finds it much easier and more natural to protect things which he owns, rather than things he does not own. With vast amounts of property, indeed the majority of it, under the arbitrary control of governments instead of under the rightful control of individual owners, such things as rivers, lakes and ocean areas are left in the unknowable realm of government "public property", and no one may rationally know how to protect them properly. Once this fact is recognized, the steady deterioration of our rivers and streams and lakes can be observed to be in a condition which has slowly built up over a long time, *because of the impossibility of defining the ownership rights to all such ownerless "public" property*. This in turn, arises from the contradictions inherent in the concept of government itself. Although politicians profess great concern about pollution

\*"Pollution Defies Europe's Borders". New York Times, Jan. 10, 1970, p. 24.



problems, when one wades through all the political hysteria, it is easy to observe that it is unreasonable to attempt to cure one type of deprivatory conduct such as pollution, by the use of another type of deprivatory conduct, namely aggression in the form of politics and statute laws. It simply will not work.

The hundreds of laws which governments are rushing through annually at an ever-increasing rate, and which politicians claim are to protect the public, have the exact opposite effect. The restrictions such laws place upon humans, unlike the healthy restrictions imposed by natural law, are brought into existence and imposed by aggression. Although they may limit or reduce the bad effects of such things as environmental pollution, these governmental actions result in throwing out the baby with the dirty bath water.

The logical result of fighting pollution and ecological imbalances by government laws, even if such laws are the so-called full liability laws, will be the gradual (or perhaps not so gradual) grinding to a stop of the necessary industrial and business concerns, upon which we depend for much, if not all of our human existence. The "full liability" laws of government can never in fact achieve full liability. Government itself operates impervious to the concept! As we have demonstrated, if governments were to honour the moral concept of full liability (which derives from the moral concept of justice), they would immediately disband themselves, sell all their aggressively obtained possessions, and fulfill the payment of their debt to all whom they have aggressed against.

Certain modern writers, while espousing the "full liability" concept, advocate limited government at the same time. To do so is a contradiction; and a contradiction is always proof of an error. If one is committed to the principle of full liability, then one is committed to the moral principle of justice. If one is committed to the principle of justice, one cannot at the same time be logically committed to the institution of government, which maintains itself by continually aggressively depriving individuals of their values.

The governmental approach is characteristically, over simplistic and superficial. It treats symptoms, not real causes. If we are to intelligently act to protect our values, including the value of a non-noxious environment and the value of a balanced ecology, we must abandon the idea that we can flaunt nature's moral law with impunity. It must be observed with the same caution and respect that any other natural law is. We must discover by rational thought, a way to design our social structure so that *all* nature's laws are observed, including natural moral law which forbids aggression. Any "answer" to ecological problems which is outside the moral concept of non-aggression (in any form whatsoever), is not an answer at all. It is not even a good palliative.

In what follows, we will paint some pictures for the reader by

way of examples, so that he or she may readily visualize how a rational anarchistic society based on moral law will solve these problems to the benefit of all individuals, and to the detriment or deprivation of none.

Let us begin by considering the threat to ecological imbalance posed by the senseless slaughter of much of today's wild animal life. Consider for example the slaughter of seals in Canada and elsewhere, by trappers engaged in selling the skins to furriers. Let us consider at the same time, the threat to the survival of fish life valuable for human consumption, posed by fishermen from all countries, when great numbers of them manning modern fishing vessels threaten to eventually bring about the extinction of their prey.

Would these problems arise in a moral society? They would not arise, because *when society is structured in conformity with all nature's laws, including moral law, it sets in motion a chain of human actions which result in what may be termed, 'the cycle of protection.'*

How will the cycle of protection work? Remember that in such a society or such a world, vast areas of the oceans and ocean beds, rivers and lakes, and the great continental shelves, will be owned privately by individuals or companies. By way of illustration, imagine competing sea-farmers engaged in the marine business of raising red snapper fish for human consumption, operating profitably in the Gulf of Mexico or the Caribbean area. Such farming companies or individuals, will utilize the presently untapped marine sources of the world in the business of sea farming, in the same way that land farmers raise poultry, cattle and swine, or wheat.

With the efficient and rapid methods of private registration readily available to all individuals, we can rest assured of an orderly development of such properties and businesses, and a respect for property and ownership rights. Indeed, the irrational conflicting legal claims of one government against another, which occur so frequently regarding fishing and mining and water rights, and which are always a potential war threat, will not occur!

The "freedom of the seas" concept of today is as invalid as a concept that holds that one man may drive his car through another man's property, at any time, in any manner, without the owner's permission. In the peaceful world of the future, every bit of marine property that is owned will have been precisely registered through a property registration company. All marine traffic will be aware of this and will possess "registration maps". Shipping companies will own "sea roads", that is, navigational routes which they will have registered. If any of these should pass through areas of sea farms, it is a relatively simple matter for the sea farmer to enclose his fish with a net or sea fence, just as a cattle farmer can erect a fence to confine his cattle. These nets would also have a floor, which could be set at any desired depth and anchored. They would probably

have gates which the sea farmer could open or close to control any migratory actions of the sea animals which he raises.

The reader should ask himself how he would behave if he were a sea farmer of the future, operating a red snapper sea farm of about twenty square miles in the Caribbean area. His livelihood would depend upon him constantly researching modern methods of raising bigger and better red snappers, and of being able to produce a larger supply of them than he sells on the free market. His survival depends upon him successfully producing red snappers, in the same way that an ordinary cattle rancher's livelihood depends upon him economically producing cattle for sale, or in the same way a chicken farmer or hog farmer must successfully raise large quantities of these animals to sell on the open market. Under such conditions, it is clear that the existence of red snapper will be in no more jeopardy than the domestic cow, turkey, chicken, pig, or horse. The wholesale extinction of fish and other species of value to humans would not occur in a moral society, because a natural cycle of protection would exist—a cycle which cannot be brought into existence in a governmental society.

The red snapper sea rancher would take every precaution to protect his fish. He would protect them from swimming into other farmer's property. He would quickly bring a charge of aggression or negligence against other individuals or companies, such as a careless oil company drilling for oil in the sea nearby which may have polluted the water and killed his fish.

Baby and adult seals, as well as many other wild animals whose fur or meat has commercial value, would be deliberately and scientifically farmed on a business basis, in the same way that thousands of chickens and turkeys are raised in farms specializing in their production. The unreasonable killing of animals, including birds, whose lives are of value in the ecological cycle simply would not occur, because the property in which they lived would be privately owned. The owners would protect them, just as domestic animals are protected today. When nearly all such property is privately owned, there would be as much chance of reading in the newspapers of the senseless slaughter of seals, as there is today of reading of a similarly senseless slaughter of an English farmer's dairy herd.

The ecological balance of domestic cows, horses, chickens, pigs, and turkeys, is never threatened today. Why? Because these animals are for the most part, privately owned and the owner in morally gaining and protecting his values, actually improves on the balance of nature. He must be sure that he raises more animals than he kills, or sells to be killed. Further, he kills his animals as humanely as possible, and the animals, as a rule, enjoy the best of animal existences during their lifetime.

As the truth about governmental societies become more generally recognized, more areas of the world will become privately owned,

until hopefully, the irrational concept of public property will disappear from the face of the earth. As this occurs, the natural cycle of protection we have described above in the example of the seals and the red snappers, will extend itself into all areas of human production and interest, and it will protect and conserve the ecological balance of both the plant world, and animal world.

Government now spends vast sums of money, obtained by depriving others of their rightful values, in order to re-plant and conserve forest areas. Laws are instituted governing lumbering and paper companies. In a rational anarchistic society aggressive force will not be necessary in order to maintain the balance of tree and plant life. Vast forest lands which are now controlled by governments are legally leased to the forestry industries. It is often a source of contention as to whether these industries are doing enough to replenish the areas which they deplete. If all such land were privately owned, it would not be in the interest of an industry to short-sightedly sell or destroy trees without making certain that it also produces a greater number of trees to replace them. Like the red snapper or cattle farmer, it is in their own rational interest to scientifically study how to prevent tree diseases; how to develop improved varieties of trees; how to grow more trees than are destroyed; how to do so most economically and effectively, so that they may profitably market trees for human use.

Consider the following examples of how, when the governmental concepts of "public property" and "public interest" are replaced by the moral concept of private property and rational individual self-interest, the cycle of protection will act to protect individual rights as well as the ecological balance of nature. In North America, the well-known pollution of Lake Erie, one of the large lakes in the Great Lakes chain, has occupied the headlines of the newspapers a great deal. Governmental apologists point with pride to legislation by the various levels of government which will bring legal action against individuals and companies who have polluted the lake. They claim that "without governmental action, these companies would poison us all". Such an argument fails to identify that in a moral society no industry would consider contaminating Lake Erie with poisonous metals such as mercury, nor would individuals consider dumping garbage from their fishing boats or cottages into it, any more than they would consider polluting an individual's private swimming pool. There would be no hazy area of legality to worry about. The lake area would be owned privately, and any deliberate pollution of it would bring an immediate charge of aggression or negligence against the offender.

The apparent lethargy on the part of industry to adequately prevent pollution has been labelled "industrial irresponsibility" by government, yet, it is precisely the concept of "government property" which brings it about. For example, in a moral anarchistic society

the area which contains Lake Erie will be privately owned. Let us assume that some of the future private owners amalgamate into a large registered lake company. The company's function is to turn in a profitable operation. It can do this by selling water for hydro electric power, fishing, and for human consumption and use. The only social criterion it must apply is the moral one that in selling its values, it does not aggress against others or negligently deprive them of their values. The only individual criterion it must apply is that it does not sacrifice, or it will go out of business.

Would anyone buy water from a polluted Lake Erie when they could obtain the pure drinking water of their choice from other competing companies owning other areas containing lakes and rivers? The company would go out of business unless it protected its values. This means it would hire or train security agents to patrol its lake area by air, water, and land. Every small creek entering the area would be regularly tested by the company's own bio-chemists and scientists—or by scientists hired by them. If pollutants were found to be entering its lake area, the company would charge the polluting industry or individuals responsible. Consumers purchasing drinking water from the lake company would have the assurance that every measure for conservation of the lake is being taken, because the owners of these areas in acting morally to protect their own values, pass on these values to their customers.

The Lake Erie company would hire competent zoologists and naturalists, to study, replenish, and increase the supply of fish in the lake. Under private ownership, the quality and supply of fish would increase considerably.

How would this aspect of the company's activities affect the consumer? The more fish and better quality fish in the lake, the more fishermen would contract to purchase fishing rights from the company. This in turn would increase the competition among the fishermen, thus reducing the price of fish to the consumer.

Wherever free trade exists, competition increases. Wherever competition exists, a wider range of choice, along with lower prices become available. By using just this one example of fish, we can see that if the consumer is able to pay less for his fish, he will have more money to spend on other things for his pleasure and needs, thereby stimulating increased employment in those other areas he now chooses to trade in. This would in turn, bring about an enormous increase in wealth, totally impossible in a government society.

Regardless of what governments do to act as though they are "protecting" or "providing", they can only do it by aggression—only by depriving individuals of what is rightfully theirs. Private owners, because they non-aggressively protect what is rightfully theirs, provide the means for others to acquire ownership of other values, thus increasing wealth all round.

The water in the lake will also be of value to park owners and

for swimming. Attractive parks of all kinds would be able to cater to the recreational demands of people. Such private parks will compete with each other, and any carelessly kept ones would soon go out of business. People will not pay to patronize them when a moral choice to patronize high quality parks exists.

Thus we see that when our entire society is organized on a private moral basis, a causal chain reaction occurs, whereby each owner in acting to protect his own values, also protects individual rights, as well as the ecological balance. In our example, the Lake Erie company protects itself from other land based industries which may pollute it, or from other rivers. The owners of the river areas in turn, must protect their property from pollution.

How does the individual consumer protect himself from polluting industries within the land area? In a private society, industries will, for their own protection, hire specialists to analyze and put into production, anti-pollution programs. We have named private competing companies whose business it is to contract with various industries for the prevention of manufacture processes which are ecologically harmful, Environmental Purification Companies.

A very important step towards converting to a private society will occur when today's government scientists begin to leave their aggressive employer, and form their own private environmental purification companies, and then sell their services to industry. In a private society, for any industry to protect itself, the services of an environmental purification agency (E.P.A.) will become almost as essential as insurance.

The cost of E.P.A. services will be written into the cost of the manufactured or produced product. In this way, those who benefit from using the product are the ones who pay for it. In an economic sense, those who use the product and buy it, are the people who "cause" the industries existence. Thus if a certain type of motor car produces effects which cumulatively bring about pollution, the buyers and users of such cars bear a measure of responsibility, as well as the manufacturer. In today's legal context, this fact is ignored. But in a private moral society, because manufacturers would not be forced to pay taxes, they would have large capital reserves to draw from; they could well afford to hire E.P.A. services. In so doing, they will provide consumers with the knowledge that the products which they purchase are not being manufactured at the expense of their own, or other people's health. Consumers in general would have a genuine respect for the manufacturer because they would know that since he has hired E.P.A. services, they can be assured that humans are not negligently or aggressively deprived of their right to naturally pure air or water during the manufacturing process.

In a rational society, rather than government and politicians dominating the news media, business, industry, and individuals engaged



in private enterprise will occupy — by virtue of their newsworthiness — a position of prominence in newspapers, periodicals, and on T.V. Thus an important factor in the success or failure of an industry will depend upon it gaining favourable publicity, and it can successfully achieve this by advertising the fact that the services of an E.P.A. have been engaged.

Now we can see that when all property is privately owned, the causal chain of protection of values extends right down the economic ladder to the individual consumer. *Since the basic unit in society is the individual, this demonstrates again that protection of individual rights can only occur in an anarchistic society based upon moral principles.*

We described in the previous chapter how staff leaders in private teaching institutions would voluntarily form associations and set standards of education. E.P.A. standards will be set in exactly the same way. Thus when a product is registered, it will include a record of the standards of anti-pollution research involved. When it is marketed, an identifying E.P.A. mark on the label will quickly tell the consumer that purchasing the product will not bring about pollution of the environment. Any fraud on the part of labelling would probably leave the manufacturer liable for costs brought against him by consumers who have purchased the product, or by the property registration company. Under such conditions, there will be no ambiguous labelling as to the quality or contents of consumer products.

Another function of the research laboratories of E.P.A. companies will be selling their inspection services to restaurants. It would be automatic that most competitive restaurants would advertise an E.P.A. sign of "quality inspection", such as the present A.A.A. (American Automobile Association). This would assure the customer that a high degree of sanitation is being maintained in the preparation and serving of food in all eating places bearing an E.P.A. symbol. Although these businesses will not be aggressively forced to engage the services of an E.P.A., restaurants not advertising such services stand to lose a great deal of business, and it is questionable if, in the face of competition, they could remain a profitable operation for long. Unclean food pollutes the system of the human body, thus a careless restaurateur might possibly be held morally responsible if it could be proved that the food he sells is contaminated. The free market, with the standards of human conduct based on moral law, is the best method of protection an individual can possess. In such a free market without government, it is the *natural* forces of supply and demand which weeds out the aggressive "get-rich-quick at the expense of others" type of individual.

Another type of industry which would find it in their rational self-interest to hire E.P.A. services is the drug manufacturing industry. Few people would wish to buy drugs, the contents of which were unknown, unregistered, or displayed no assurance of having been

properly researched and tested. If a manufacturer clearly registers the contents of the drug he sells, displays a symbol of quality such as an E.P.A. symbol, states the purpose for which the drug is intended and the dosage, he cannot be held responsible if a sacrificial individual abuses its use and causes harm to himself. Governments could never make enough laws to prevent irrational people from sacrificing themselves. An example of this is that some users of "illegal" drugs today, have because of laws, resorted to consuming weird mixtures of otherwise harmless drugs. And if all drugs were to be declared illegal, they would no doubt find something else to produce irrational, sacrificial kicks. The best way to discourage individuals from acting in a sacrificial manner is the spread of a rational philosophy, and the bringing into existence a society based not on legality, but on moral principles which are derived from moral law.

Occasionally the objection is raised that if all property and natural resources were privately owned, the private owners might not let others purchase the use of property, such as a lake. This is a most superficial objection. Do the owners of a supermarket refuse to sell to consumers? Can you imagine the Lake Erie company or the red snapper company of our examples refusing to sell their products and services? They would not survive unless they did! Water is one of the most valuable of all natural resources; there will always be a market demand for its consumption, protection and conservation. There is no basis for the fear that the resources would not be optimally used. Clearly, they are not optimally used now, and they never will be until the concept of private property entirely replaces the concept of public property.

Throughout man's history, his rationality has provided practical remedies for plagues and diseases. It has provided many better ways for protecting his survival. The only thing that now stands in his way is his failure to recognize that his survival depends upon *consistent* non-sacrificial and non-aggressive conduct. When he adopts these two fundamental moral principles as his standard and guide to human conduct, he will then be in harmony with nature's laws, rather than in conflict with them as he is today. When he begins to act in harmony with natural law, it triggers a "cycle of protection", the logical results of which will manifest themselves by eliminating the serious ecological problems which threaten us today. Further, it will enable such problems to be solved rationally, without creating the injustice brought about by a governmental approach.

## XIX

## Unravelling a Chaotic Governmental Economy: The Prevention of Inflation

*Economics is the science which studies the principles regulating the trading relationships of people.*

The trading relationships of people are not exempt from natural moral law. To be moral, a trading relationship must be non-sacrificial and non-aggressive. Any trading relationship which consistently observes these principles is bound to be successful and practical.

The economic model which should be our guide, is the *free trading community*. Instead, there is an acceleration towards less free trade, and with it, disastrous results. For example, because of the already existing inter-government tariff walls, problems are created which cannot be rationally resolved by governments. If one government raises a tariff wall, another will retaliate by doing the same thing, or by penalizing their tax victims further in order to subsidize the exporting industries affected. Hence, the meetings which occur between heads of States, consist of nothing more than a game to see who can aggress against whom the most, and get away with it.

A good example of this is the recent move by the United States government. In retaliating against other countries like Japan, it imposed both a surcharge on imports, and a country-wide wage/price control. In so doing, it has returned to the disastrous extreme anti-free trade policies and tariff walls which triggered the great depression in 1929. In those early years after the first world war, the Germans were prevented from repaying their war debts because the U.S. erected a tariff wall which made it impossible for Germany to sell in the American market. Then, through the government mechanism of the Federal Reserve Banking System, the U.S.A. artificially manufactured paper money, which was loaned to the Germans to "help" them pay their debts. The result was, that over the period from about 1920 to 1928, this excessive paper money overflowed quite naturally onto the stock market, and artificially inflated the value of stocks, distorting them all out of proportion.\* The great boom was bound to end in a crash — and it did. Had there been no governmental intervention in free trade, it would never have occurred.

\*"Economics and The Public Welfare", by Benjamin M. Anderson, PhD. This is an excellent chronicle of the economic events between 1912 and 1940, pinpointing the disastrous effects of government intervention into the economy.

In taking the recent course it has, the U.S. government has invited another world depression. This time however, the depression may not necessarily take the same course, but we can confidently predict that unless we promptly change our ideas about governments being necessary, it may well be an economic collapse which will make the early thirties look good by comparison. This is because the aggressive intervention now includes price and wage controls.

When government imposes price and wage controls in a modern economy where billions of goods and services are being produced, it must establish an enormous snooping inspection and police team — albeit they *claim* to try to avoid it. The costs of paying for this vast bureaucracy must be borne by either increased taxes, deficit financing, or the cranking out of more artificial money — all of which led up to the current international crisis in the first place! Now what happens? The price of goods and the wages of people are fixed. The taxes are not; they continue to inevitably rise. Profits are thereby lessened daily, and the predictable results will be one business after another closing its doors because of declining profits. The vicious cycle then becomes well implanted, causing a depression.

*Depressions occur because of the cycle of aggression initiated by governments!* Like a cancer, if not detected early enough, the symptoms of government aggression will suddenly manifest themselves when it is virtually too late.

Perhaps the international repercussions of the U.S. government's recent economic policies may be typified by the current course of economic events in Canada. In a display of governmental dependency, sickening to behold, statist businessmen are flocking to the Canadian government at all levels. The predictable results here will be the usual government subsidies to Canadian exporters affected by the embargo. The local Canadian battlecry is, "save jobs", and "save the economy"! This is uttered in plain view of the fact that jobs and the economy are in jeopardy *because* of government. Subsidies and tariffs only compound the chaotic situation and make it more difficult to pinpoint the real cause of economic injustice.

When an industry receives a subsidy from government, it receives money which has been forcibly taken away from hard-working individuals. These tax victims now have less to spend, and therefore economic demand for other goods and services correspondingly drops. This not only deprives the tax victim, but also brings about a wide scattering of unemployment throughout the country. Thus the subsidized industry makes a profit at the expense and deprivation of thousand of other individuals. Because these people are randomly located throughout the country, the logical connection between this unjust economic instability, and the subsidized industry is obscured.

Tariffs have exactly the same adverse effect on the economy. Instead of being able to exercise our right to voluntary trade, we are now forced into a "captive" market. For example, instead of being

able to purchase a shirt for \$2 from Taiwan, we may now be forced to pay \$10 for a Canadian manufactured shirt. This leaves us poorer by \$8. If we cannot afford to pay \$10 for a shirt, we must sacrifice some other value — perhaps by having less food, or poorer quality housing. If we *do* have the extra \$8, it means we cannot now spend it on other things as we formerly did. Thus more poverty is created, and more jobs are lost through the decrease in demand for other goods.

Those who seriously wish to combat the endless series of governmental economic crises, should be calling for free trade — not for measures which prevent it! Consider for example, what would occur if the real cause of these crises — government — no longer existed among us. Imagine if those of us living in North America established a free trading community. Without government, there would be no taxes on any goods, services, income, or property. We would trade only for those things which are of value to us, and we would have a wide range of choice and prices because of competition. Imagine the increase of wealth, investment, and purchasing power which this would bring to every individual in the free trading area!

If the people of North America were to abandon the idea and practice of government, and establish a free trading area, we would be able to produce and sell products at prices far below that of other countries burdened with governmental aggression. Our prosperity would serve as an example to them, and they would see that the principle of free trade which works so well for us, would work equally well for them.

The practical result of the natural principles we have been discussing will be a world undivided by governmental borders — it will be a global free trading area. The benefits that will accrue to us from this approach to economics are hard to overestimate, since the causes of the economic problems of unemployment, inflation, poverty, and depressions, have their roots in the existence of governments.

In order to accomplish this, we must first rid ourselves of the idea that a government is necessary. We must also rid ourselves of the foolish idea that we cannot understand the fundamental principles of economics. This is a myth which suits the purpose of government, because those who mistakenly believe it, are willing to leave the problems of inflation, banking, and money supply to an aggressive governmental monopoly, rather than to individuals and companies in a free market.

*One of the first and most important value which needs to be placed on a firm non-aggressive basis as soon as possible, is the value of money.* When this occurs, inflation will disappear. In a free trading area, the same moral market mechanism which protects individual rights described previously, also operates to protect individuals from the disguised robbery of inflation. To understand this,

we should first review some basic principles involving money — the medium of exchange.

Without money, humans would have no means of exchanging their values, their labour, or the products of their labour, other than by barter. Since barter is an impractical method of exchanging values in a civilized society, it would be sacrificial to resort to it when there is a moral/practical mechanism on the free market.

In order for currency to work to the maximum interest of those engaged in trade (and all people are engaged in trade), the currency used in a given trading area should be based on a rational standard. If an individual purchases a hat for one dollar, it matters not if the medium of exchange which passes from the buyer's to the seller's hand is in the form of a cheque issued by a bank, or a coin or bill issued by a minting company. What is important is that the medium represents a known value based on a rational standard.

Just as it is not necessary that all cheques be issued by one aggressive monopoly bank, it is likewise not necessary that bills and coins be issued by one aggressively controlled governmental agency. What is important is that the medium of exchange be solidly based on an acceptable commodity for which the "paper" or coin can be exchanged on demand at its market value.

*The true free market value of any commodity can never be known while a government is permitted to control the economy; i.e., while governments exist.*

There is no more of a necessity for a government to hoard gold and churn out paper money and coins, than there is for a government to aggressively hoard leather and churn out shoes. Gold is a commodity in its own right, with a market value which can only be rationally determined in a free market. Therefore, it is only when money based on gold, or any other practical standard, is allowed a free market, that its real value can be rationally determined. Because it is impossible to know the free market value of anything where governments exist, the economy is subject to detrimental fluctuations with every move government makes. No one can ever be sure just when taxes will increase, or when restrictions will be placed on a commodity, or when incentives for production will be taken away, or if a freeze on prices and wages will occur, or if some political pressure group will demand wages disproportionate to the market value of labour. *In fact, the true value of labour itself cannot be known.* Thus individuals and their trading activities are thrown into confusion.

In truth, the chaotic, unknowable, unpredictable variables of an economy under government control, has been the chief cause of most economic crises and collapses in the history of mankind. This is so because governments are not rational, and their attempt to "regulate" the economy produces chaos. Their aggressive control of



the economy is maintained by their legal monopoly on the production and manufacture of the monetary medium of exchange, and by the laws they institute regulating this medium and the trade involved. Money therefore, instead of maintaining a realistic value, is subject to flux at any bureaucrat's whim — as are investments.

The following discussion illustrates the free trading principles related to the proper use of money, and the detrimental effects of government interferences in the free market. Let us suppose that a group of people reside in a given area. Each possess certain values which they wish to trade for other values. They find that barter is time consuming and disadvantageous, since the values A wishes to trade with B, B does not want; however, the value B wants, C has; but C does not want B's! Therefore they decide to use money as a medium of exchange. Now if A's money is one tenth ounce of gold per unit, while the others decide to use other commodities for money, quite obviously they will be no further ahead, as clearly, A is not about to exchange his gold which is a precious metal, for a commodity of a lesser value. The only way they can exchange values non-sacrificially and practically, is to establish a common medium, the value of which is also set by the supply and demand of the free market. Thus when A and B offer their money on the free market as a medium of exchange, the market (which is the choice of individuals) selects gold as its standard because of its durability and other qualities which make it the most suitable for the purpose. Other types of money offered on the free market were not accepted and were thus driven out of the market as a money commodity. Our model community can now proceed to trade in a non-sacrificial manner.

The community grows and people are earning and exchanging units of gold. Many wish to keep their gold in a safe place or invest it by lending to others. They also wish to engage the services of an agent who will coin their money to a uniform size and weight, making it still easier for trading. *Thus, because there is a market demand for such services, banks and minting companies come into existence.*

Lending is in itself, a trade of values. The lender actually sells the use of his money for a fee. The borrower gains because he did not have the necessary funds (capital) with which to establish his business or purchase a house, and the lender gains because his money has morally earned him additional values.

The banks earn their income by charging a fee for the service of keeping their customers' money in a safe place. They also earn a fee when they act as agent for those who wish to lend money. Thus on a contractual basis, the bank lends out the depositor's money and pays him a percentage of the additional money earned on the loan. This is known as "interest". For example, if a customer wishes to deposit his money for lending purposes, the bank may contract with the borrower to lend the money at 8% interest, half of

which he pays to the depositor and the other half he keeps as his own fee for acting as agent.

The question may arise as to why anyone would engage the services of a bank to lend his money, when he could approach the borrower himself and earn the entire 8% interest. Of course anyone could do this, but the lender must find someone who wishes to borrow the exact amount of money he wishes to lend. For most people, this would be too time consuming to be practical. Since the bank has contracts with several depositors to lend their money, they can accommodate borrowers requiring large, small or odd amounts; that is to say, they have access to the market.

The banker, if he is to operate non-fraudulently, must only lend out money which he has earned in profits from fees, plus the amount of money which has been deposited in his bank *for the purpose of lending*. He must at all times have gold in his bank, equivalent to all money deposited. Thus if A deposits 100 gold coins and tells the banker that he wishes it placed in an account upon which he may draw at any time, the banker cannot morally use that depositor's money for lending purposes, since it is not his to lend, and he has no agreement with the owner to lend it. On the other hand, depositors having a "savings" account and knowing that they will not need to draw on their account for say six months or a year or more, rather than pay a fee for its safe keeping, will agree to let the banker act as agent. The banker could then lend or invest this money for the agreed upon period of time, at a specific rate of interest.

Now because large numbers of gold coins are rather cumbersome to carry about in one's pocket or wallet, the banks offer yet another service. They issue customers with a paper substitute called cheques similar to the Bank-Card Cheques of many North American banks today, or with bills. Thus if A has 1000 gold coins in his account, he may use its equivalent worth of cheques or bills. But the banker is still morally obliged to keep in his vault, gold equivalent in weight to A's gold coins because that is actually what A has in his bank. The cheques are merely a convenient method of transporting large sums of money upon one's person. They protect against loss which may otherwise occur due to a hole in one's pocket or a thief making off with one's money.

The economy described above progresses rapidly and successfully under this non-aggressive, non-sacrificial mechanism. Prices of goods and services are determined by the supply and demand of all the individuals in the community, and a self-regulated balance is maintained.

Now suppose a powerful group of aggressors take over the community and gain control of the banks, either physically or by aggressively imposing certain laws on them. They then declare themselves

to have complete control over the population, over their production of values, the manufacture of money, and its circulation. What happens now? The aggressors start demanding a portion of every individual's wage, and people now have less to spend. The aggressors demand and get a portion of everyone's money in the form of taxes on income and on all goods and services. Thus the price of goods rises in an attempt to compensate for this loss. The economy becomes unbalanced as people are no longer able to trade freely. The aggressors demand that the community support them, even though they themselves are non-producers and non-earners, contributing nothing but chaos and distortion to the economy. They tax and spend money without the slightest regard for the natural principles of supply and demand. They distort the free market by their total disregard for the principle of free and voluntary trade, and instead demand that the individuals constantly supply them with money and other values. They abandon usage of gold coins and start making their own paper money and coins which cannot be redeemed for gold. This leaves people at a loss to know what their money is really worth. Even if the aggressors pretend that their paper money is based on gold, this claim is fraudulent since if all the holders of paper money and cheap coins asked for its equivalent in gold, they either could not obtain it at all, or if they did, it would be a watered down, distorted, unrealistic value.

Now, can anyone hold that such an aggressor is necessary in order to regulate the economy and the market? The very term "market" refers to a state of trade determined solely by supply and demand. Government economists have claimed that government control of the economy is necessary since the "free market-system" has proven not to work. What free market-system? *A free market-system has never been permitted to work because of governmental interference and aggression! What has not worked, and what these economists are desperately trying to cover up, is the colossal failure of any and every economic system which operates under a government.* A government controlled market is a contradiction, since an economy controlled by aggression can never reflect a natural standard of supply and demand. Governments create an unnatural, inflationary economy. In order to pay their parasitical salaries, build gigantic monuments, and finance their never-ending welfare schemes, they increase the volume of money and credit out of all proportion to the value of goods. This inflationary activity reduces the value of the monetary unit, thus the cost of living rises, hurting not only the rich, but even more so, the poor. This is the chief cause of inflation and poverty. It also reduces the value of past savings; an example is the plight of the pensioner today. It encourages irresponsibility, penalizes thrift and effort, creates untold injustices, and corrupts the entire economic social structure.

As the effects of governments' activities become more and more apparent, they engage in more and more aggressive activities in an attempt to "cover up" the results of their meddling in the economy. They drag red herring after red herring across the trail, and produce scape-goat after scape-goat. They scream that greedy industries, business and professional people, as well as inconsiderate labour, do not have the "public interest" at heart. Unfortunately, most newspaper editors, apparently incapable of contributing original creative thought to social problems, monotonously write editorial after editorial about the non-existent "public interest". The majority of them are duped allies of government. Their insistence on laws and "the public interest" as a means of creating order in society, simply adds fuel to the fires of aggression used by governments to harm individuals.

Why have people taken so long to identify the evils wrought upon mankind and his economy by governments? Because they have never taken the time and the effort to look beneath the sheep's clothing with which governments adorn themselves. When they do, they will see a ravenous man-eating monster which has been piece by piece, devouring human values with impunity.

Today, banks have become so entangled with governmental bureaucracy that their function and purpose has become quite obscured. If our economy collapses, and it surely will unless governments are replaced with a moral structure, then banks with whom we have in good faith placed our values, will be of little or no help. Because they have accepted governmental backing, which is worth no more than the paper upon which it is written, they too will collapse.

*It is therefore imperative that private institutions such as banks, be released from the stranglehold of governmental laws.* They, or other private institutions will then be able to offer an issue of currency based on the recognizable and acceptable standard of gold, or other precious metal. This non-governmental medium of exchange would become circulated throughout the land. In this way, individuals could establish a rational medium of exchange by which they can continue to engage in trade, with as little disruption as possible, when government money is worthless, and government itself is disbanded.

Of course, if there is an ounce of moral responsibility left in politicians, they will recognize the effects of their aggressive governmental actions. They will set about to immediately disband themselves from politics — if they choose to be moral.

Now the old question once again arises. "Who will prevent fraud on the part of banks or private minters?" Because the purpose of insurance is to protect individuals from value losses, the moral mechanism of the free market will again act to prevent fraud or negligence on the part of banks, or private minters. How will this work? Few people would choose to keep their money in a bank

uncovered by total insurance when a choice is made available to them. An insurance company can only contract to insure what the bank actually has, and what the bank actually has are values belonging to individuals, plus their own profits.

Suppose an individual called up an insurance company and stated that he wished to insure a valuable painting which had been left in his care, when in fact he had no such painting. Would any insurance company insure a non-existent item? Obviously, it would only insure upon proper proof that the item did in fact exist, and was in the insurer's possession. Similarly, insurance companies will not insure banks without proof they have the money they claim to have. *This is the reason why inflation cannot exist in a rational anarchistic society. The banks could not "create" credit in excess of actual produced values, nor could they arbitrarily circulate "paper money" for which there is no equivalent gold in their reserves.*

Since money is a medium of exchanging goods and services, it must represent existing goods and available services. It cannot represent something which does not exist, or which cannot be brought into existence. Therefore, the increase of money disproportionate to the increase of exchangeable goods and services is fraudulent, and this is what always occurs in a governmental economy. The penalty is an inflationary, chaotic economy.

How can the supply and increase of money be kept proportionate to existing and newly created goods and services? If a banker has \$1,000 in gold reserves, either from his own profits, from his depositors' savings accounts, or both, he may lend that \$1,000 in the form of credit. Let us suppose the borrower is issued with cheques up to the amount of \$1,000, which is the extent of his credit. He uses the credit to pay ten other people \$100 each for newly created commodities (new goods or services). The ten people in turn, deposit all or part of their earned \$100 in the bank. At the time the loan is issued, the banker must increase his reserves of gold by buying the equivalent amount from the minter. Thus, the banker's gold reserve is increased proportionately to the increased newly created production. For every new loan from his bank, the banker buys the equivalent in gold from the free market miner/minter. In this way, money is always matched with produced goods and services, and fraudulence, with its resultant inflationary effects, is avoided.

If two or more banks are involved, the principle remains the same. The only difference is that the bankers agree to frequently "clear" their accounts with each other in order to keep track of their own reserves.

Inflation is the disproportionate increase in the volume of money and credit in relation to the volume of goods and services; also, in relation to gold reserves.

Only a government, which hides its true nature under the cloak of legality, could get away with such fraud. A rational anarchistic

society would quickly penalize any private bank attempting such a distortion of the economy. If the credit they loaned exceeded the amount they had on hand in their savings accounts plus their own profits, the insurance company would not insure this additional amount because it is "false" money having no redeemable value. It does not exist, and the banker acts fraudulently if he loans money which in fact, does not exist. Hence the banker would be unable to advertise that his loans are 100% insured. In a free trading community, people would be well aware of this, and therefore, any banks not advertising that its entire reserves are one hundred percent insured, would quickly go out of business—that is, if they were able to attract any business in the first place without such coverage. Why would depositors choose to do business with such a bank when they know they may lose their money, and when they have many moral banks to choose from which guarantee them protection?

Because individuals would be free from taxation, they would have much more money to spend, and the purchasing power of their money would be greater. There would be no excessive demand for credit. But even if excessive demands by consumers for credit (which helps produce inflation in a legal society) were to occur, the banks could not grant loans in excess of reserves. Thus the problem of inflation would not arise in a moral society.

When the idea permeates society that government is by nature aggressive; that it deprives them of their values; that it creates poverty; that it produces economic and moral chaos; individuals will no longer sanction its existence. A slow but steady disbanding of government will occur. Thus will begin the task for which human individuals are admirably equipped; the task of creating a free trading community.

There is nothing mysterious about economics, although governments and their apologists would have us believe so. That is because their brand of economics consists of a tangled web of aggression. If the principles upon which society is based are non-sacrificial and non-aggressive, it matters not if there are twenty people trading with one another, or two hundred million; the results are bound to be successful.



## XX

## Towards New Moral Horizons

We have observed how the science of morality is an accurately determinable science involving basic principles derived from natural laws, as all sciences are. We demonstrated that because of this, moral law like any natural law such as gravity, does not vary from one geographic location to another. Three basic fundamental principles of morality were developed, so that in order for individuals to know if they are living morally or not, they need only apply these principles. Firstly, they need only be sure that they do not sacrifice themselves or their values. Secondly, they need only be sure they do not aggress against others, or by acts of negligence, cause them to lose values which are rightfully theirs. Thirdly, if they are the cause of a value loss, they need to equivalently compensate the deprived person as much as is humanly possible.

There is nothing complicated about understanding why it is imperative for humans to cease supporting institutionalized aggression and the ethic of sacrifice. The fact that nearly everyone in the past has accepted sacrifice as a virtue and aggression as a social standard, does not alter the immoral status of such conduct; nor does it alter the fact that when men violate natural law they are penalized by natural law. The evidence of this is all around in the form of conflicts, wars, chaos, and violence.

The fact that man possesses a consciousness of his own does not alter the fact that each man is an integral part of existence; each is subject to the laws of nature. Since "society" is nothing but a name for all individuals in a geographic area, a successful and healthy society can only come about if there are first successful and morally healthy individuals. Individuals, if they are to maximize their welfare and succeed as humans, must base their conduct consistently on moral law. This does not mean that those electing to do so will never make mistakes. It does mean however, that they are always in a position to recognize and correct them by going back to basic moral principles and checking out where they went wrong.

In previous chapters we outlined the principles by which such necessary services as defense, arbitration of disputes, property registration, education, and banking may be organized in a rational anarchistic society. We indicated some moral/practical methods by which individuals may protect themselves from fraud. There are no

limits to man's ingenuity in solving these problems save the limits set by nature's laws. The purpose of our particular illustrations was to show that there are indeed, moral alternatives to institutionalized aggression.

There are some other services now controlled by government which we have not elaborated upon. Some of these include roads, sewage disposal, urban and rural planning and zoning, and fire prevention services. It is beyond the scope of this book to enter into a complete and detailed discussion of each of them. The reader should remember that all of them can be competently handled by competing private agencies to the gain of every individual, and without aggression which deprives individuals of their morally earned values.

Before bringing our case for rational anarchy to a close however, and for the benefit of those who find difficulty in applying principles, we will briefly suggest moral alternatives to some of these services which are presently operating by means of aggression.

Many people when first exposed to the idea of rational anarchy, immediately and unthinkingly jump to the erroneous conclusion that some people would drive on the left side of the road, others on the right, and before we know it we would all be lying dead, strewn along the highways and byways. This of course is as absurd as to say that it is the presence of government which prevents us from all committing suicide.

Roads would be privately owned and maintained by business concerns. When one goes to a movie theatre or concert hall or place of business, one conducts oneself in accordance with the rules set forth by the owner of the theatre or business. If there is a no-smoking sign, one refrains from smoking. If one does not wish to comply with such regulations, one is free to go elsewhere. Most movie theatres today designate a certain area where its customers may smoke and at the same time not aggravate other non-smoking customers. This is because satisfied customers are necessary for the success of their business. Similarly, road owners will be in business to morally earn their living and make a profit. The rules of their roads will be set in order to maintain efficient service and maximum goodwill of customers. They will establish speed limits and traffic regulations. They will issue contracts for varying periods of time based on the driver's ability, competence, and willingness to comply with the regulations. They will, naturally, establish tests of driving skills before issuing a contract. They would have written into their contract a stipulation for insurance coverage.

Today, even if one does not drive a motor vehicle, one is nevertheless forced by taxation, to pay for the maintenance and building of new roads.

When roads are privately owned, there will very likely be a wide choice of contracts based on the driver's needs. A seventy year

old lady requiring the use of a car only once or twice a week to obtain groceries or visit in the neighbourhood, will probably be able to contract for a license at a greatly reduced fee to cover her limited needs. On the other hand, a travelling salesman would want an across-the-country license, or one which covers a larger geographic area. Variety in contracts such as these could be identified by different coloured or marked plates. People who are non-aggressively walking along a city road from one point to another would not be charged a pedestrian fee any more than one is charged for walking non-aggressively through a supermarket or store, even if one does not buy anything. Owners of highways would most likely, instead of issuing contracts to all their customers, collect a toll from those who infrequently use their highway.

Road owners would contract with highly trained defense agents to patrol their roads and ensure that no one violates the rules of the road. It is not difficult to imagine that roads will be kept in A-1 condition under private ownership, and that accidents as well as hold-ups or molestation would be practically nil.

In our discussions on institutions run by aggressive means, we find that hospitals, like schools, have come to be regarded by most people as something to which everyone is "somehow" entitled! Hospitals are organizations offering a particular service to individuals. This service, like any other, is not a gift of nature, or of governments. Hospitals do not have any special dispensation from moral law allowing them to indulge in aggression with impunity. In order to be operated on a moral basis, hospitals must be operated on a non-aggressive basis, i.e., without government.

Many professional people such as optometrists and dentists, as well as business people, invest in the purchase or rental of the equipment necessary in the execution of their practices. Physicians and surgeons, for the most part, simply walk into a hospital and have at their disposal, the latest equipment provided by means of aggression. The fact that physicians and hospitals sell life-sustaining services does not excuse them from aggression. Supermarkets for that matter, also sell life-sustaining services and products, and they do not rely on aggression. One would die if one did not eat the proper food, yet a governmental monopoly in the food business is not the proper means of avoiding starvation. Why then should medical care and hospital services be any different? In a moral society, hospitals may be owned and operated by physicians and surgeons or by any other investors. Like schools, there will be a great many smaller specialized hospitals, all competing for quality and service. Because of competition, the cost of these services would be far less than today.

There will be no law preventing individuals from forming associations for the purpose of raising money, either by lotteries or by advertising, for hospital care for the mentally or physically disabled, or for the education of certain children, or any other charitable

cause. Individuals contributing to charity would have to assume the responsibility of checking the validity of the organizer's cause. A good way of doing this is to ensure that people collecting funds for charity register their organization with a property registration agency. The complete purpose and nature of the organization will then be known. Thus, the chances of frauds taking advantage of the ill-informed or naive is practically nil, since if such was to occur, a charge of fraud against them could be made. However, the necessity for the multitude of charitable organizations which exist today would be greatly reduced, since a rational anarchistic society would provide ample means for most individuals to accept responsibility for themselves.

Insurance companies will offer many types of protection policies for medical and hospital expenses. Without government, the cost of such insurance will be within everyone's reach because of the competition existing within the industry.

What about urban and rural planning? The main concern about planning stems from a fear often expressed by: "You wouldn't want a factory or pig-pen as a neighbour when you have invested thousands of dollars in a house, would you?" There is less chance of that occurring in a rational society than today. Governments do not recognize rights of ownership, therefore at the whim of a politician or government "planner", an area can be designated as an industrial zone, or any other zone they feel like creating. The property which is expropriated for these purposes could be your neighbour's, or your own.

Individuals wishing a "planned" area will have many moral opportunities for achieving this end. Developers and private architects as well as any group of individuals, by forming registered companies could buy areas for the specific development of residential, factory, or business type construction. Since such areas would be owned by these individuals, they may institute any plans which they think would protect their investment. Developers could register their plans at a property registration agency. They would include all specifications about the use and purpose for which the property is intended. Anyone buying into a registered residential area would do so with the clear knowledge that he is fully protected by the terms of a registered contract. Individuals choosing to buy homes in areas which have not registered their plan or where no contract with other residents existed, would do so at their own risk. They cannot use aggression in order to force a neighbour to submit to their plan.

Considering the large investment which the average individual makes in a home, it is questionable if private planners and development companies could stay in business without making registration a routine business procedure. They would employ the best architects available. Their plans would include contractual arrangements covering among other things, roads, sidewalks (if any), and sewage dis-

posal. With the restrictive controls of government no longer possible, such competing companies would cater to market demands and we would be assured of both practical and beautiful cities in the future.

Because insurance protection is such an important factor, specifications for building standards may have to meet not only the buyer's approval, but also the insurance company's approval. It is unlikely that an insurance company would insure a house for \$30,000 when it was worth only \$15,000 due to shoddy type construction, or if it was a bad fire risk due to poor electrical wiring.

Farmers will be free from aggressive restrictions and will have full control of their property. They, like any other business, will cater to market demands, and like other businesses, they will seek their markets morally. If an individual decides to go into the service station business and chooses an area already well supplied with such businesses, he knows full well that in order to successfully compete, he must offer better service at lower prices. There is always a ready market for greater value. In the same way, farmers must gauge their markets wisely, without the use of aggression.

Farmers in certain areas today, have become one of the most aggressive of all pressure groups. They use government legislation to close off "unfavourable" competition; e.g., the Tobacco Marketing Board of Ontario, Canada. Many farmers demand subsidies, and in Ontario, some have been known to threaten manufacturers of milk products who buy cheaper elsewhere. All of these aggressive activities force the cost of living up with higher priced products due to protected markets and increased taxes, which subsidize lack of business initiative.

If a person wishes to farm but has no knowledge of the market or business, then he must morally seek the advice or counsel of persons skilled in the business of farming. And he must protect himself with insurance against loss due to natural causes. But he cannot use the excuse that because food is such a basic commodity he can therefore institute governmental (or other) aggression to artificially raise its prices.

Today's dissenting students would have no cause for violence in a rational anarchistic society. A choice of schools will be theirs. Today's dissenting teachers will have no cause for mass strikes. They will earn their salaries by contractual agreements with parents, students, or private school owners; not by agreements with an aggressive agency. Today's police will not be placed in the conflicting position of having to "protect" an aggressor government. They will not be forced to accept conditions of employment imposed upon them by an aggressive agency. They will have many competing defence agencies from which to choose. Postal workers similarly, will have many competing postal companies from which to choose. Judges will not be placed in today's predicament of having to rule in favour of the legal instead of the moral. If they wish to pursue

a career as arbitrator of disputes, they will have every moral opportunity for doing so. Lawyers will not be able to obtain their fees by advising clients on "legal" matters. If they wish to act as advisers, they will have many moral opportunities to do so by representing clients in matters of moral agreement or contract. Feminists will have no cause to storm buildings and stage marches, protesting abortion or other discriminating laws against them. The matter of abortion will be a private contractual arrangement between the woman concerned and the doctor she chooses. Such women will make their own financial arrangements. They may not aggress against others for the purpose of obtaining abortions or day-care for their children.

Today, pressure groups use governmental aggression to impose their likes and dislikes upon other individuals. These people act as "censors" by dictating what people should watch on television, what books they should read, or what type of entertainment they should choose. This is allegedly done in the "public interest". Since "the public" means all persons, each person has the right to non-aggressively act to gain, *that which is in his own interest*. The mythical public interest concept creates numerous conflicts. In a rational anarchistic society, these conflicts will not occur since all property—including books, art, places of entertainment, parks, roads, etc.—will be privately owned. If a particular type of entertainment is offensive to one's particular taste, then one would simply not patronize such a place; one is not forced to participate, watch, or listen, and there will be many other places of entertainment which will cater to one's own taste. If a particular park permits the playing of music which one finds offensive to the ear, then one would simply patronize the park offering quiet relaxation.

Those people claiming to be "broad-minded" and expounding the cliché of "do your own thing", should remember that they will be able to do any non-aggressive thing within their own property, or with the specific agreement of the owners of other properties. The sympathizers of today's hippies should remember that tolerance of the life style of others should not include tolerance of aggression. Neither the hippy, nor the ultra conservative type individual, has any right to use aggression to force others to conform to their likes and dislikes, or to support them in it.

The reason for what is apparently an endless sequence of war after war, and conflict after conflict, is because there has never been a society which was based consistently on moral principles. This is why these conflicts have never been resolved, and cannot be resolved under government. All wars are fought over degrees of aggression and degrees of sacrifice. Such is the hopelessness of relying on governments and the philosophy of aggression and sacrifice.

In the transitory period from governments to rational anarchy and peace, we must bear in mind the principle of non-sacrifice and the protection of values. Bomb throwing and wanton destruction of



property is an irrational retaliatory activity. All government controlled property represents values which were taken from individuals by means of taxation. There is a claim to justice which all tax victims have on government, but there is nothing to be gained and everything to lose by destroying such property.

For those of our readers who have already identified the real nature of government, and have already rejected its sacrificial and aggressive philosophy, we make a special plea. It is important to our moral goal for a peaceful, non-aggressive, and prosperous society, that we do not get carried away by the erroneous idea of the "right to retaliation". We have no such right; but we do have a right to defensively — meaning rationally — protect our values. We must recognize that although the actions of government are just as immoral as the actions of a lone robber, and while the purpose of defending ourselves and our values is the same in both cases, the *type* of action necessary to achieve this end is not necessarily the same.

If a lone robber attacks an individual, the victim's defensive action may well be a forceful, violent response, directed against the robber's physical person. Such defensive force is appropriate because the victim of the aggression can rationally expect to either halt the robber in his aggressive act, or regain any losses which the robber may have succeeded in depriving him of. However, the *cause* of governmental aggression goes far beyond the politicians and government employees. It is embedded in the irrational ideas held by millions of government supporters, as well as the millions of apathetic unthinking individuals who passively accept government. These are the people who put the gun into the hands of the government, and therefore these are the people who must be reached and mentally disarmed. *When we accomplish this, we will also physically disarm government.*

How can property which is now controlled by government be converted to private ownership? Was it not acquired with money extorted from tax victims? How then can these victims of taxation regain their values?

At first glance, these questions seem to be unresolvable without a great deal of confusion and claims by everyone for their fair share. It must be remembered that all money spent on welfare is impossible to recover since it has been spent by welfare recipients. Also, expropriated property is still morally owned, and the rightful owners might simply choose to regain control of it. The only recoverable values then, are those existing in the real estate, buildings, and their surrounding property, and the goods and shackles so to speak. Now this type of property will have a determinable value on the free market, thus individuals, groups of individuals, or companies wishing to acquire such property, may advertise this fact in the area in which the property is located, along with their bid price. The highest bidder will advertise to former tax victims of the area, his intent to reimburse

them as justly as possible. When he has done this, he will morally own the property and he can then register it with a private registration company. We say "former tax victims of the area" because this would be the most practical and the fairest way of redistribution. Schools for instance, are paid for from taxes collected within a specific area. It can be assumed that property such as roads and postal buildings, which are controlled by federal levels of government, were constructed with money proportionate to the taxes collected from incomes in the areas in which the properties are located. For instance, a sparsely populated area would have fewer roads, and fewer and smaller governmental buildings which would become converted into private property; thus the money to be distributed would be less, and there would be fewer victims of taxation to be reimbursed.

The currency used will be the new non-governmental medium of exchange described in the previous chapter. Thus, individuals who are now part of government and have access to government paper money, could not use it to acquire such property.

Why would it be necessary for individuals gaining ownership of property formerly controlled by government, to distribute to former tax victims the market value of the property? Because such property does not possess the same status as other unowned property. For example, suppose a car has been purchased by a robber with money fraudulently extracted or stolen from a number of people. One of the deprived persons, knowing the circumstances of the car's status, wishes to morally acquire it for himself. However, he is unable to get the robber to return the car to the vendor and return the money to himself and the other victims. The only way he can morally acquire the car under these circumstances, is to distribute as justly as possible to the other deprived persons, the current market value of the car. Thus, in converting government property to private ownership, the confusion and chaos which some people believe to be inevitable, need not occur. Sacrifice is never inevitable, and always avoidable.

Although it is not possible for each tax victim to acquire former government controlled property, it must be remembered that in addition to money paid to them by the new owners, they will be immediately more wealthy, because henceforth, they will have their entire income to spend as they choose. Also, the cost of living will be considerably reduced due to a free enterprise market economy. Individuals will have ample opportunities for increasing their wealth by investing in these many new businesses. Also, they will not run the risk of losing all their money by foolishly undertaking to run such things as postal services, hydro-electric, and lake companies, about which they know nothing.

Books could, and no doubt will be written about other moral means by which government controlled property may be converted

to private ownership. We have outlined some of the principles by which this can be non-sacrificially accomplished. *However, the first step to be taken is for individuals to cease giving moral sanction to government; to cease soliciting government's aid; to demand a release of such things as postal services, schools, and other businesses from the aggressive monopoly they have today. Private competing schools, banks, and postal services, as well as arbitration, defense, and registration services, to name a few, could immediately start operating effectively.*

As the idea of a rational non-governmental society spreads, laws will become both unacceptable and non-enforceable, and will be replaced by moral agreements. When this occurs, free enterprise agencies will gradually replace the coercive government monopolies. If politicians refuse to desist in their aggression, people will then have to protect their values from government by organizing a tax strike. No government could survive such a strike. However, before a strike could be non-sacrificially carried through, it is necessary that the idea of rational anarchy thoroughly permeate the culture. The disbanding of government will then follow in an orderly way, without bringing about unnecessary value losses to anyone.

Those who reject good ideas, or choose not to act on them, often use the excuse the ideas will never work unless "everybody" changed their ideas at the same time. These people have not considered that ideas originate with individuals, and only individuals can accept and change them. "Everybody" is not one lump of mind that can switch from a bad to a good idea in one fell swoop. Did the Wright brothers discard their good idea of the airplane on the basis that it would not work unless "everybody" first agreed and accepted the idea? Quite obviously if they, or any possessor of good ideas held this view, we would still be in the caves waiting for "everybody" to make the first move.

A good idea works for individuals whether others immediately accept it or not. The idea and acceptance by an individual of non-sacrifice and non-aggression not only works in a very personal way, but it also works to the advantage of every other individual with whom one comes in contact. An individual who does not sacrifice, gains values for himself, thus he has more values to trade with others. An individual who does not aggress, does not deprive others of their rightful values, or restrict them in their rightful actions.

The reader may ask why we have in the main, concentrated on western democratic governments when there are more aggressive-type governments such as exist in the communist block countries. Some may even suggest that we are better off in the west when compared to other countries. This is only to say that the individual who gets robbed of one hundred dollars is better off than one who gets robbed of one thousand dollars. We do not go about patting the back of the thief who steals the one hundred dollars and applaud

him for not stealing one thousand. Such foolishness is a certain way of encouraging the thief in his acts of aggression.

All governments are aggressive by nature; some more so than others. The point is, the longer they stay around, the more aggressive they become. The more they are sanctioned, the more their aggression increases. The more aggression exists, the greater the threat to human survival.

Because of the mystique, most people do not recognize governments' creeping paralysis over humans until it is virtually too late. Because they have been so brainwashed in the ethic of sacrifice and aggression, they are not even aware when they partake in activities leading to their own destruction. Hence we read in "The Rise and Fall of the Third Reich" by the historian W. L. Shirer (page 320), that the overwhelming number of Germans in the early nineteen thirties did not object to having their freedom taken away from them. Shirer registers surprise in noting that on the contrary, the German people enthusiastically supported the collectivistic racist programs of Hitler which later destroyed them! To those recognizing the power of ideas in human affairs, this enthusiasm of the German people is not the slightest bit surprising. Nor is it surprising to witness people today enthusiastically supporting their own collectivistic governmental programs, *since the same ideological conditions which ultimately caused the rise of the Third Reich, prevail today throughout the world.*

The ideological foundations for Hitler began over two thousand years previously, with the Statist ideas of Plato. These ideas were passed on to the Christian Church which modified them, and about one hundred years prior to Hitler, they re-emerged in the contradictory philosophy of Frederick Hegel. Hegel repeated Plato's theme of the supremacy of the State over the individual. He, like Plato, preached a ringing denunciation and denial of the individual, and he taught the doctrine of the absolute glorification of the State. These ideas of the supremacy and primacy of the group, later found their expression in those two fanatics of German racism, A. Gobineau and the Englishman, H. S. Chamberlain. The latter has been described as the spiritual founder of the Third Reich. Hitler merely became the physical embodiment of the two evil ideas of sacrifice and aggression, both of which have been taught for over two thousand years or more.

One of the most common and popular slogans which Hitler expounded was "the common good before self", and he taught the highest virtue of the true German was to sacrifice to the embodiment of the State and community. Yet exactly the same ideas are taught today in North America, with the minor change that the government is a democracy rather than a dictatorship.

Consider that just as Plato's idealized State had a ministry of propaganda, so too did Hitler's, and so too do all modern governments in one form or another. Just as Plato's State had a ministry of censorship, so too did Hitler's Third Reich, and so do all modern



States censor in various ways and degrees and in ever increasing amounts. Just as Plato's State denied absolutely the rights of the individual, so too did Hitler's, and so too do all governments, despite their pretense to "protect" rights. Just as Plato taught that man is automatically driven by his baser components, so too did Hitler. *And so too do all modern governments, supported by the churches, teach that man is evil by nature (born in sin or aggressive by nature) and therefore requires a coercive lawmaker to force him to act in a specific manner.*

From Plato to present day governments, one can easily observe history repeating itself. This is because the irrational idea of sacrifice has dominated man's ethics and has not been generally identified by the average person to be the evil which it is.

Many governments today would not use Hitler's methods since these have now been exposed. The methods now being used are more sophisticated and less likely to be immediately recognized. But once again, because the philosophy of sacrifice is unfortunately still upheld, the people of western governments are already duped by the magic words of "sacrifice for the public good and for the glory of your country".

In what form will the North American police state of the future appear, if not checked? It will take the form of total control of the individual by the government — but not necessarily in the open terrorist tactics of the German Stormtrooper. *It will likely appear in the form of the Computerized Police State.* It will, more and more resemble the society of George Orwell's "1984", or Aldous Huxley's "Brave New World". As each problem and crisis is "met" by governmental laws, the individual's rights and privacy are gradually and imperceptably eroded. First a law legalizing telephone tapping in selected cases will appear. Then telephone tapping may be used by the government on any citizen, without their knowledge, in the name of the "public interest". Then our personal mail will become subject to arbitrary scrutiny. Then laws will creep in authorizing arbitrary search powers by police for the purpose of "maintaining law and order". Fingerprinted identification cards will be issued to all individuals. The information which all will be compelled to supply will be automatically filed, controlled, and kept up to date by computer.

Consider the enormous costs of maintaining such a computerized system of enslavement. Taxation will skyrocket, and with it an increased bureaucracy and an increased police state with increased powers to ensure that no one escapes the watchful eye of computerized government. Used for such purposes, the computer offers the possibility of the most complete and most efficient enslavement of man, far surpassing in effectiveness the crude barbed wire of less sophisticated governmental aggression. Along with this it can be predicted that governments will use mind controlling drugs to manipulate the consciousness of individuals.

These frightening possibilities, some of which are already in existence, cannot be stopped by violence intended to overthrow governments. Without the generally accepted ideas of rational anarchy, such violence will only urge most individuals to call for more and stronger police and stronger governments, which means more aggression. When the good ideas of rational anarchy *are* accepted, it will be recognized that violence is not necessary. Institutionalized aggression will be stopped once and for all when people generally realize that sacrifice and aggression in any form never solves a problem, but that its very existence represents the *failure* to solve problems.

This is why our appeal for rational anarchy is aimed chiefly at the individuals of western societies. We hope that there is still time enough before these governments gain complete control of every individual's life; before individuals become totally dehumanized, psychological dependents; before our economy collapses; and in short, while it is still possible to spread rational ideas and foster the emergence of a moral society — one based on the three principles of non-sacrifice, non-aggression and justice. The violation of these principles results in what we have today — endless conflicts, chaos, violence, poverty, pollution, and increased governmental aggression. This is because natural law makes no exception for human error of knowledge, ignorance, or accident.

A rational anarchistic society is one which is in harmony with human nature and natural law; thus its logical result is peace, prosperity, and happiness for human individuals.