

Freeland: The Search for Free/New Countries

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Printed in FREELAND

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FREELAND:

The Search for Free/New Countries

"Beware of your protectors, lest they become your jailers."

Jim Rohn

By LK. Samuels

1. WHY A FREELAND

Throughout history, civilizations rise to great heights and mysteriously fall into oblivion. The cause usually stems from the corruption of leaders, inflated currencies, loss of national pride, economic stagnation, tyrannical rule, increased street crime, and most importantly, the decrease of personal liberty.

For some reason, few historians point to governmental activity as the culprit. Instead, they blame an immoral populace, unfair foreign competition, weak leadership at home or poorly motivated soldiers. However, to the libertarian, it is the inner working of government which has victimized every major civilization in recorded history. It is this mistake — failing to recognize government as a slowly ticking doomsday bomb — that has condemned mankind to the inevitable crash of their civilization and the rise of tyrannical overlords.

It is the evolutionary nature of mankind to seek uninhabited new frontiers. Perhaps many of today's problems can be attributed to the fact that no new frontiers have existed since the late 19th century. Nevertheless, the search continues for new places to live (floating islands, space settlements, solid-built islands, etc.). And these many searching projects, often referred to as FREELAND Projects, have surfaced since the 1970's, starting with the ill-fated Republic of Minerva in the South Pacific.

However, mankind has searched for new places to live for thousands of years. The difference between past endeavors and FREELAND is that settlers of FREELAND understand why civilizations fail. The search for new land is combined with the desire to create a civilization free and clear of any coercive/aggressive entity.

Currently FREELAND is merely an idea and has no physical boundaries or territory. In a sense, it is a nation in exile. And perhaps it should remain so, for the time being. Most individuals are unprepared to accept the idea that no one needs to be ruled; that people can manage their own lives without outside interference.

If the problem of government were the mere possession of power, government would have long vanished. But the problem is more complex. It is the inner psychology of the individual that prevents him from allowing others to enjoy liberty. Excess power is not the problem. The problem is that the ruler will fight to maintain power, and that the would-be rebel, if successful in his revolt, will assimilate that same power in his own tyrannical arsenal.

The problem is that the relationship between ruled and ruler is almost symbiotic. The ruler has a psychological need to command and the ruled feels insecure without

mandatory controls. The ruled allows rulers to oppress minorities and individuals because the oppression is simply part of the price paid for a controlled society. And a controlled society gives the ruled a feeling of safety, order and that someone is looking out for citizens. The more self-assured individuals fear controls and merely wish to be left alone, but resist if harassed. The main conflict is that individualists see no advantage in joining the union between ruled and ruler.

Throughout history, it is the individualists and the oppressed who have abandoned older civilizations and traveled to new frontiers. But as their frontier cities grow, their citizens soon demand controls and rulers. At this point a chain reaction begins, which eventually leads to the decline of the civilization. The final fall may take decades or centuries, depending upon how much personal authority and liberty people are willing to surrender each year to the rulers. But nevertheless, the doomsday bomb has been triggered.

Freeland's main purpose is to prevent the triggering of the doomsday bomb. Freeland's settlers must understand man's nature to take advantage of others, and government's nature to become the agent of those who wish to control. Without this knowledge, there is no need to search for new lands of liberty. There is no need to search because the world is filled with every type of rulership. Whether it be rulership by the many (democracy), rulership by the few (oligarchy) or the rulership by one individual (dictatorship), individual freedom suffers. There is no need to organize another type of rulership, it has already been done, and has failed. Freeland projects are not interested in repeating the past. Limited governments are governments, with or without constitutional guarantees.

2. METHODS FOR CREATING FREELAND

It is unsettling to note that so far, all past FREELAND projects have been unsuccessful. Men and women have jumped into enterprises to establish free nations on sea reefs or incite secessions on small islands. In each case, (New Hebrides, Abaco, Republic of Minerva, Atlantis Project, etc.), the project failed because there was only a small group of people involved. There was not a large citizenry eager to embark to these islands or reefs to claim independence as a homeland. In fact, few libertarians were aware of what was happening until after other outside nations invaded with force. In other words, there were no settlers embarking to the New World: no Jewish emigrants seeking a homeland or Quakers sailing to America. The movement was devoid of the spirit of community.

However, FREELAND as a non-government nation, is not interested, as were the Jews of Israel, in overthrowing a government or overrunning a land occupied by non-libertarian natives. The reasons are clear. It is virtually impossible to take electoral control of, or overthrow regions already under the control of a government. Citizens are taught from birth that government is necessary to life, and would feel naked without government holding their hands. Even if electoral politics or secession were possible, it would be a hollow victory, since:

- a) with an electoral victory by libertarians, the government remains intact and is in fact reinforced. It is reinforced because libertarian politicians employed, sanctified and legitimized the nation-state by participating in it. And it is only a matter of time before the so-called "limited government" becomes a "voracious government", devouring every bit of freedom and wealth it can lay its hands on;
- b) secession might involve armed struggle. Armed struggle reinforces the justification of the government's authority to increase military hardware and martial law controls. The embattled government will simply argue that it is defending citizens from rebels. In reality, governments war against other governments and the citizens are forced to protect their government (e.g.

governments do not protect people, people protect governments). Governments will use every resource at its command to survive. It becomes a matter of survival to those employed by or participating in government. Libertarians and voluntaryists do not have the means, desire or skills to conduct a full-blown war with a nation-state. However, if they tried to compete militarily with a government, other, more devastating problems would result;

- c) libertarians and their allies would be forced to create an army, which would be extremely dangerous to the ideals of liberty. A libertarian army would require military discipline, war hardware, money from other nations who also disliked a particular nation-state. Finally the army would be involved in killing other human beings and destroying property. And as the war continued, the situation would at some time become critical, to the point of surrender. It is at this point that the libertarian army officers might put victory before principles. Pragmatic policies and discretionary means, all disregarding the libertarian philosophy, would most likely become the rule in order to win the war. In other words, a libertarian army would inevitably operate under the unlibertarian belief that "the ends justify the means." To do so makes the libertarian army no less a terrorist group than the armies of Russia, the United States, China, et al.;
- d) victory in an armed struggle brings forth a destructive enemy from within. It would create a power elite within the rebel/secession forces. If the rebels are successful, the inevitable outcome will be the creation of a new, and possibly very limited government. And of course, the justification for a government will be to defend against future invasions. Therefore, libertarians will most likely replace a fallen government with their own government. The machinery of the government will remain intact, but only the engineers will be replaced. This is not a revolution; rather it is a revolving-door power exchange. As John Adams once proclaimed, "the struggle will end only in a change of impostors." The above reasons make it clear that government-occupied regions and territories are unsuited to become a FREELAND. It is impossible to escape the corruption of statecraft and attitudes of government-obsessed people who have become dependent on the warfare/welfare state. It would seem more desirable to start fresh, anew, and seek land untouched, unoccupied by the corruption of power brokers and old attitudes.

However, physically to create such an enterprise requires tremendous organization and resources of manpower and wealth. To acquire these resources, it is vital to begin with a spirit of community, a citizenry that feels close to a particular idea of what a nation of free peoples ought to be. This is the purpose of FREELAND. FREELAND, hopefully, will become the focal point of an eventual community, dedicated and operated as a land of individual liberty, free-market economics and unrestricted lifestyles.

3. CANCER OF GOVERNMENT

Government is like cancer. When a government first controls a certain territory, it usually begins to grow disproportionately to the growth created by the private sector. Government spending and controls continue to expand for many years until the society is on the brink of bankruptcy, which often results in more government oppression. Little changes, even after a revolution, war, uprising, military takeover, or elections. The machinery of government remains, only the characters change. But no matter who manages to become top-dog, that ruler relies on governmental force to secure his power, wealth and political party. Citizens are at the mercy of government's predatory ability to seize what it wants, to confiscate wealth or individual rights in the

name of national interest. Human nature is at the root of this cancer. Many human being will take advantage of a situation. Government magnifies this human weakness a hundred-fold. When a crisis occurs, often caused by government meddling, the cry is for more central controls, more taxes, more bureaucracy. Like a fox in a hen house, government is free to steal citizen's wealth, property and lives. It is government which has the ability to legalize its own criminal activities. No citizen has this ability. It takes a person of exceptional character not to take advantage of governments' taxing, warring, and aggressive powers. Even if a leader were to acquire such non-invasive qualities, he/she would not remain ruler forever. The successor will no doubt be different.

Government, like organized crime, is best defined as a group of men and women who have somehow gained a monopoly of physical power in a certain geographical area. This organized group terrorizes anyone who challenges their authority. Liberty and wealth are reserved for the few high government officials, political friends and relatives. Even in the few freer nation-states, these currents run stronger each year. There is no reason to believe that the integrity of politicians, old customs, common law or constitutional law will prevent "limited government" from becoming "excessive government." It is the nature of government to grow and increase its authority. There is no government on earth that cannot overstep its restricted boundaries. In more primitive nation-states, the ruler only has to keep a well-paid army to quiet opponents. In the more enlightened, constitution-bound nation-states, the overstepping is slower and less noticeable, but cumulative. "Limited government" (or often referred to as "limited statism") is a fleeting abstraction; a wishful, desperate dream, and a total fallacy. Government is anything but limited; no more limited than cancerous cells.

The unfortunate part about government is that its cancerous growth cannot be halted. Even during President Ronald Reagan's term, government expansion was only slowed, not cut back. Despite Reagan's anti-government rhetoric, he could not eliminate the Departments of Education or Energy as promised in the 1980 Presidential election. Instead, Reagan, the so-called advocate of "limited government", supported the biggest tax increase in U.S. history (1983). The question is, if so-called advocates of "limited statism" cannot even limit or cut government, how can anyone do it? The answer is, it cannot be done. Far too many individuals are dependent on the power of warfare/welfare policies to allow meaningful decreases in governmental growth. The situation can only get worse as government, like a Black Hole in space, traps, suck in and destroys personal wealth, initiative, knowledge and liberty.

4. REASONS FOR ESTABLISHING GOVERNMENTS

The history of government is the history of massive coercion, aggression, warring conflicts, inquisitions, imprisonment, starvation, shattered economies and a thousand more violations. Despite the loss of millions of lives directly and indirectly due to governments, general attitudes are that any government is better than no government. Governments have become security blankets. From the beginning of time, the populace have cried for security and protection. And someone is always eager to answer those cries. But in reality, what citizens get is often not what they wanted. Usually they get tyrants of varying degrees.

The reasons for desiring government, are fundamentally psychological. Fear of domestic and foreign crime is real and a certain type of individual takes advantage of this fear. In essence, government is a means of calming fears of insecurity. Faith is put in the collective defense aspect of government which appear ideal for guarding and defending the community from outside invaders. However, the protectors are often worse than the so-called enemy.

a) FEAR-SECURITY SYNDROME

In early times, before nation-states, tribal units gathered for self-protection and food-gathering. From these tribal and often non-government units (non-government in the sense that they obeyed elder members of the tribe out of respect), civilization grew. From these civilizations arose great nations that encompassed thriving trading centers and men of knowledge. At some point in time these trading centers became centralized and transformed into empires. These empires grew by invading other lands and claimed conquered regions as part of their empire. Later, the empire began to stagnate economically, decline militarily and fall to younger nation-states. But in most cases the reasons for the demise of a particular civilization are clouded. The mystery remains. Why did the civilization decline and die?

One explanation for the inevitable decline of all civilizations is what I call the "Fear-Security Syndrome". "Fear-Security Syndrome" means that the populace in a de facto no-government or limited government region has a desperate fear of losing wealth and liberty, real or imaginary. The populace seeks security in the formation of defensive means for preventing destruction. The usual course of action is to appoint or elect someone to organize a group of trained and armed citizens. It is this group of armed men, or army, which may calm the fears of the populace, but especially men of wealth. Psychologically, their worst fears have been alleviated, and they feel comfortable at night, assured that they are protected. What the populace and men of wealth have bought is a form of insurance against possible harm.

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b) "MONSTERS FROM THE ID"

However, something else comes into play when the populace surrenders its wealth and rights to men with private armies. I call this phenomenon the "MONSTER FROM THE ID". This term refers to the subconscious, the dark side of the inner mind that struggles to break free from the ego. And if the "ID" breaks free, all sorts of low, animalistic emotions of violence, fear, revenge, envy, etc. are likely to surface. (Sigmund Freud coined the words "ID" and "EGO").

The "Monsters from the ID", can best be observed in the following scenario—the beginning of a great civilization.

Often, great civilizations have their beginnings in deserted territory with the arrival of emigrating people from other lands (e.g. Greek city states, American Colonies, etc.). Because these lands are often uninhabited, and because people often migrate in a disorganized manner, the uninhabited lands are settled by stragglers who have failed to take government with them. This could be accidental or planned. Whatever the case, new settlements in uninhabited regions are often made by random choices.

The ancient Greek civilization, for instance, was formed by people from the north who settled on the Greek peninsula. Most likely, the small seaport settlements lived in de facto nongovernment for many decades. The artisans and merchants who lived in ancient Greece probably had little practical use for government. Usually, they emigrated to uninhabited lands beyond the control of the great empires because of distaste for ruling policies and/or other forms of persecution. As more settlers gathered together, large trading centers emerged. Being outside the reach of the old statist empires, the new people were able to trade freely with anyone and with any type of currencies. The trade cities became popular, wealthy and de facto free. With

such independence and wealth, the pursuit of free inquiry was possible and resulted in great advances in philosophy, mathematics, science and the arts. The culture advanced because wealth was freely acquired, without restrictions. For instance, Athens did not have an income tax until several years into the Peloponnesian War which pitted Sparta against Athens. And the Peloponnesian War was fought 30-40 years after the great invading Persian army and navy were destroyed. If there was ever a time for an income tax, it would have been before or during the Persian invasion.

Unfortunately, when the artisan/merchant class achieved great wealth, they were plagued by fears of losing their possessions. When they had little, they had little to fear. But with success, the stakes became high and they desired protection. This demand for security was the seed of their destruction.

Generally, artisans and merchants everywhere are too busy working to engage in full-time defense. They gradually ceded their autonomy to a peer group who promised to defend the community from domestic and foreign crime. At this point, the artisan/merchant's wealth and liberty began to be chipped away. Tragically, few people realized what was happening; few suspected that a monster within the nature of mankind was slowly being released to wreak havoc upon the unsuspecting citizens.

It is not easy to explain why people do what they do, but then "ID" is certainly a major factor. The "ID" brings on unpredictable and uncontrollable urges—feelings of insecurity that result in setting up defense mechanisms. These defense mechanisms are geared to oppose or attack, verbally or physically, anyone who is a possible threat. Every individual has these hidden insecurities, bottled inside, hiding, anxious to devour any apparent enemy. It takes only a little power above the common man to expose these human weaknesses. It was these monsters from the subconscious that most likely were the villains that caused the Greeks slowly to surrender their personal authority to others; initiating the downward trend of their great society.

c) THE DEFENDER

The Greeks probably found it necessary to entrust a well-respected and wealthy family leader with organizing a defensive system for their expanding wealth and population. This "Defender" might also have been given an allowance to train and arm certain men of the city. As the years passed, the Defender turned his men into an organized army that followed his commands. Gradually, the Defender was able to acquire money from citizens by command or with threats; in other words, by extortion. Eventually, citizens were forced to pay tribute to the Defender. If they did not, soldiers might invade a household and threaten violence. The soldiers were willing to manhandle their fellow citizens because from the tributes came their pay. Many citizens likely argued that this practice was good because the Defender was, after all, protecting them. And those who were alarmed, had little ability to challenge the Defender and his army.

If the Defender oppressed too many people suddenly, he would probably be ousted by an irate citizenry. Yet, even with such disastrous results, the artisan and merchant class, now sold on the system of politics (after all, they created it,) would likely arrange for a new Defender, arguing that the wrong person had previously been selected. The system of power was not questioned; only the character was questioned.

There are some cases in history where it appears that a leader was able to control his inner lust to bully his fellow man. Such a Defender-leader neither abused his authority nor abandoned his loyalty to the individuals who hired him. Of course, this was a rare leader. But eventually, a new individual would be needed to replace the aging Defender. The new Defender could not be privy to all the agreements made 20

years prior. And, so with time, the new Defender would overstep the boundaries and restrictions set by the last generation.

If the Defender proved capable in defending against invasions, jailing criminals or simply remaining inoffensive, he had the real chance of becoming respected and elevated to the position of "King." "King" is basically another name for "Defender," except that the King had an aura of omnipotence. By the time a Kingship was created, the people usually had forgotten that the first Defender was merely a hired mercenary. Far different from the Defender, the King was able to rule without contracts or agreements from anyone. The Kingship was the authority. He ruled because of who he was. He was answerable to nobody and the populace looked to him for divine guidance. And not surprisingly, the King's power soon increased to the point where it overshadowed the prestige and authority of the entire community.

If the King became too abusive, offending many powerful people, then a revolt usually ensued. The revolt leaders would install a new King or impose some other form of government. Some of the Greek city states formed republics with democratic leanings. But even this more enlightened type of government would fall to civil wars, instability and oppression. Nevertheless, whatever system prevailed, private property, wealth and liberty were often jeopardized by those in power. The merchants and artisans, who originally hired the Defender, became defenseless in the wake of new governments. The new governments argued that they were not obligated to follow the restrictions of the original contract. This reasoning is natural for governments. New rulers seldom honor the contracts of dethroned or defeated governments.

After a Greek city-state created government, the citizens were often unhappy with what they had created. Instead of going back to the earlier de facto non-government stage, citizens would experiment with various types of governing systems. Politics then came into being. And the division was often drawn by two groups—one advocating more government, and another trying to limit the government. But the results were the same. Government became excessive and began committing the very crimes that it was originally created to prevent. Like a Frankenstein monster, the artisan/merchants became the victim of their own creation. For they had created and supported a rulership that grew not only to destroy the artisans/merchants, but to destroy their way of life as well.

Like all others before them, the Greek city-states developed powerful rulers with armies. And soon wars raged throughout the land. Finally, one region (northern Greece, Macedonia) was able to conquer the other Greek city-states and force them into an empire. Still wealthy and relatively free because of its past traditions, Greece now sought wealth other than by trade alone. Greece became like the hated Persians. The Greeks began to conquer and pillage surrounding nation-states. It was Alexander the Great who furthered the destruction of Greece by trying to subdue the entire world. Indeed, Greek culture flourished in the conquered lands, but it was under the Greek sword. Still, the Greek civilization is idealized because it did something with its advanced culture that few conquering nations had done before. The Greeks did not wreak vengeance upon their Persian enemies. Instead they generously bestowed upon the conquered people knowledge, philosophy, skills, science, etc.

d) "THE BLACK-HOLE ECONOMY"

Despite Greek conquests around the ancient world, riches confiscated, et al, the civilization went into decline. Seaport trade became less competitive with less-taxed trade centers such as the likes of Rome, as well as far distant Greek-trade colonies that spread across the Mediterranean. As the wealth and the men who created it emigrated to freer trade centers, Greece went into decline. I refer to this final state as

"The Black-Hole Economy" stage. The term refers to a situation where government policy has distorted, displaced and wrecked a nation's economy to the point where money is worthless: where the economy has virtually collapsed, and any newly-created wealth is quickly sucked dry by the government's bureaucracy, resulting in general poverty for citizens and government alike.

At this point, the government has made the populace poor and little wealth is available to tax. Without wealth, the government cannot build large armies for an offensive or defense military. Since the citizens are restricted or prevented from creating wealth, they become indifferent about who invades their nation-state. The citizens are basically slaves who have nothing worthwhile to defend against foreign invaders. In fact, they might welcome a new slavemaster. As the old saying goes "Slaves make bad defenders of freedom."

This scenario is repeated throughout history. Only the locations and names change.

It is time to recognize that "de facto no-government" and "limited government" are short lived. Insecure people will demand a greater role for some type of Defender-Rulership. This is the greatest challenge to FREELAND projects. Fear for security of acquired wealth will haunt FREELAND projects as surely as it did the Greek artisans and merchants thousands of years ago. The greatest problem facing FREELAND communities is to control the fear of the possibility domestic and foreign aggression. To many, the only purpose of a governing body is to protect citizens from violations of individual rights. However, as shown, once the Defender has his private army, everyone is at his mercy. Government cannot be limited to only defending citizen's rights from domestic and foreign criminals. This appears to be the paradox; to provide protection to citizens, but without a Defender.

5. TWO SOLUTIONS TO PREVENT THE NEED FOR A SINGLE DEFENDER

A radical change is needed in the blueprint for a new nation. The most important achievement of a FREELAND is to prevent any need for the first cancerous cell to appear—the "Defender". That is, FREELAND must not allow the first step of a would-be government to surface. There are many solutions to prevent government from developing in the first place. However, two types of solutions are predominantly argued in libertarian circles.

1) The most popular theory to provide defense without government is advocated by Prof. Murray Rothbard. Called "Private Protection Agencies Defense," this system advocates that private security agencies should compete for customers in the marketplace. The private sector would completely provide all defense. There is no reason why these agencies could not pool resources if invaded by hostile armies.

However, it is possible, as opponents claim, that these private security armies might try to eliminate their competitors and take over FREELAND. This is how governments begin in the first place. Government is basically a group of men who have a protection monopoly over a certain geographical area. Yet the populace, community leaders, and intellectuals must approve of this monopolistic, aggressive takeover by one private protection agency before a government can be created. Otherwise, the private defense agency will, in the eyes of the citizenry, be put in the same category as organized crime. Still, it is unlikely that the libertarian residents of FREELAND would permit or sanction one protection agency to develop into a government to rule over them.

2) The second theory is less known and less popular. It takes a passive Gandhi-like approach to defense. I refer to it as "Protection Without Defensive Force" or "Passive Defense." Most often associated with the teachings of Robert LeFevre, this

theory advocates non-violent defense, domestic and foreign. In other words, there would be no army, no police force, only a highly individualist society that would actively, but passively oppose (non-compliance to taxes, conscription, obedience, etc. mandated by foreign troops) any invading domestic or foreign criminals. The philosophy behind the "Passive Defense" theory is that any physical force, offensive or defensive, is immoral, that to employ defensive force is a violation of the individual rights of the alleged criminal. Therefore, any physical force, for whatever reason, is opposed.

Critics of "Passive Defense" argue that it is unrealistic; that without some type of organized defense, many nations might invade a freer nation.

However, "Passive Defense" could also mean a heavily armed populace, but without organization. The "Passive Defender," like a Quaker, would never dream of using his weapons upon another human being, but the criminal does not know this. Switzerland, for instance, had no organized, standing army during World War II. However, the Swiss citizens were trained and armed. (Unfortunately, the training is "mandatory" in Switzerland.)

Hitler considered attacking Switzerland during World War II, but decided against it when told he would suffer a million casualties if he invaded Switzerland. The reason was simple. Each Swiss household was a hostile fortress, and would cause Germany to lose many soldiers. Instead, Hitler invaded France, which had the largest standing army in Europe at that time, and overran the nation with ease. Armed resistance from the French citizenry was minimal. The French populace simply could not resist. Years earlier, the French government had enacted strong gun control laws which made the French citizen defenseless. Further, the French felt that the French Army could defeat any invader.

There is a strong case to be made for "Passive Defense" as a defense, especially on an island, separated from other nation-states. If a FREELAND were to become a banking center, holding the reserves of most nations, and savings of individual national leaders, few governments, would consider invading and ruining a secret and safe storehouse of wealth. Even if the invading nation-state had nothing in the vaults of a FREELAND banking center, their invasion would affect the currencies of the world, which would soon affect the currencies of the invader. Furthermore, if FREELAND were to become a free port, there would be no restrictions on whom to trade with or what to trade. This free port aspect would give many nation-states an outlet to buy and trade products that cannot be bought anywhere else. Any potential invading nation would have to think twice before destroying their only possible source for certain strategic raw materials, weaponry, electronic equipment, food, etc.

Switzerland, which trades with anyone, is the only country in central Europe that has not been invaded for over 600 years [except for the 1798 invasion by Napoleon]. This is amazing considering that it has had no standing army for many years, and is located in the middle of an often warring Europe.

There is also something to be said for the psychological aspect of being defenseless. Conflicts generally arise because one nation, real or imaginary, considers the other as a threat. If it is common knowledge that a certain nation is defenseless, peaceful and un-warlike, it is hard for politicians to justify an invasion. In an age of publicity agents and fast communications, it would be very difficult to justify an aggressive invasion against an unarmed victim.

Historically, mad-dog leaders have occasionally invaded relatively neutral, but not defenseless nations (Hitler's invasion of Belgium in both World Wars). Yet, the nations invaded by Hitler bordered Germany or its conquered territory. Newly-created islands, underwater or floating cities and space settlements have the advantage of distance.

6. FREE MARKET TRADING AND CONTRACTUAL LAW

One of the best ways to replace legislative law and the public courts is to employ contractual agreements and arbitration. Such a system is vital to a trading and banking center. There is no reason that the private sector cannot provide justice and a system of common or natural laws that can be practiced and upheld. After all, laws of justice were first established by merchants in the Middle Ages. The King's law was just the wishes of the King and had little resemblance to actual justice and fairness.

Pre-British-conquered Ireland had private jurists who interpreted and developed Irish law. These professional jurists were called "brehons" and were very influential. Also, there were many judges in ancient Rome who had no affiliation with the government.

Contractual law is nothing new. Land lease, rent leases, business deals, etc., are contracts agreed upon by two or more parties. This type of contract is currently enforced by legislative law. However, in FREELAND, contractual law could be either enforced by private security agents who would work closely with insurance agencies or by passive means (threats to destroy credit line, ostracism, etc.).

Insurance agencies could play a vital part in contractual agreements. They could insure companies and individuals against a breach of contract. Insurance companies might provide compensation to the victim of breach of contract as well as of violent crime. In fact, insurance companies could offer rewards to citizens who halt or prevent injury to their policyholders.

In cases without insurance or in crimes of violence, defense forces might be used to take the accused to jail and later to a court for trial. To pacifists, the idea of arresting, jailing and trying a suspected criminal is a crime in itself. Passive defenders emphasize protection against crime, maintaining that little can be done after a crime has been committed (the property stolen, the victim murdered, the person mugged — all in the un-changeable past). The passive defender desires protection, not revenge. As Gandhi said "An eye for an eye makes the whole world blind." Furthermore, the passive defender argues, who is to determine which defending force and which one is offensive? And if one is approved by society, how long before the other is likewise accepted?

It is hard to say how FREELAND will resolve all of its conflicting ideas. Most systems evolve during its trial and error period. Yet, many questions (currency, immigration, foreign defense, air and water space ownership), should be solved before a particular FREELAND is created.

Of course, in any situation, conflicting self-interest always arises. Knowing how individualistic settlers of FREELAND would be, it would be natural for many of them to leave in dissatisfaction and create their own settlement. Competition between various FREELAND settlements would help ensure liberty.

7. ECONOMIC REALITIES

Although FREELAND will have unrestricted trade (free port), economic survival is still not guaranteed. FREELAND cannot survive on the mere assumption that pure laissez-faire marketplace of trading/manufacturing/banking will stimulate the economy of a free area. There must be some reason for people to want to trade with a free land. Because of this economic reality, FREELAND should be located near a densely populated area (e.g. Southern California). And this populated area should be industrialized and relatively free. It would also help if this area had a high

concentration of liberty-minded individuals who would visit, invest or emigrate to FREELAND.

Trade should develop quickly between a near-by heavily population and industrial area because FREELAND will be able to provide goods and services at much lower rates, even if costs and wages are higher to the FREELAND business community. The reason is simple—no taxation, tariffs or regulations. FREELAND'S costs could be 30 to 60 percent lower as compared to costs on the mainland. Furthermore, businesses will not fear the potential loss of their business to government by nationalization. FREELAND should be ideal as headquarters for international businesses.

8. PHYSICAL FOUNDATION FOR FREELAND

There are several choices which must be made before creating FREELAND. The alternatives are listed below.

a) Solid-built Island:

Scattered throughout the world there are low-lying sea beds (shoals) and reefs only a few feet below sea level. Sea container walls of concrete or glass could be built. Sand, rocks and soil from under the ocean could be dredged and transported to the enclosing sea wall. The Atlantis Project almost completed this method in the 1970's in the Caribbean. A distant government invaded the half-completed island and halted the Atlantis Project. Although the area was in international waters, the nation-state accused the Atlantis promoters of dredging for silver.

Several companies already have plans to build an independent island that would house 30,000 people. This island would provide food, manufactured goods, utilities, education and recreation. One company, Pilkington Glass Co., has discussed its planned "Sea City" in the May, 1980 edition of "Future Life."

In fact, design details have been developed for this Sea City by architects, climatic, civil and ocean engineers. Construction techniques have been decided—a traditional method developed in bridge-building, which consists of driving precast concrete piles into the seabed at 20 to 30 feet intervals and then locking them into place with precast concrete deck sections.

A harbor entrance, facing the mainland, would allow ships to enter an inner lagoon for loading and unloading goods. Breaker-walls would be constructed on the seaward side of the city. The size of Sea City has been proposed for 4,700 feet from north to south, and 3,300 feet across. Since the outside walls are 180 feet high, the general look of Sea City would be that of a large amphitheater with a lake in the middle. (Greater details of Sea City are available in "Future Life", May, 1980).

Location is extremely important for a solid ground-based island because there is no way of moving the island if the mainland becomes hostile. In some areas, these FREELAND islands would need to be at least 200 miles from any nation-state. Friendly and cooperative ventures, especially in the business community, with local nation-states, might provide good relations and dispel the aura of secretness. Governments often see things in black or white, friendly or hostile.

b) Floating Islands:

The great advantage of floating islands is that they can be transported to another area to avoid hostilities of foreign governments who might wish to plunder or invade. Gary Hudson of San Francisco has proposed a 2-mile diameter, concrete-built, floating island that would last at least one thousand years. A two-mile diameter size island is large enough to put the city of San Francisco on. It would be a profit-making

enterprise which could provide food (farming the sea), organic fertilizers (seaweed and sewage), and power to the Los Angeles area. Hudson's proposal includes a floating launch pad for satellite's and a floating air platform near the Los Angeles International Airport to assist the L.A. Airport during rush hours.

Hudson, who heads an engineering research and development corporation, estimates that a concrete-built floating island would cost less than one billion dollars to build. His biggest concerns are not financial or technological, but political. Hudson has cited cases where governments have quickly stopped FREELAND type projects in the past. Therefore Hudson argues that floating islands should be sanctioned by governments; and that only after the creation of the floating island, should the floating island slowly declare independence from the mainland.

Other suggestions for floating islands include an archipelago of modular islands, connected together by locks to form one large island. The modular aspect of these islands is important. An owner or owners of one modular section could be removed from the main body-island. This allows more liberty and competition. Of course, this would require clear contractual agreements about water-access rights.

Still, the biggest disadvantage to floating islands is the cost. If the initial cost can be overcome, floating islands could be the most profitable and politically the safest haven from the governments of nation-states.

c) Growing Island (Accretion):

Recent research has developed a method to grow concrete-like material in sea water. Called accretion, this process is established by directing electrical current between electrodes in sea-water. The result is that electrodeposited minerals (sodium, magnesium, calcium, potassium, strontium, chlorine, sulfur, bromine, and carbon) form on metal mesh, so as to create solid material. The electrical current creates an electrochemical process causing the accretion of sea-water minerals. The process is explained in great detail in the IEEE Journal of "Oceanic Engineering," July, 1979, authored by Wolf H. Hilbertz.

Such an island could be grown in deeper water by extending steel beams from the ocean floor. A low level of electricity is required, along with warmer ocean water to start the accretion process. And the process is completed within a few years, depending on water temperature and type of sea water.

As a safeguard, it is possible to build air-tight fiberglass containers into the accreted islands, to be inflated with air if the island had to be moved. This emergency floating ability, would give accreted islands a great advantage over other types of island structures.

e) Space Settlements:

Perhaps the best type of FREELAND projects would be settlements on other moons or planets or in space itself. Space settlements are ideal because they are far from authoritarian, problem-plagued Earth. However, they are the most costly. Yet, space settlements are the eventual outcome of earth-bound FREELAND projects. Basically, this is so because any type of earth-bound FREELAND project is vulnerable to near-by nation-states who seek to control anything and anybody. Distance is the greatest advantage of space settlements. Earth would be almost powerless to control settlements so far away.

The American colonies were able to enjoy much liberty because of the long distance between the New World and the Mother Country. In fact, no matter if libertarians are involved space settlements or not, human nature will cause

settlements to desire independence. Nobody, not even the authoritarian-minded ruler, wants to be controlled by a far-distant government. Local problems develop that cannot be effectively solved by an Earth-centered government light-years away.

10. CONCLUSION

Through the ages, new civilizations have moved westward; from Mesopotamia to Egypt to Greece to Rome, fleeing the old ruling order.

It is no accident that prosperity and liberty were renewed in the decentralized city-states of Italy during the Renaissance; nor that wealth, knowledge and liberty moved further west from Netherlands, France to England. As these nation-states became more oppressive, the movement of rugged individualists pushed further westward. They sailed to the unexplored and unsettled New World and enjoyed unprecedented liberty during the American colonial period. But again the old enemy of liberty followed. The east coast of America became overloaded with government and taxation, and people again fled westward to the less populated and governed sunshine states of the United States. It is the West Coast and the Southern region of the United States that currently enjoy healthy economics. But this situation cannot last long.

Time is running out. The Western frontiers are gone. There are no new uninhabited lands to escape to; there is no place to run.

The dilemma is serious. New frontiers must be found. The history of earth is the history of people of intellect and wealth fleeing from authority. There is no other choice. The search for new frontiers is evolutionary. Human nature demands free inquiry and choice. And the old empires cannot give back what they have taken.

Over three-fourths of the earth is almost totally enslaved under oppressive rulers. And it appears that the freer nation-states are following suit.

Emigration is the alternative. And only time delays construction of ocean and space settlements.

But FREELAND is more than poured concrete and free-trade ports. History must be remembered. Past errors must not be repeated. The foundation of a new free area must be based on liberty and the absence of coercion. There is no reason to build ocean or space settlements and reconstruct the same monsters that plague Earth.

It is unreasonable for free men to construct their own shackles, but they often do. There is no reason to push wildly into ocean and space settlements without realizing the reason for building the distant settlements in the first place. The concept of FREELAND is a clean break with the coercive past. No other direction is acceptable. No other direction will ensure life, liberty and prosperity in our time.

New Declaration of Independence

By Robert LeFevre

It is time for the descendants of the early American patriots who fought and died for that poorly defined but magnificent ideal, LIBERTY, to let their voices be heard in the land. It is time for those newly-arrived Americans, fleeing the oppressions and tyrannies of Europe and Asia, to cry out boldly in favor of the liberty they came here to find.

Humanity the world over is laboring under the burden of government. The people of the United States are staggering under the weight of the American political system. Time has run out for those who expected the United States Government to raise the banner of freedom. It is no more worthy nor capable of being viewed as a champion for liberty than is the thundering crew of political slave-masters headquartered in the Kremlin.

If the crack in the liberty bell is to be welded shut so that the tocsin call to freedom can be heard among the world's oppressed, it must be free men OUTSIDE OF GOVERNMENT who perform the welding task. No government which curtails and inhibits human liberty can at the same time sound the magic chime of the libertarian carillon.

The spirit of liberty must be reborn. The American Declaration of Independence contained it. But that Declaration was limited, not so much by the desires of its authors, but by the circumstances under which it was produced. The struggling colonists of that earlier day were concerned with winning independence from Britain. Americans who value liberty today are concerned with winning independence from government itself.

They are conscious that such independence must be based on nature and nature's realities rather than on political whim and fancy. They further understand that should it prove possible to attain the independence so ardently desired the result must be superior to what is presently available. A change so revolutionary as to make possible the peaceful workings of a free society in a land devoid of legal violence requires more than a mere evolutionary twist or turn. It requires a transformation, a mutation, if you will, in which the moral postulate: **INJURE NO ONE IN HIS PERSON OR PROPERTY FOR ANY REASON** becomes the commonly accepted practice. The nucleus for the society thus sought is brought into existence by each participant and self-enforced by individual responsibility.

Those individuals who aspire to such a superior society, well understand that they are powerless to compel others to accept their concept of morality as a mandatory condition, while maintaining that others are intellectually free to believe as they choose. They are conscious now that governments, by their very natures, are enforcement instruments imposing a common set of rules upon all. Nor are they bemused into supposing that private agencies and organizations can be formed, granted the power to enforce specific rules of behavior upon all and sundry, and escape the tyranny of the small but burgeoning state. In fine, those individuals

hungering for a new birth of liberty are at last aware of what the pangs of that great nativity must entail.

A new Declaration of Independence is in order. To meet the challenge of this century, it must be a Declaration of Individual Independence from all forms of government.

DECLARATION OF INDIVIDUAL INDEPENDENCE

When in the course of his own lifetime, it becomes necessary for one individual to dissolve the political bonds which have held him under the dominance of any State, and thus to assume his full stature as a human being among others of his kind, in compliance with the highest concepts of frank communication with all others and in conformity with nature's laws, a decent respect for the opinions of others requires that he should publicly declare the causes which impel him to take so drastic a step and thus stand forth a free being, subservient to none.

The following axioms are the base of this Declaration:

A. Every human being is endowed by his own nature with the ability to initiate both thought and action

B. Since initiative is an individual attribute it co-exists with the life-span of every human being. It cannot be repealed or denied. It cannot be added to or subtracted from.

C. When an individual exercises his ability to initiate and confine his control or attempt to control to his own person and/or property he is acting within his "rights".

D. Among the rightful initiatives with which every human being is endowed are: (a) life, (b) liberty, (c) the acquisition and enjoyment of private property, (d) the pursuit of happiness, (e) the curtailment of his own liberty by contract, (f) voluntary individual bargaining, (g) voluntary association.

To make safe the natural human ability to initiate thought or action, each person is qualified (with or without the advice of others) to select for himself that agency or agencies which seem to him best suited to protect his life and property, to maintain his freedom and which lie within his ability to afford. Whenever any agency evinces characteristics of tyranny he may exercise his initiative to terminate that relationship and discharge the agency. He may then endeavor to find another agency or instrument more suitable to his inclinations and finances or he may choose to conduct his life and affairs without any agency whatsoever.

Government, which was thought to be answer to this problem of protecting the initiative of the individual, has failed miserably. Every possible design and device has been used over the past six thousand years, and more, in an effort to limit government and to compel it to act in a responsible manner. Inevitably every government presumes that it speaks for "society", the "social whole" the "people" or the "nation." A group of persons is then construed as having more natural initiative than any one individual.

But this is impossible. The natural ability of any individual remains the same regardless of the number or kind of groups he joins. This distortion at the hands of politicians seeks to repeal the natural initiative of individuals replacing it with a politically contrived supposition that affiliation with a political group creates a new and entirely natural initiative belonging to the members of the group. This newly created initiative adheres to the persons who contrived it, i.e.: those in government. This means that politicians, who as humans, have the same rightful abilities all other natural beings have, become endowed with new and un-natural abilities which, in fact, don't exist. These non-existent abilities place them in positions of sovereign power over all natural beings, because natural human beings, aside from those

employed as politicians, have no time to waste debating folly and inventing fables, Instead they are required by nature's laws to earn their own livelihoods. The result of the elevation of politicians through these legalistic sophistries produces the ultimate realization that people must now protect themselves from their "protector," the government and the politicians who man its battlements.

Experience dictates that governments erode and destroy the individuality of human beings by virtue of the coercion they exercise over their own taxpayers. Should a new government be deemed advisable, the person adhering to the principles of individuality will call for a government based upon the voluntary choice of each individual who wishes to be governed. In a state of liberty no one can be compelled to pay a tax for a product or service he does not wish to obtain or retain. On the other hand, each person wishing some particular good or service should be expected to pay the full pro-rata cost of that good or service without resort to taxation or coercion of any kind.

No person in making this individual declaration is seeking by so doing to overthrow or subvert any existing government. He is, rather, intent upon stopping that long train of abuses and usurpations which have pursued the single objective of placing him under absolute despotism. If others wish tyranny, the individual is content to let them pursue it to their pleasure. He seeks by this declaration to stand free of all political shackles that fetter his own wrists.

Further, the individual will not use force to obtain his objective. He will obey the edicts of his rulers when he is compelled to obey. He will give them the same respect he would show to any other bandit or cutthroat. But he will no longer volunteer to further their tyranny over others, either by beseeching subsidy or support, or by accepting it should it be offered. He will pay his own way for better or worse and hold himself responsible for his successor failure.

The history of all governments the world over is a history of repeated injuries and usurpations, having as its direct object the vassalage of all mankind under the state apparatus. To prove this let facts be submitted candidly to everyone.

1. Governments have demonstrated their inability to deal with crime. In certain cases where criminals have been apprehended, the laws have been perverted in such fashion that the courts conspire to aid the felon. There is a rising tide of violence and criminality. But when "tough" policies have been enacted, so obtuse and oppressive are the rulings that innocent people are made to suffer indignities and oppressions of the worst sort, and hardened criminals secure their release repeatedly. Meanwhile lawyers grow fat and "justice" is obtained by those with the largest bankrolls.

2. Governments have demonstrated repeatedly that they are merely the tools of various pressure groups. Principles have been abandoned in favor of expediency. In those places where such pressures have been minimized the people live in a state of virtual siege with the government itself providing pressures and exactions against them.

3. Governments have stressed the task of passing legislation to such a degree that in many places the body of positive law is so vast that it extends beyond the life-expectancy of anyone foolish enough to try to read it. At the same time the legal fraternity pays homage to the notion that "ignorance of the law" is no excuse. The truth is that in America ignorance of the law is absolute yet the process continues and is so prolific of results that thousands of new codes, rules, regulations, ordinances and manifestos are Issued at all levels of government nearly on a daily basis.

4. Governments pretend to be representative of the wishes of the people. But voting is secret and therefore no one who is elected can ever discover who it was

who voted for him. Therefore it is impossible for any politician to know what the wishes of his constituents may be since he cannot show who they are, or even if he has any.

5. Government employed politicians pretend that they are agents who "represent" everyone in their respective districts. The law of agency expressed in terms of logic says that no human being can serve as the agent of two different principles if the two seeking his services have a conflict of interest. All government politicians who are elected are chosen, by a PLURALITY of the registered voters in that politician's district. No politician has ever been chosen unanimously by the people at large in any district numbering more than a mere handful.

In America the winning politician immediately announces that he "represents" everyone in his district. This means that he is saying he is now going to act in the best interest of (1) those who voted for him; (2) those who voted against him; (3) those who did not vote. This is impossible since at least one group of voters did all in its power to prevent his victory, (they voted for his rival) and another group thought so little of having him as a representative that they gave no indication of any preference among those running.

This can only mean that the persons in the politician's district have divergent views. Some don't and some do approve of the politician. What he does he will be acting AGAINST the wishes of some of his constituents. But the politician says he is representing ALL of them. Thus, any politician anywhere in the world who is elected by the voting process thought to be the least objectionable in the world, is by definition and demonstration, a liar, a cheat and a scoundrel. At the very time he is saying that he plans to work FOR everyone in his district he is already planning to despoil, obfuscate and coerce a large number of them.

6. Governments have raised taxes repeatedly and from all possible sources. Governments have created a debt so monstrous that it will never be paid. Governments have confiscated private property and then paid for it at a rate decided upon by those who did the confiscating. Governments have restricted the uses to which an owner can put his property. Governments have bayoneted private citizens on the streets, gunned them down on their own property and even sprayed poison on various crops with the intention of inflicting harm and injury if not death upon any individual who disagrees with a government decision.

7. Governments have drafted youth of their own nations and endeavored to evoke a willingness to fight the nationals of other governments. At the same time they have offered to wine, dine and subsidize the rulers of foreign powers if only those rulers will agree with certain policies found advantageous to those making the advances.

8. Governments have created a vacuum in the minds of many by taking children during their tender years and incarcerating them in minimum security institutions called public schools. Here they have filled their heads with the notion that money can solve all problems and that parents are standing in the way because they object to providing all the money wanted. In this manner each new generation is led to believe that whatever the government wants is morally justified since it favors the many over the few.

At every stage of these oppressions individuals have petitioned for a redress of grievances and in most humble terms. They have often been promised a surcease but in fact each petition has resulted in further injury. Any

government thus marked by every act which may define a tyrant is unfit to be viewed as a possible defender of liberty.

Nor has the individual been wanting in his esteem and affection for individual political figures he may know and temporarily admire. Betrayal is the universal result. Appeal has been made to a sense of justice, a sense of fair play, a sense of economy, a sense of reason. Nods and smiles have surfaced as politicians continued doing precisely what they did before under cover of "the general good".

Therefore, while the necessity is deplored, it must be declared that those in office are engaged in violating nature's laws and are either incapable or unwilling to effect a correction.

I, therefore, an American, standing alone and exerting neither coercive influence nor control over any other, do in the name and by the natural authority which resides in all natural beings, solemnly publish and declare, that I am and of right ought to be a free and independent human being. I will therefore, now and henceforward, refrain from participation in all agencies of government whenever and wherever I am able. I will be independent and self-supporting, looking neither to government nor to any similar agency of violence and coercion to provide for me. Nor will I join with any organization, group or person who counsels or urges violence, coercion or the forceful control of any of my fellow human beings in an particular whatsoever.

For the support of this Declaration, I pledge my life, my fortune and my sacred honor.

INDIVIDUAL SECESSION

New Countries here, now and with profit

By Anthony Hargis

The following article was delivered as a speech at the FREELAND New/Free Country Conference in Long Beach on April 23, 1983.

The purpose of our meeting today is to explore the possibility of establishing a new country where free market principles prevail.

Such a project is a tremendously comprehensive topic with many technical questions that need to be answered before we undertake this project.

I suppose the first question is what is a free market? When I use the term free market, I mean a condition where no person shall be deprived of life, liberty or property without due process of common law. This definition provides

EVERYONE with full control of his or her life, liberty and property and denies everyone and everything the right to do anything against anyone without the consent of a common law jury. It is a comprehensive definition, and I regard it as the foundation of a free society — it can be used to derive answers to all questions of behavior and justice.

Now, by way of a very limited explanation, that is what I mean by a free society.

If this is what you want, and if you are still with me, let's continue with, "What is the next step?"

I find many of the new country projects very frustrating because they require 10,000 people in perfect agreement or five billion dollars of capital before anyone can take a first step. To many, these requirements seem hopelessly impossible, and therefore no energy is expended in their direction.

Well, I decided about ten years ago that I can't wait that long and, what's more, I decided mass projects were just not practical unless a substantial foundation had been prepared. Consequently, for the past six years my investors and I have been developing and implementing procedures that permit anyone practically to secede from government when and where they want to.

The procedures that we have developed — and are practicing — can be loosely described as a process of INDIVIDUAL SECESSION.

The process involves many steps and does not happen overnight. But, at least, a person can take the first two or three steps without waiting for 10,000 people to agree about the proper epistemological procedure to determine that potatoes exist.

Regardless of the project you are interested in, whether it be a space habitat, sea island or new country, those involved with the project should start practicing the principles of liberty long before they turn their first spade of dirt. With no experience on a small scale, no reasonable or prudent person will give them an opportunity on a large project. In other words, would you entrust your life to an airline crew that had no flying experience?

Instead of tearing up your roots and moving to one geographical spot and thereby providing your enemy with a nice, convenient target, I suggest that you stay where you are and gain experience with the mechanisms of the free market, accumulate your capital and develop personal and business relationships. This last is especially important: the only thing you can do alone is die. If you will start practicing now what you want on a small scale, the day will come, and sooner than you expect, when you'll be ready to undertake a larger step or project. You cannot run until you can walk. In order to do this, one should identify ways that one reinforces the enemy, abstain from doing so, and then start using free market mechanisms.

Let me start with some counterproductive behavior that many people are practicing.

For those interested in liberty, a great lesson can be learned by observing engineers. Engineers are concerned with the laws of nature as embodied in the science of physics. Engineers invent gadgets, they make gadgets, and they sell gadgets to the masses. There is one thing that engineers do not do: they do not try to explain scientific theories to the masses. When an engineer invents a television set, he or she does not try to explain electronic or wave propagation theory to the user of that television set. Instead, the engineer tells the user to push this button, turn this knob and bring it back to me if it doesn't work.

In this way do engineers become successful and make their ideas prevail.

It is, however, another story with libertarians, who may be regarded as the engineers of liberty. Libertarians are concerned with the laws of nature as embodied in the science of human action. Libertarians invent models of behavior designed for maximum liberty. Beyond this stage, however, libertarians seem to have a breakdown of common sense: they do not build models of their own inventions. Instead, they try to explain the theories of their inventions to the masses and libertarians try to persuade Norman Normal to build models of their inventions.

Can you imagine an engineer trying to persuade Norman Normal to build a TV set?

This is most puzzling; for, the concepts of liberty are far more complicated than those of physics. The proof of a law of physics is swift and not open to dispute: the law of gravity, for example, is easily proved and those who wish to disbelieve are quickly punished. Despite this simplicity, the engineer, as I've noted, does not try to explain the theory of his invention to the masses.

However, regarding the concepts of liberty, how can you persuade the masses that the solution to high prices is higher prices still - with or without a working model? Oh, what capital a demagogue could make of that proposal - you'd be ridiculed mercilessly.

In this way do libertarians experience perpetual frustration and make their ideas fail.

Ladies and gentlemen, libertarians talk too much and practice too little of what they believe.

If we— who want liberty—are to be successful, we have to keep our mouths shut and we have to build examples of our inventions. Then may we go to the public and tell them to press this button and turn this knob, and what happens inside only we will know.

I don't want to leave the impression that education is useless: I just regard it as wasted when directed at the masses, or those who don't pay for it. A free market educational program is certainly needed for the engineers of liberty - but no one else.

Trying to educate the masses about the principles of liberty is simply impossible: they just don't have the capacity. There is a far more simple way to make your ideas prevail: hire John Doe, tell him to press this button, turn this knob and you will be surprised at how happy and grateful he will be. What's more, both of you will make money, instead of losing money on an impossible educational effort.

This is what we at Anthony Hargis & Co. are doing. We hold the position that there will never be a group or community that practices free market principles—instead, there will be individuals that practice free market principles. What's more, living a life of freedom is a process that originates from within—not from permission given by the state, the church or the species. When YOU are ready, that's ALL the authority you need.

Now, the hard part is knowing what are the principles of liberty. One of these principles—in a negative sense—is "do not lend your wealth to the enemy." By enemy I mean criminal organizations such as the Soviet government, the U.S. government, the state of California and so on. If you are interested in liberty, it makes no sense for you to lend your wealth to those who oppress you. The solution to this problem is not as easy as it may first appear.

If you maintain any commercial bank account, you are investing in government; this is so because from 10 to 30% of all banks' assets' are invested in U.S. Treasury securities, and this means that 10 to 30% of your deposit is

invested directly with the U.S. Government. This percentage does not include loans made by your bank—with your money—to the Soviet Union, Poland, Brazil or to weapon makers such as McDonald-Douglas, Rockwell, TRW, Litton, General Electric, IBM, Lockheed... When these loans are added to the bank's U.S. Treasury investment, it is probably safe to say that 25 - 50% of your bank deposit goes straight to your enemy.

With this information, you may be tempted to go to your bank, withdraw your money and hold it in Federal Reserve notes. That is not a good choice.

To gain possession of money, of Federal Reserve notes, you have to produce some product or service which is exchange for Federal Reserve notes, YOU produce something of value, and give it to another person who gives you pieces of paper that were issued by a Federal Reserve bank.

These pieces of paper represent claims on the Federal Reserve bank. Now, what exactly do those claims consist of?

If you will examine the balance sheet of the Federal Reserve System you will find that 75 - 80% of its assets are invested in U.S. Government securities - which means that 75 - 80% of the purchasing power of every Federal Reserve note is invested directly in U.S. Government securities.

If you want to practice liberty, the first and easiest requirement is to repudiate all paper issued by any government. This, of course requires an alternative to government paper since you need something to trade with. We have been providing one of these alternatives for more than six years and we call it a current gold account, which we've made as convenient as possible for your day-to-day transactions. More information is available at our table.

If you use a free market currency and thereby repudiate the government's money, you will deprive the government of the use of your wealth and weaken the purchasing power of its money. You will make it harder for the government to feed its soldiers, bureaucrats and welfare roll. You will make it more difficult for the weapon makers to finance their operations.

It's so easy to deprive these criminals of their power - just quit lending it to them.

Another requirement to practice liberty is that one should not PRACTICE collectivism. What I have in mind here is fascism. Fascism, of course, is a system that allows private property but government controls that property through statutes and regulations.

By not PRACTICING fascism I mean that one should not agree to let the state control one's property.

You see, one practices fascism by operating a business as a corporation. A Corporation is a franchise of the state. A corporation is authorized and controlled by the state.

When a person establishes a corporation, he or she enters into an agreement whereby he agrees to obey all of the laws of the state. This is the act, this is the origin of the authority that gives the state power to regulate and control private property. All property owned by a corporation is controlled by the state. Every time a corporation sells new shares, borrows money or earns a profit, new property is fed to the fascists.

It is through the formation of corporations that individuals, by the millions, voluntarily deliver their lives into the world of fascism.

Ladies and Gentlemen, corporate America is fascist America.

For those who are interested in liberty, it is hardly consistent for them to establish a corporation and thereby practice fascism—especially so because there is a very practical and relatively common alternative to a corporation. It's

called a business trust, which has virtually all of the advantages of a corporation and few, if any, of the disadvantages.

The business trust and corporation are both established by a contract between two or more parties. The essential element that distinguishes one from the other and makes one a fascist device and the other a free market mechanism lies in the role played by the state regarding the contracts whereby the corporation and business trust are established.

With a corporation, the state is always one of the parties of the contract and the state is always the dominant party; the state determines what the contract shall contain and the state demands total obedience from the other parties or else the state will void their privilege to do business. It is the nature of this contract—with the state always the dominant party—that makes fascism, or regulation of business so easy: obey or the state will withdraw your privilege.

Regarding a business trust, the state is never a party to the business trust agreement and exercises no influence over the provisions contained therein. It is the nature of this contract—where the state is absent—that makes business trusts so hard to regulate, and starves the fascists of victims.

The business trust that we have developed employs a gold unit of account and, since gold is a free market currency, we call our business unit a free market business trust.

By using a gold unit of account, you can reduce or eliminate your income tax - and that is one step in the process of seceding from the criminals.

Generally speaking, our projects consist of voting for the free market.

You see, voting involves far more than going into a voting booth for 5 minutes once every two years. Every time we move, every time we spend money, we vote for someone or something. When we buy food, for example, we cast a vote for certain kinds of food and, in doing so, we tell the producers of that food to continue with their ways.

When a person walks into a commercial bank, his actions tell the bank that he likes the loans made to the Soviet Union, Poland, Brazil and Mexico and, by the way, here is more money to continue those loans. The person may strongly disapprove of such loans—but those opinions mean nothing; for, where action conflicts with opinion, action always prevails.

When one patronizes a corporation, one's actions tell the managers of the corporation that further fascist behavior will be rewarded. It makes no difference who operates the corporation, its actions will always reinforce fascism. A firing squad staffed by libertarians is still a firing squad - just as a free market business trust operated by collectivists will invariably reinforce the free market. If you want a free market, you must stop voting for collectivism and start voting for the free market every chance you get. You have to stop using Federal Reserve notes and start using a free market currency; you have to stop patronizing fascist organizations and start doing business with free market ones.

If you will practice these procedures, you will establish your new country, and its boundary will be your property or the property you control: its population will be yourself or the people who work for you. In this manner can we establish new countries by the hundreds, by the thousands - and they will all be sovereign, they will all be free and they will all be exciting.

Within this context, I'd like to announce the formation of a new country: it is Morningrise Printing, it was established five years ago and its population is five. There are others, but Morningrise is one of the earliest.

The generally accepted notion of voting, as I've indicated, is a process of entering a voting booth for five minutes every two years. But in reality, everyone votes every day and every time one moves. What you do in the voting booth means nothing and what you do every time you move means everything.

Since there are 730 days in two years, you will multiply the effects of your actions by at least 730 times if you will vote every day for the free market.

Anthony Hargis was born and raised in El Paso, Texas. Author of several books on gold accounting and business trusts ("In Gold I Trust," "Law v. Freedom"). Anthony established a business trust company in 1976 in California.

THE FREE PORTS OF EARTH

Floating Cities of Sea and Space

By Gary C. Hudson

At many places in libertarian literature we find reference to the inviolate sanctuary, the hidden community, to which freedom-seeking individuals may repair. From Atlas Shrugged to The Probability Broach, it is a recurrent ideal. Regrettably, it has never been fulfilled in reality.

Equally interesting, yet also flawed, are schemes such as tax-free havens and libertarian revolutions in developing countries. Reality has slapped libertarian thinkers in the face many times in the last few years. Is it time to consider another tack, given that libertarian goals and ideals seem far removed from the realities of American democratic politics?

About a decade ago, I began to investigate the idea of space-oriented free ports. The concept was brought to mind by a quote from Arthur C. Clarke's *The Promise of Space* in which he waxed poetic on future manned space stations in synchronous orbit:

"They will be able to look up at the night sky and watch the stately procession of the Ports of the Earth—the strange new harbors where the ships of space make their planet-falls and departures. Often, one of these brightly orbiting stars will suddenly explode in a silent concussion of light, and a fierce, tiny sun will draw slowly away from it. And they will know that some nuclear-powered mariner has set forth once more, on the ocean whose farther shore he can never reach."

Clarke's poetry evoked powerful images in my mind. One of them lingers to this day.

If there are floating worlds in space who will build them? Who will need them? Who will rule them? It seemed that there needed to be an answer to the last question before there could be an answer to the first. This simple observation, coupled with the escapist desire for a libertarian sanctuary, led me inexorably to the conclusion that the Ports of Earth should be Free Ports. How else could commerce be made to flourish, as liberty is maintained?

Yet we must also learn to walk before we run. The technological hurdles associated with the development of space cities is significant, to say nothing of the financial problems developers must face. This is not to say that such communities will not be built within the lifetimes of most of those who read these words, but rather that we must expect their establishment as outgrowths of similar cities here on earth.

Where would one expect to build such cities on earth? If they are located within the boundaries of existing nation-states, there is every expectation that a libertarian ideal would not be the guiding philosophy behind either their establishment or their governing. Many "new towns" have been built in the U.S. during the past twenty years; for example, Irvine, California; Las Colinas outside of Dallas; even Disney World, in Florida; all are useful models for the physical architects of cities, but not for the philosophical architects. (Disney World, however, may be, in part, a model for a first stage libertarian community. The thousands of Disney acres are governed in traditional fashion, but every one of the voters, supervisors and other "government" employees of the Disney "county" is a Disney employee. A special act of the Florida legislature gives the Disney management virtual sovereignty over their property, including the right to build nuclear power reactors, if they so choose, to generate their electrical power.)

If we cannot look to building our city on existing U.S. land, we probably cannot expect the situation to be much better in other countries. It has been argued that there is an incentive for a poor, third world country to permit the establishment of a free zone to enhance trade and economic benefits to the host country. Rarely, however, has any nation freely given up sovereignty over its soil. Even measureable economic benefits might not produce the desired effect on the part of the host country. Given these political realities, I believe that we must turn to land unowned by anyone: the sea.

This might appear to be a non sequitur. Land on the sea? Many nations have reclaimed ocean as land by means of fill: the Dutch are among the masters of such reclamation.

Proposals for large offshore islands for industrial purposes (such as the siting of nuclear power reactors) have been suggested in this country and abroad. Even airports have been built on fill.

The only major difficulty with a reclaimed island structure is the legal status. If located within the two hundred mile economic limit or the twelve mile legal limit, the reclaimed land, or any built structure which rests on the ocean floor, would immediately come under the jurisdiction of the nation bordering the island. Attempting to build a polder in deep waters beyond the 200 mile limit would be a formidable technological challenge.

As an alternative, I propose a freely floating city-island, located outside the twelve mile limit but within the 200 mile limit. This city-island would be a libertarian free port whose primary revenue and economic base would come from service industries such as banking, commodities, medical care and education, trade and retailing rather than from manufacturing or agricultural businesses.

There must be some incentive for the host country and state (in my scenario, the U.S. and California, assuming the location of the city-island to be just off Long Beach) to permit the establishment of the city and support of its continued existence.

One set of potential incentives involves the provision of services to the mainland which are in great demand.

Several such services could be foreseen. The state of California and especially the city of Los Angeles will require a larger amount of fresh water during the late eighties and nineties than can be supplied via existing sources. Fresh water, created from nuclear-driven desalinators (unlikely to be built in the U.S. due to radical environmental pressure) could be supplied to the mainland, along with electrical power offloaded from the reactors. Fusion or, ultimately, satellite solar power could be used in place of nuclear fission, though at the expense of waiting a decade or two for the necessary technological advances.

Another potential service incentive is transportation. Los Angeles International airport is overcrowded, and is not going to get any better, even with the new terminal construction. There is just not enough room for new runways and service buildings within the confines of the present airport. If a floating airport were to be built adjoining the city-island, there is every likelihood that such a facility could draw off long-haul international traffic from LAX, reducing the burden on the existing airport and saving the city, state and federal governments the expense of building a new airport. Likewise, the establishment of docks and tanker terminals at the city-island would be a way of offloading existing crowded ports along the Southern California coast.

In addition, the city-island would attract gamblers and fun seekers from Las Vegas. The State of California would welcome the chance to "keep money and jobs in the state", since many of the workers on the city-island would probably live in Los Angeles. Tourists to the island would likely stop off for a few days in Southern California as well.

Viewed from this perspective, a floating freeport city becomes a challenge technologically but also a relatively straightforward real estate project, albeit a massive one. After it has been in business for a few years, it will begin to attract capital and talent to the true libertarian environment it offers. At that stage, it will become the center of financial and technical support for the establishment of other floating cities near other countries and in space. At the center of a network of libertarian city-states, it will become the focus for freedom-loving individuals everywhere. As such, it can become the most effective check upon the excesses of government ever implemented.

Freeland's Stamps

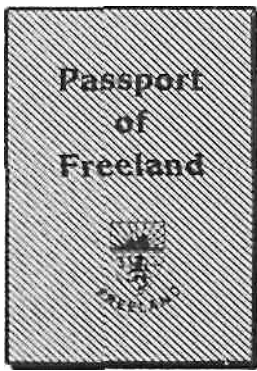
There must be symbols to unite individuals into some sort of common heritage, traditions and ideals. One such symbol is to issue postage stamps of famous libertarians.

There is nobody more suitable to commemorate than Lysander Spooner. Known as the father of the inexpensive American postage stamp, Spooner founded his own private mail company in the 1850s. Spooner's private mail company was so successful that it forced the U.S. Post Office to reduce their postage rates. Finally, an alarmed U.S. Congress put Spooner out of business by legislating the Spooner Act, which prohibited private companies from engaging in first class mail enterprises. Another well-known libertarian is Prof. Ludwig von Mises, who is considered to be one of the world's greatest economists. A student of the "Austrian School", von Mises has influenced several generations of economists and philosophers. He is best known for his magnum opus. "Human Action."



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Freeland's Passport

Another symbol to give the feeling of community is to issue passports. Although a free nation would not require passports, most nation-states do. A passport would help to establish the legitimacy of a free nation, even if that nation did not physically exist.

Cassette Tapes of FREELAND I Conference

On April 23, 1983 FREELAND I Conference was held in Long Beach, California. With over 100 participants, the one-day conference saw 10 speakers promote various concepts of new/free countries. Like modern-day explorers, these speakers entered into the relatively new territories of floating cities, space settlements, man-made islands and independence movements.

FL1 (90 minute tape)

Side A: Wendy McElroy, "History of 19th Century Libertarian Communities".

Side B: Spencer MacCallum, "Lessons Learned from the Atlantis Experiment".

FL2 (60 minute tape)

Side A: James Gallagher "Independence Movement for California's Coastal Islands".

Side B: Anthony Hargis, "Individual Secession".

FL3 (60 minute tape)

Gary Hudson, "Free Port of Earth: The Case for Floating Islands.

FL4 (90 minute tape)

Side A: Robert LeFevre, "We Did It Before".

Side B: Sarah Foster, "Why The New Hebrides Failed".

FL5 (90 minute tape)

Samuel E. Konkin III, Jeff Hummel and Carol Moore, "How to Protect A Free, Non-Government Community from Government?"

PRICE:

90min. tape: \$7.50 each, 2/\$13.00 60min. tape: \$6.00 each, 2/\$11.00

