

audience.

You say that government has been established in the Western world for the protection of its citizens; to prevent one individual from murdering, robbing or cheating his neighbor in an atmosphere of order. But what of the State's legalization of murdering in wars, kidnapping when it drafts its citizens and robbery when it taxes its citizens? Aren't these violations of the concept of what the proper functions of what a free country is supposed to be?

How is it possible for the State to murder and rob its citizens, but when a private citizen does the same he is arrested and imprisoned? Isn't this a double-standard? How can the State demand its citizens to be honest and moral when it is neither? In fact, isn't the government merely an association of individuals in the first place? If so, then why should the government have any more authority over life and death than the next guy? If the government is the people, then, as the people, governmental leaders should be at the same level of authority as any person.

It should be remembered at this point that government is not physical. That is, it cannot be physically touched by human hands. Only individuals are physical in substance. Society and the State are mere theories without material form. Yet, many place their faith, respect, patriotism and obedience into a system which by *conservative estimates* has killed somewhere around *one billion men and women* in wars, prison camps, torture chambers, inquisitions, starvation and imperialism from Hitler, Stalin, Mao, Attila the Hun, Napoleon, Caesar to thousand of lesser known authoritarians who had the misfortune to rule in smaller, less powerful kingdoms and nations.

Yet, despite the killings by governments (*40 million people killed in World War I alone, for instance*) and billions of dollars worth of property, many citizens are eager to stand up for their nation although it has all the potential of reverting back to past atrocities at any time providing that the circumstances are right. This has been one of the oldest concepts since the dawn of history. *Never question the existence of government, just question who should run it or how it should be operated.*

Again, as for order and stability, there is nothing so chaotic as times of war and oppression. Free individuals have no reason to be chaotic or rebellious. If no one has the authority to control the lives of other people, there is obviously no institution to rebel against.

The libertarian anarchist believes that order and stability can be brought about through the free marketplace. That is, free trade between

individuals without any intervention by coercive agencies. This, by the way, includes all services that are today provided by the government such as fire protection (*like the Rural/Metro Fire Department, Inc. in Arizona, one of the largest private fire department in the United States*), police protection, judicial systems and national defense.

And so, when the citizen runs his or her own life, it is to their advantage to be orderly. There are few things to be gained by being disorderly, especially economically. In a free society individuals are usually too busy being free to be chaotic or interested in controlling others. And even if they were interested in controlling others, being as decentralized as they would be, how could they finance massive war machines and oppression? Wars are expensive. They are bound to fail without a centralized system to force the collection of money and men to aggress.

It should be pointed out that traditionally America is the home of rational anarchy. Most of the frontier days were spent in an environment of extremely limited government or anarchy. A number of the early American colonies had large communities with no taxation or authority. In essence, they were living in *de facto anarchy*.

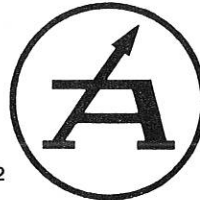
But their anarchism, like that of the libertarian, was of an individualistic nature. That is, the libertarian anarchist believes that *"every individual can 'do his own thing' providing that it does not physically harm the life, liberty or property of another person."*

In the tradition of Jefferson and Thoreau, the individualist anarchist is opposed to all forms of aggression, and has nothing in common with the early European collectivist anarchist who is often characterized as a black capped bomb thrower. These pseudo-anarchists are to be rejected as much as the State, for they believe in violence which is unacceptable to the libertarian anarchist. To be violent is to assume the old role of an almighty State. If anything is to be feared it is violence and aggression in the name of any means to *justify someone's ends*.

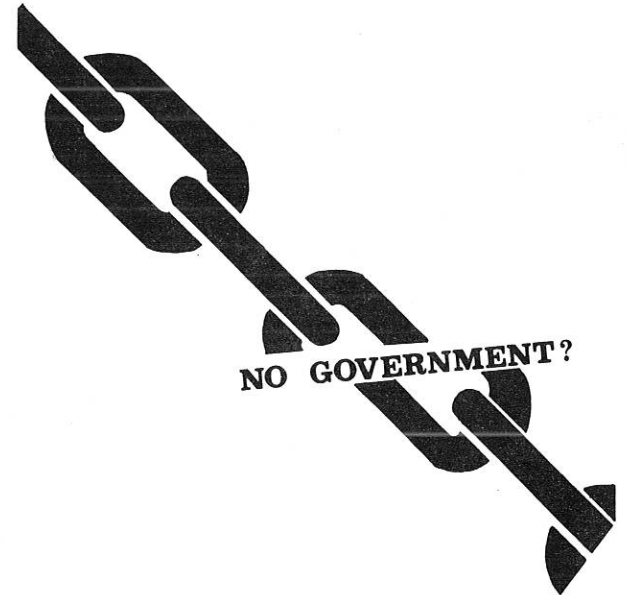
People should fear government, not the lack of it.

**LIBERTARIAN
ANARCHIST
ALLIANCE**

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**WHO'S
AFRAID
OF
ANARCHY?**



Who's afraid of anarchy? We're not!

Unlike other so-called revolutionary groups and philosophies, the purpose of the *Libertarian Anarchist* (also called an "Voluntarist") is to dismantle the belief that someone must rule, control or dominate every person in a society. The *Libertarian Anarchist* is in no way concerned with replacing one set of rulers, whether they be considered as scoundrels or saints, with another set of rulers; it is impossible to halt the aggression of the State by becoming a part of it.

Sure, it is possible for newly elected or imposed leaders to lift widely known oppression from the surface, but what of other statist controls and restrictions that are of little concern to new aspiring politicians? To employ political power in any direction, whether it be for good or evil intentions, always results in damage to someone's liberty. Someone must always suffer when the State finalizes any *mandatory* decision. And that is usually the minority in a democratic nation, possibly 49 per cent of the populace.

What most persons do not see is that government is the worst vehicle to provide or guard the *individual rights* of its citizens. If the government is in a position to permit certain freedoms to the individual by legislative dictum, who is to say that they cannot likewise legislate them away? *Individual rights* are not gifts of the Gods or of governments; it is a natural right born out of everyone's "*Equal Liberty*" to exist without the presence of physical force being perpetrated against man's free will. Liberty is a condition where men are free to choose their own course of life without interference; freedom cannot exist in a world where men and women are forced by another person to do things they would never normally do.

How can anyone say he is free if he does not own his life. If anyone believes he is not a slave then he should consider what will happen to him if he refuses the demands of the State when more men are needed for war or more money is needed for new social and military programs? Who's the slave; it's not the leaders of the State. Who should be afraid of *no government*; it should not be those treated as slaves by a government.

THE UNTRUSTWORTHY STATE

How can oppression be halted without dismantling the entity which manufactures the oppression? The answer is, *it's impossible*. The only way to eliminate oppression and corruption in government is to eliminate government itself. It is the only way. It is the nature of

government to control, censor, ban, confiscate, regulate, indoctrinate and cause general disorder when it has the opportunity.

A few good men in high office changes little. In fact, the change is usually in the form of corruption. Think of it, to have more power, to be given more authority than the next guy, to be considered more intelligent and more worthy than the mere peons he or she rules is inviting a power ego trip easily resulting in derangement.

But some naive individuals never learn from history. Some people are constantly demanding stronger and stronger government to solve the problems of the nation, the very problems usually caused by the busybody State in the first place. Stronger government only leads to stronger possibilities of a larger, more corrupt State capable of greater aggression committed against the individual. And as the State grows in strength, the individual as the overseer of his or her life grows weaker. It is inevitable; an authoritarian government cannot co-exist in an environment of a strong, independent, free and volitional people. As the old saying goes, "*Power corrupts; absolute power corrupts absolutely.*"

The only method to protect the liberties of each individual is by *not* trusting it to untrustworthy institutions; and there is no more untrustworthy an institution than the State (*i.e. Watergate, CIA operations, secret campaign funding, enemy lists, IRS harassment of administration enemies, CIA assassinations, Vietnam, secret files on political troublemakers, the Plumbers, etc.*).

Thomas Paine said that "*government is a necessary evil,*" but he never experienced or foresaw the inhumanity to man in the rise of national socialism (Fascism) or international socialism (Communism). Both reduce the individual to a *national resource* to be used or discarded at the will of dictators and legislators. Nor did Thomas Paine experience a Watergate in his own land. It is therefore apparent that the early American revolutionaries' major error was in accepting the evils of government as necessary. Evil is never necessary. Evil can never be justified. So government must be classified as an "*Unnecessary Evil.*" And this is the position of the libertarian anarchist; we do not support any inherently evil institution, especially the State.

But, you say, without the State chaos and lawlessness would rule. Is it possible that this is exactly what the State desires it citizens to believe? Would the State owned and controlled public education establishments teach anything else? Would the nation's politicians preach anything but that all public pen pushers and

government officials are indispensable? It seems to many liberty minded persons that it is the State as a *monopolistic "organizer of chaos"* which is responsible for such chaotic ventures as the Vietnam War, police corruption, inflation, mandatory busing (*i.e. like the violence in Boston*), the draft, clogged up public transportation systems (*i.e. freeways, subways, etc.*), U.S. Post Office and conflicting federal, state, county, city and local laws, taxes and regulations to name a few. Furthermore, consider the confusion that resulted from the recent Supreme Court decisions on obscenity.

Samuel L. Blumenfeld in *Penthouse* (Nov. 1973) wrote, "Has history not shown that when governments are destroyed people not only manage to survive, but the basic fabric of society is maintained? Does society not depend more on individual self-control for stability and prosperity than on government control?"

In a society of no government, the politicians would be powerless to legislate their own preconceived notions on morality and ethics on to the unsuspecting citizen. The people wouldn't be subject to *victimless crime laws* to force the citizen to be *good, upstanding citizens*, a goodness solely determined and defined by the goody two-shoes in Washington D.C. It is beyond the libertarian anarchist how anyone could justify acts of aggression on anyone who refuses to obey their image of "what is morally right" on another completely different person. Can morality be legislated? No, it cannot. No more than legislating trade between consenting adults (*i.e. Free Market Economics*).

Without the State each individual would be free to live his own life the way he sees fit, not a lifestyle outlawed by the outlaws in the halls of Congress. No one has the right to protect the individual *from himself or herself*, except each individual. Those who try to control the individual's life are nothing more than neurotic hoodlums holding people as captive hostages. It was Mark Twain who once remarked that, "It could probably be shown by facts and figures that there is no distinctly American criminal class except Congress." Will Rogers also had a few choice words for Congress and government in general.

It was Johnny Carson on the *Tonight Show* who made an astute observation during President Ford's 1974 trip to Russia and Japan in which the United States experienced a shortage in a Vice-President. Commenting that without a Vice-President *no one was running the country*, Johnny paused and said "*Notice the difference?*" receiving a thundering applause from his