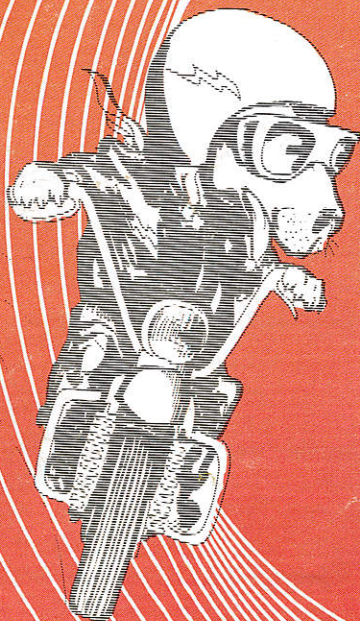


SUMMER, 1970

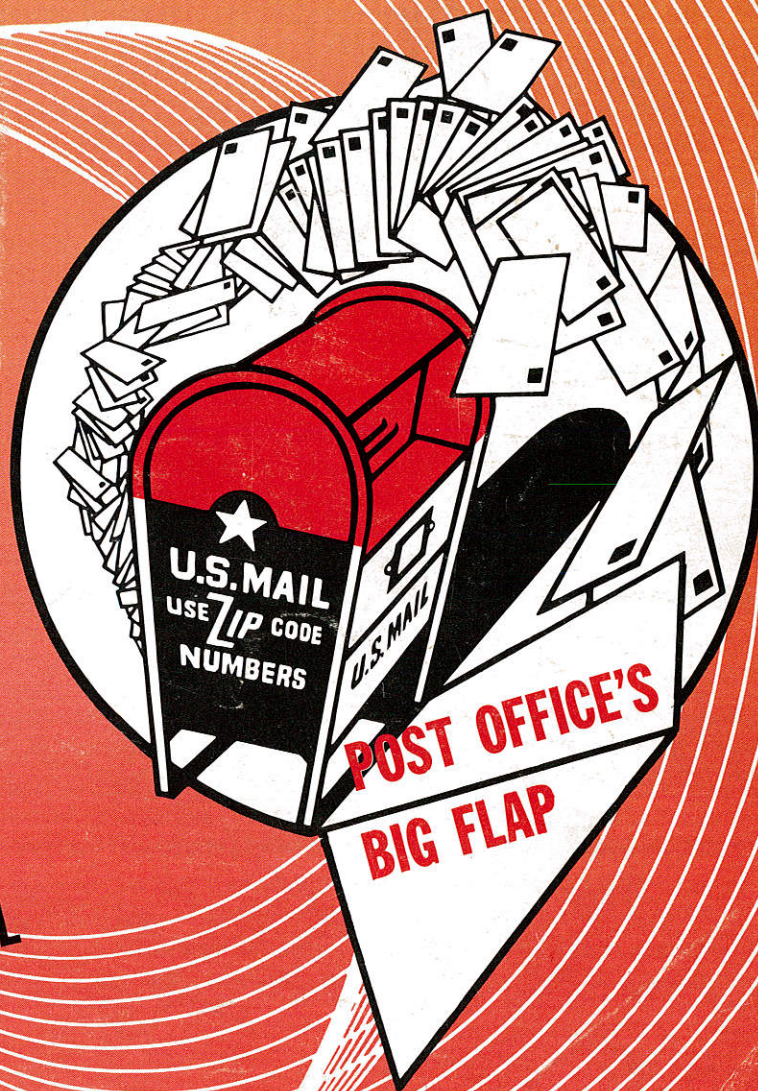
PINE TREE



BOY SCOUT
DEMERIT BADGE



NUMBER ONE KENNEL



POST OFFICE'S
BIG FLAP

PERSPECTIVE

What's all this talk about revolution?

It is inspired by seekers of radical change.

What is radical change?

It is change which goes to the roots and alters all subsequent growth and development.

Why is there so much talk about revolution today?

Because millions of Americans are distressed about the decisions and actions taken by the government. There are two broad groupings of dissent and protest in the present milieu. One confines itself to chastising government on the grounds that it has failed to provide sufficient money, jobs, and protection to the people of the United States. The other chastises government for taxing too heavily and intruding too deeply in the lives and against the properties of all.

In the main, in spite of the volume, and often the violence, of these protests, the course of events demonstrates political rather than revolutionary development. The character of political change is not revolutionary. Many struggles which have been called "revolutions," including the so-called Communist revolution, have been nothing but political upheavals aimed at changing the nature of the government. In this sense, most who advocate revolution are engaged only in conducting a violent election. They propose to wrest power from those who presently have it, so that it can be conferred on others who do not.

While most people have become engrossed in political activity, there is now a growing stream of interest in non-political revolution. As disillusionment grows with the periodic failure of each new paladin who promises varying degrees of government management, involvement, and control, the idea is gaining strength that government as we know it, has become obsolete.

It is becoming apparent that we cannot afford the taxes government collects nor the wars it wages. We are, as Buckminster Fuller observed, traveling on "spaceship earth." It is absurd to imagine that persons aboard a spaceship should be required to pay taxes to a non-productive elite who don't know where they are going, or should be required to war against passengers occupying adjoining cabins in the same vehicle.

The management of resources must, of necessity, be left to the discretion of human beings. The major question of our times relates to discovering the best manager. Do resources belong in private hands, to be developed and used under the common practice that humanity has evolved painstakingly through the centuries—the concept of private property? Or should resources be managed politically, by those who do not own the property? Does sound judgment in the handling of property develop from the ability to produce, earn, and save? Or is the requisite managerial talent the fact of non-production, non-earning, and non-saving?

In considering the possibilities of life without recourse to political government, we approach the threshold of radical change. All true revolutions are aimed at deeply based alterations of the current patterns of belief. If men believe in government so thoroughly that they no longer believe in themselves as individuals, can they learn how to re-evaluate themselves as individuals and emerge as the primary managers of their own lives and properties?

If a successful revolution is to occur, it must be a revolution in ideas. Such a revolution does not entail the violence of either riot or election. Nor is a recourse to anarchy either necessary or feasible. What is involved is the liberation of the mind, so that individuals can make their own way, unaided and uninhibited by the state.

As a free being, each must solve his own problems without being coerced by the state or by others acting in a parallel manner. Likewise, he must learn to avoid coercing others. There is no longer room on Spaceship Earth for violence, either formalized or quixotic. **Man must be free.**

SUMMER, 1970



PINE TREE

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The Answer Market

were taught, and that doesn't include sex questions from a three-year-old. How many can talk at that age, about any subject, much less sex? Therefore, that question scared us as far as your course is concerned! And this sex in kindergarten (sponsored and schemed by the Dr. Calderones and the NEA, et al.) is planned so that our children will be totally wrecked before they are adults and subject to the communist takeover.

"Between the drugs, the sex, the violence, the hate, there won't be anything like a human being left when these 'experts' get through with our young people. And we would like to say that since this country began graduating so many psychiatrists, psychologists, and sociologists, we have had nothing but degeneration and a steady increase in crime.

"We had thought we would buy a course and share it with several families, but when we read that question, we became afraid, as we have seen too much about this sex and not enough about morality, goodness, and gentility, and if we don't get back to morality, we won't have a country very long, to say nothing of human beings. And why don't you consider making a girl pregnant a disgrace? It is just that! This pregnancy business has left the public with thousands of illegitimates to support and that most certainly is a disgrace to our country, for our government is paying these people to be immoral and to be degraded. And our NATIONAL character is showing that it is a disgrace, too!

"And if punishment fitted the crime, we would not have had the crime rate that we now have and it is about time that we had laws to punish the criminal according to his crime — then we would see a new fashion in this country and our national character would rise again to some of its former quality — integrity, decency, self-respect, self-discipline, and all-over responsibility. No?"

Signed, Scared Parents

No. We believe that the subject of sex should be treated in the same manner as any other sub-

The following letter was received by Rampart College shortly after the announcement of our new Home Study course, "Raising Children for Fun and Profit." Since the writer didn't make his name known to us, we are answering him openly — and are glad to have an opportunity to do so, as this is one of several items we received along these lines.

"We — some of us — were just about ready to buy your course on child rearing, when we noticed that you included in the sex questions, HOW DO YOU ANSWER QUESTIONS ABOUT SEX FROM A THREE-YEAR-OLD? and then we wondered if you had somehow capitulated to some of the growing menace on sex education such as that advocated by the Psychological Association which (at their convention in Washington, D.C., during October) advocated a scheme 'to encourage, help and foster sexual play in their pre-adolescent children.' One member called social morality a myth, and another said mothers should explain that 'sex is fun' EVEN IN THE DIAPER STAGE. Another demanded sexual play in the playpen stage, which is about as raw as one can get and which would degrade even animals in the field.

"Our children are being readied for subhumanity before they even reach high school and it is high time that morality and honor and decency

ject of human inquiry. The principle to be followed is that since individuals are responsible for their own actions, they must learn to *think before they act*. The more knowledge an individual has of any subject, the better equipped he will be to make decisions and take actions. This applies to education about history, geography, mathematics, sex, and so on. Knowledge of anything is desirable.

It is not a disgrace to become pregnant, married or unmarried. It is simply a matter of being responsible for one's actions. It is an error to have a child one can't or doesn't want to support. And there are means now available so that such acts can be avoided. Marriage, as it is legally enforced, is simply a device organized by church and state which attempts to guard against irresponsible pregnancies. But individuals ought to be able to run their lives without interference. They may choose to marry or not; to have children or not; the state has no place in such decisions.

As for the crime rate, this seems to rise in direct proportion to the number of laws enacted to punish the offenders! The more types of human behavior we outlaw, the more acts of crime we have — by definition! So many actions are now illegal, that it's become nearly impossible for a person to get through a week without committing one crime or another. For instance, it's a crime to deliver a first-class letter without using the U.S. Post Office. It's a crime to refuse to answer questions posed by a census taker. If you're a healthy young man, it's a crime to pursue your career when the army wants you to give up part or all of your life. Et cetera.

The "eye for an eye" approach is really quite primitive — and it doesn't work, anyway. The only answer is to prevent crime, and the only way to prevent it, is to teach people that crime is not profitable (although politicians seem to be doing well at it). You see, we agree with your

College Home Study course, "Raising Children for Fun and Profit."

The term *national character* is meaningless, since only individuals possess the attributes you mention — integrity, self-respect, etc. Unless you were referring to a geological condition. No?

* * *

"My son is 15 years old. He was a nice, quiet, studious kid until he started high school. Now he wants to wear his hair long and listen to that noise they call music. I told him that as long as he lives in my house, he'll have to do as I wish. I pay the bills, and that gives me the right to make the decisions; I've explained this to him many times, in trying to teach the private property concept. When he's able to support himself, and does so, he can do as he likes. He got a haircut, but now he doesn't speak to me. How can I make him understand my position?"

Signed, A. Libertarian

You say you're a libertarian, which means you believe in self-responsibility and individual freedom. Right? Well, how can young people learn to be responsible if they're not allowed to act on their own choices (even if they're wrong — and there's nothing "wrong" with long hair; it's a purely subjective issue)?

How can a child learn to rely on independent judgment, when the example set by his parents is not one of reason, but one of arbitrary social conventions? And how do you reconcile your commitment to reason and independence with your refusal to let your son make a decision for himself?

Why not let him make this harmless choice? Then, when a truly important issue is at stake, perhaps your views will be respected by him. And perhaps he'll appreciate the consistency between your beliefs and your behavior.

And why don't you like long hair?

Questions will be welcomed, especially those relating to communication problems between the generations. Letters will not be returned. If a personal reply is desired, please enclose a stamped, self-addressed envelope. All letters should be addressed to The Answer Market, Pine Tree, 104 W. Fourth St., Santa Ana, California 92701.

Laissez-Faire



The Government should STOP PLAYING Post Office

by Rod Manis

"Neither rain nor sleet nor snow will keep them from wasting your dough!"

Most Americans would be shocked to discover that one of the laws of our land is: (a) A letter may be carried out of the mails [only] when . . . (2) the amount of the postage which would have been charged on the letter if it had been sent by mail is paid by stamps, or postage meter stamps, on the envelope." (Title 39, Sec. 901, *Federal Code Annotated*, New York: Bobbs-Merrill, 1967.)

That's right! If a private company should carry your letters, you have to pay the Post Office anyway. This is the law that gives the U.S. Post Office a monopoly in the oldest and truest sense of the word — "a business protected from competition by the government." Besides conflicting with every principle of justice and fair play, this law shackles the American people to an operation about as well run as the Spanish Armada.

Harsh words? To the contrary, such epithets have become the vernacular of Post Office discussions.

A few years ago Lawrence F. O'Brien, then the Democrats' Postmaster General, observed the "restrictive jungle of legislation and custom" and concluded that the Post Office was in a "race with catastrophe." (*U.S. News*, April 17, 1967, p. 54.) His proposal that the service become a government corporation brought national attention to our ancient system of rewarding political hacks at the expense of taxpayers and mail senders.

President Johnson then appointed a blue ribbon presidential commission headed by Frederick Kappel, former chairman of AT&T, to investigate the postal service. This expert committee concluded, "The U.S. Post Office faces a crisis." Afraid for political reasons to come out for complete privatization, they seconded the motion for a federal corporation. But their report damns the government's operation.

Kappel said, "The Post Office is a nineteenth-century establishment trying to do a twentieth-century job. What it cries out for is modern management techniques." The report concluded: "Postal costs can be reduced at least 20 per cent if normal investment and operating practices used in private industry are made available to postal management." (J.H. Pollack, *Parade*, August 25, 1968, and Presidential Commission on Postal Organization.)

Upon coming to office, President Nixon and his Postmaster General, Winton Blount, studied the problem and then sent to Congress a specific proposal for a postal corporation. In his message, Nixon said:

OK
Blount commented:

Unless we change the way the Post Office Department is managed and the way mail is handled, we are going to be in for real trouble. Everything about the postal service is archaic — the buildings, the equipment, the way things are done. People are delivering mail today the way they have always delivered it. There has been little attention to new techniques and new ways to approach problems. (*U.S. News*, March 31, 1969, p. 40-4.)

An earlier Postmaster General, Arthur Summerfield, said, "I found they ran this place with Oriental lethargy and a passion-packed policy of letting nothing interfere with the red tape." (*Human Events*, February 18, 1967, p. 104.) Harry H. Semrow, the Postmaster of Chicago (the largest operation in the country) from 1961-66, talks of "the hopeless snarl that has become our national mail delivery system." (*Congressional Record*, June 5, 1969, p. E 4669-70.)

Even Jerome Keating, president of the National Association of Letter Carriers, has said, "The mail service is the worst I've ever seen, and I've been associated with the Letter Carriers for forty-two years." (*Human Events*, February 18, 1967, p. 104.) *Life* magazine speaks of the Post Office's "unspeakable inefficiency" and insists "it is now antiquated, inefficient, in constant danger of total collapse, and its service, as a result, is awful." (September 13, 1968, p. 46.)

And that service is declining! Since the 1940's, deliveries have been cut from two to one a day; there are less post offices and mail boxes per person; far less care in finding addressees; and on and on. (*U.S. News*, February 12, 1962.)

The Kappel Committee report said, "Delayed letters, erroneous deliveries, damaged parcels and lost magazines are everyday experiences." Every reader can furnish his own examples of the inconveniences, delays, costs, and frustrations in dealing with the monster. Here is one of mine.

Last year when I moved from Santa Monica, California, to Huntsville, Alabama (some 2,000 miles), I mailed two boxes of books (taking advantage of the subsidized rate). Upon their belated arrival they appeared to have been hit by a falling elephant. Crushed and torn, they were held together only with baling wire. Some books were missing (naturally my favorites) and some

strange new volumes had been added. I was intrigued to find both boxes marked "damaged upon arrival in Los Angeles." These clever fellows had accomplished the demolition of the boxes within the first fifteen miles of their journey!

Dee Bailey, a close friend, related a familiar experience in a letter to the editor of a local paper:

... at the Will Rogers station in Santa Monica, approximately twenty people were made to wait in one long line while one clerk waited on them ...

The people waited patiently at first but as a half hour wore on, they became more and more hostile in their comments as they realized they were victims of an incredible nightmare.

After shopping in supermarkets, drug stores, and other private businesses, one is shocked at the contrast between the excellent service at these places and the nonservice at the U.S. Post Office and other government operations.

The reason is simple: The Post Office does not have to make a profit and does not have to please its customers. It is a government monopoly and if you don't like the service, there is no place else to go.

Other businesses must compete and, to do this, they must remain courteous and efficient.

Meanwhile, prices soared. In 1930 regular postage was two cents and in 1969, six cents; a 200 per cent increase compared to a 120 per cent increase in consumer prices. At the same time another large communication industry — telephones — lowered its rates (by 83 per cent for cross country calls from San Francisco to Boston).

Another measure of the inefficiency of the Post Office is the tiny increase in the productivity of its employees — .23 per cent per year for the last ten years compared to the U.S. industry employees' average of 3.62 per cent. Both the Post Office and AT&T have doubled their workers since 1930. But while mail volume has increased 171 per cent, calls handled have increased 362 per cent. So while each postal employee is now handling 36 per cent more, phone company workers handle 125 per cent more.

But even with the great increases in rates for users, the Post Office still is not self-supporting.

The postal deficit since 1960 has cost the American taxpayer about \$8 billion. (*NAM Reports*, July 21, 1969, p. 11.) (Incidentally, the privately-owned AT&T paid about \$40 billion in taxes during the same period; paid a similar amount to its million-plus stockholders; and, as we saw above, cut its prices to consumers to less than 20 per cent of its 1930 level.)

Another comparison can be made with the private, taxpaying United Parcel Service, which gives faster deliveries at lower cost. For example, the *Wall Street Journal* (January 16, 1968) points out that the UPS rate between San Francisco and Los Angeles for a 10-pound parcel is 94 cents, but \$1.20 for the Post Office. In addition, the company completes delivery usually in two days, whereas it takes seven to ten for the Parcel Post.

But that isn't all. Most authorities warn that a major breakdown is imminent. During Christmas-time, 1966, the central postal operation in Chicago, the largest postal facility in the world, ground to a halt. For three weeks ten million pieces of mail did not budge. While mountains of letters and publications and boxes clogged the ancient building, loaded mail trucks jammed traffic in the vicinity and prevented empty trucks from picking up the out-bound materials. Experts assure us that it could easily happen again.

It is no accident that government operations have such a pathetic record beside private businesses. The latter have profits as both guides and incentives to efficiency. A businessman buys resources that have some alternative use, and pays at least what they would receive in that use. He puts them to what he hopes will be a more highly valued (by consumers) use. If he is right, that difference (between costs and revenues) is his profit. If he is wrong, it is his loss.

There can be no question about whether a company has made a profit or not, and thus whether it is efficient or not. But with a government operation it is anyone's guess as to whether the benefits exceed the costs or not.

But even if government managers know how to be efficient, they will not personally profit by acting on that information. Rather, they are usually motivated to empire building, padding payrolls with political friends, paying off special

interests, doing things the easy way, guaranteeing the perpetuation of their operation beyond usefulness, pushing through their own pet ideas, building monuments to themselves or their superiors, etc.

Of course, all of this goes double for the Post Office. Here Congress sets postal rates and wages, controls postmaster appointments, and passes on post office buildings. Thus, these managerial decisions become embroiled in politics. Jobs are used to reward political supporters. Wages are jacked up and innovation resisted by the twelve powerful unions representing the politically potent postal workers. In fact, in 1967 the United Federation of Postal Clerks was the biggest spending lobbyist in the nation.

Is there any alternative to this mess? Most Americans feel that since the government has run the Post Office for so long and since they can not immediately think of how they would run it better, it is an evil that we must simply tolerate. But further thought and a look at the history of private efforts might suggest another alternative.

In the first place, I doubt that many of us would know how to transmit sound and pictures around the world in tiny fractions of a second. Yet people, I suspect motivated by profit, have made this an everyday experience. One of the beauties of the free market is that we don't have to know how to run other people's businesses; each of us needs to be expert only in our own business.

In the second place, private efforts to carry the mail have abounded in history, and have produced almost all of the innovations and improvements in the field.

Government monopolies of letter carrying have been established for several purposes. In the middle ages, kings, most notably the Hapsburg kings, wanted systems to exchange correspondence in order to know what was going on in their empires.

The English kings, usually starved for funds by the parliament which held the purse strings, often granted monopolies to nobles in exchange for cash or other favors. The excess profits accruing from the government's forceful exclusion of competition handsomely repaid the royal monopolists.



Government monopolies of the mails were also used to enforce censorship, as they are used today. In the 1600's, the English government, fearing a well-informed public, passed laws making the press a state monopoly and requiring that all news obtain an official license to pass through the mails. But private messengers and unofficial news vendors soon carried mail and newspapers door to door.

Rockford Fresnell tells us of the very remarkable Mr. William Dockwra who:

Many were to follow Dockwra's example. In fact, in the centuries to follow, many thousands of people were to use every transportation device (foot, horseback, carriage, boat, ship, railroad, car, truck, airline) to carry the mails, individually and in groups, within city districts and across the world, legally and illegally. Here are some interesting examples.

Charles Povey started a Half-Penny Carriage in 1709, and introduced "bellmen" who went down the street ringing a bell like modern ice cream vendors and picking up the mail people brought to them. The authorities closed him down after seven months, but the General Post Office took over the postal bell ringers.

Despite government efforts, penny posts sprang up everywhere in England with some 2,000 by 1800. In 1776, Peter Williamson started the Edinburgh Penny Post, and delivered every hour through the day letters or bundles for one penny each. He was the first to postmark his letters with the date, to use straight-lined stamps, and to have his "caddies" wear uniforms. Seventeen years later, his successful operation was taken over by the General Post Office, and he was given a pension, instead of a fine.

In the colonies before 1710, mail was carried under a license issued by the king, but in that year the Crown took over the business and doubled rates. Colonial citizens simply turned to private carriers who operated illegally. These were plentiful. The government lost money and the people would not allow persecution of the private carriers. These men repaid the nation by linking the colonies with vital communication during the fight for independence.

The Constitution allowed the Congress the power to "establish post-offices and post-roads." (Note that Congress doesn't have to, only has the power if it wishes.) The U.S. Post Office was established in 1789 and proved to be quite progressive by running a \$40 deficit the first year.

But private carriers continued to compete against the new government monopoly and this

40 per cent.

Many others followed, including the great libertarian Lysander Spooner. (See his *No Treason: The Constitution of No Authority*, Pine Tree Press, 1966.) His American Letter Mail Company, like many private carriers, was constantly being brought to court by the Post Office officials. However, he made enough money during the trials to pay all the penalties, and the people and the judges usually defended entrepreneurs like him.

Post Office bureaucrats were fearing for the survival of the system. By 1845, private companies carried well over a third of the nation's mail. Small wonder when Henry Wells (later of Wells Fargo) carried mail between New York and Philadelphia for six cents while the government charged 24 cents.

The higher rates especially in the East and the poorer service were the result of inefficiency and a subsidy to Western states. To save the Post Office, Congress reduced postage rates and increased restraints on private carriers. William C. Wooldridge summarizes the period:

In five years private competition captured between a third and a half of the American letter carrying business, [and] drove postage down to one-eighth of its former maximum. . . . ("The Penny Posts," *Rally*, May, 1967, p. 14.)

The most famous private carrier, the Pony Express, was one of the least successful; it went broke, but provided an important service at the time.

In about 1860, messengers were declared legal and soon large numbers of them in the big cities were picking up and delivering mail several times daily. But in 1883, the courts upheld a new law that shut them down. Since then, the monopoly has been well enforced. But a U.S. stamp catalog lists issues by about 150 private expresses.

Today, businesses and individuals have turned in many directions for relief from the inefficiency of the government Post Office with varying suc-

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cess. A few years ago CF&I Steel Corporation hired an armored-car service to carry its mail from its headquarters in Denver to its plant in Pueblo, Colorado. The Post Office usually took two days to carry the mail this 120-mile distance whereas the armored car guaranteed overnight delivery at a lower fee. But the Post Office moved in and made CF&I stop its infringement of their monopoly.

Public Service Company of Colorado hired a bus service to carry data to its various offices. Postal officials called it mail, with the result that now the company still uses the bus service, "but gives the government \$9,000 a year for postage it never uses!" (Wayne E. Green, "Playing Post Office," *Wall Street Journal*, June 5, 1967.)

Postal officials are pointing out similar violations to citizens in dozens of cases each year. And new competition has emerged that may seriously challenge the Post Office monopoly. In February, 1968, Thomas M. Murray formed the Independent Postal System of America in Oklahoma City. It carries mostly third-class (advertising) mail for about 42 per cent less than the government. It has gone from 60,000 pieces of advertising a month to several million, and has spread to many other states. Prohibited from using home mail boxes, IPSA carriers leave material in plastic bags on door knobs.

The American Postal Corporation, started this past year in Southern California, expects to be

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Classroom of Freedom

by Jarret B. Wollstein

American libertarians are well aware of how pervasive the cultural dominion of collectivism is in the abstract. Few, however, realize how much their own thinking has been corrupted by the mythology of collectivism. This blight is limited not just to ethics and politics, but extends to virtually all strata of human endeavor: from the fairy tales that we teach our children to the history that we relate to our scholars.

Despite their awareness of a world beyond that of the public school and a heaven beyond that of "democracy," libertarians are also influenced in innumerable ways by decadence in the arts and lies in the sciences.

Into this cultural vacuum has stepped one man committed to seeking the truth about the philosophy and history of human liberty. That man is Robert LeFevre, founder and president of Rampart College. In classrooms throughout the United States students, businessmen, and professionals (over 3,000 in the last ten years), are learning the story of free men and a free world; a story forgotten by our federalized schools.

Recently, a course in "The Fundamentals of Liberty" was given in Silver Spring, Maryland, from February 15 to 21, at the new Sheraton. Twenty students from various parts of the East Coast—from Maine to Georgia—attended. The course began on Sunday, the 15th, with a discussion of epistemology, and then continued at a whirlwind pace for the next six days, from 9 a.m. until 9 p.m., with only brief lunch and dinner breaks.

In rapid succession, but with a wit and clarity seldom seen in contemporary classrooms, Mr. LeFevre proceeded from epistemology to ethics to economics to politics, concluding with a discussion of methods of spreading the understanding and practice of liberty.

The highlight of the course for me was Mr. LeFevre's discussion of modern economic and

political history. With excellent documentation and characteristic empathy and humor, Mr. LeFevre demonstrated that, contrary to popular opinion, the entrepreneurs of the eighteenth and nineteenth centuries were not ogres and fiends, but were in reality generally admirable men, doing the best they could in a cruel and impoverished time. Similarly, it was shown that many of the founding fathers were strongly opposed to the Constitution, which was in fact drawn up by a group of men other than those who had authored the Declaration of Independence.

During the evenings the students were given an opportunity to question and debate Mr. LeFevre on the most controversial points. Most fiery were discussions of protection vs. retaliation. While agreement on this issue and others was far from complete, discussion was conducted in an atmosphere of rational consideration and mutual respect.

Students were also given an opportunity to present their own views at somewhat greater length in the form of daily written assignments, read to the class during the evening sessions. Many original and valuable papers were presented on such topics as "An Ideal Concept of Government," "Resolving Conflicts Between Men Without Force," and "Methods to Further the Growth of Freedom."

At the conclusion of the seminar, all regular attendees were given certificates of attendance and "freedom pens" (to encourage them to write). Persons holding certificates may apply for the position of discussion leader for local seminars using materials provided by Rampart to further extend understanding of the philosophy and history of freedom.

The story of Robert LeFevre and Rampart College is now being carried in such seminars throughout the United States. Let us hope that this classroom of freedom will one day grow to embrace the entire world.

Laissez-Faire

Americans and Themselves and their Brothers and Relatives

Written by Mike Campbell

The author of "Americans and Themselves and Their Brothers and Relatives" is now in Cell 31, Missouri State Penitentiary, Jefferson City, Missouri. He is a "bad boy" in the eyes of the law.

Mike says that he became involved in crime in the following manner: Two young men he knew called on him one night, asking him to come to a party. They gave him a pill of some kind which he took. He says he has no recollection of the evening, but the next thing he remembers, he was in jail.

According to his probation officer and case worker, Phil Meader, Mike was convicted on or about January, 1969, on two counts of burglary and one of grand larceny which have been lumped together and called "grand stealing." He was paroled in 1969, but violated his parole by coming to California, where he was apprehended and returned to Jefferson City to serve the balance of his four-year sentence.

Meader indicates the possibility that the young men extending him the pill-laden invitation had committed at least one act of burglary before Mike became involved. The extent of Mike's actual involvement remains moot to some

degree. Mike says he is innocent. But then, says Meader, they all do.

Phil Meader says that Mike is terribly concerned with truth. Mike is uncertain of his own moral position. Should he "tell" on his "friends," or should he remain silent? But Mike is very certain of the immorality of many of today's events. And in this area he writes at white heat. The article from his pen was written while he was a fugitive, and reveals the extent of his concern and confusion.

The article "What Causes War?" (see page 16) was provided by Frank Bubb, a student presently attending the University of Pennsylvania Law School. Frank is a clean-cut, quiet, and unassuming young man with an excellent command of language and logic. It would be difficult to find two young men who have less in common insofar as general outlook, background, and personalities are concerned. Yet, there is broad agreement in one important area: the manner human beings have chosen to deal with others of their kind is wrong.

Both men suggest a reappraisal, a new and radically different way of looking at ourselves and each other.

This article may seem rather blunt to some of you but this is what you probably need.

First let's start with ADULTS. They seem to always say stuff like "Man, you don't know what you're talking about, you're just a teenager." RIGHT, teenager the next generation, the hoods, juvenile delinquent Ruffian, Biker. Almost anything you can think of.

Practically every teenager in the U.S. is hated, or should I say disliked, because he or she is a teenager. x PEOPLE, LISTEN!. You like to think you're right but you are so wrong. The reason you don't like these young adults is because they preach PEACE, HAPPINESS, LOVE, To everyone, not just among themselves. Should you blame them? NO!

The young men have to go and fight the wars that mainly the adults themselves started. They have to get mud in their mouth, Blown up, shot to pieces, while back home, the fine upstanding citizens (shall we say) are back home sittig in their air-conditioned offices, or working with their buddies in factorues, were things could be dangerous only if someone made things that way, while overseas teenagers are being sought after with guns, in a Vietcong's gun sights, or someone trying to them with a missile, or a hand grenade.

Now don't get me wrong, I'm also in with the adult point of view. I believe there's an easier way to get to point without RIOTING, PEACE MARCHES, WRITING ON WALLS, but no one will listen to them any other way.

The way the Hippies look at this is that the U.S. citizens are too afraid to give in and swallow a little of their pride, and stop this, or these wars.

People argue or fight every day of the year. WHY? Because they have a disagreement and think that the only way to settle it is to fight it out. What if every time someone that didn't like teenagers, saw one they just up and killed them right there on the spot. YOU! would say now that's just terrible, they may have their bad points but that gives no one the right to just kill him. Well that's what you're doing when you send him over to fight your wars. Yes they are to your wars you finance them you pay taxes that go to this cause.

The point is just that the younger generation would like to have a word or two to say about this too. If people want to be against peaceful happy lives let them fight the wars. Don't you imagine that their in just as good a health because they seem to admit it when they say something like "Why I'd jump at the chance to go do my part, LET THEM. Let the ones who want to stay here and give us a peaceful world to live in do that.

Now your saying, "What let the U.S. become a home of those longhaired punks never." People try to understand that this is the next generation, in there world this style will be popular, while your retired still calling them longhaired punks. They will be sending your pension and your social security checks but not unless you give them a chance, by that I mean, don't throw out of your school or fire them from your business, because if you do their won't be any next generation. Right now young man can't get a job because he does not have a high school education. Why? Because he could not go to school because of the way he dressed and the way he looked.

The only reason you don't like these teenagers is because they didn't turn out, or grow up exactly like you did. So again you should try to understand that underneath all that hair and dress is a human just like you.

Now lets come to an understanding that all the credit does not go to the American teenagers. These people in businesses want someone in there plants that will work, not for just a few weeks but long enough to do him some good. You may have long hair and cool clothes but that doesn't mean your to good to work. How are these people you love so much going to live and how are you going to live without someone to provide the needed things for them. Your not to good to work, you have to because if you don't who will. The average teenager goes to work for a few days or weeks then says, "I don't have to do this Mom & Dad will take care of me. Now you listen to me man, what do you expect. These people have taken care of you all of your life, so that you could grow up to be someone, people can look up to and say "Boy if it wasn't for him who knows." SO don't be afraid to work, show them some appreation for what they have done for you. What are you going to do when there is no Mom & Dad to take care of you. If you depend on them one of these days your going to be saying "What will I do now, where will I go, who will take care of me. The only reason they want you to go and fight this war is so you can protect them for awhile, after what they have done for you.

If you don't like the wars say so in a humanly manner, don't get into riots don't give them a lot of trouble, get it civilized in your head first, then tell them in a civilized manner.

Do you adults agree with me know, of course you do, I'm talking your language now. I have purposely lived with people of both ideas and I know exactly how both parties feel and think. See the thing is just knowing, and I do mean knowing, how each party feels.

I can't see how you think that sending a man to war will better him. He has to go and kill another man. Something he would get sent to prison for here, for cold blooded murder. Whats the difference? The person who does not want to kill is a better person than those overseas, because in the Bible it says definitely "Thou shalt not kill" this does not say, unless someone is going to kill you it says "YOU shalt not kill". There is also another phrase "If he stikes you turn the other cheek." You say we won't stand by and let another country rule us I don't blame you. But you are ruling----You are making people dd something against their will. So actually you are no different then the people you are hating, and killing, and capturing.

Like I mentioned before, why can't we swallow some pride, get together on this problem, and come up with a solution,.

If everyone is so set on stopping this war or doing something about it then why don't we take the money we are spending on weapons and aircraft and buy them off. But we couldn't do that could we, because then we would have to lose some of that valuable PRIDE! In my book I am writing (which I Will not mention the name of.) I try to point out various ways I myself think this war or wars could stop.

I ~~myself~~ am not on either side the "THE ADULT OR THE TEENAGE HIPPIE!" I am myself, I think that is a good person to be. I think everyone in this world could find out that it is a lot easier to be yourself, your own leader and not a follower. I just think it would be a lot easier for everyone if both sides would unite and be as a group, not one sided. Don't you think you would like that a lot better than RIOTING, PEACE MARCHES, HATING, KILLING, AND JAIL SENTENCES. _____ YOU SHOULD!

Would you rather have your son with you or in some graveyard or scattered All over some foreign country.

People say I'm proud that my son died for our country. You may BE proud But how do you feel, deep down in side. I know what you think -----

" My son died in that god forsaken country, all because of some damned war, WHY CAN'T IT STOP." Because you won't let it. The only people that appreciate this is the people, who admitt their greif . Or that is not to proud to admit how they feel to soceity. Even if he inlisted he may have acted happy but he only did it because he knew that sooner or later he would have to.. So why not go and get it over with. (Did you ever think about it that way.)

Did you know that all you were doing is paying to have boys 17,18,etc. killed. Your tax money kills them every dollar you spend kills one boy. I mean of course every dollar of tax money. This all comes about because with-out your tax money there would be no money to buy weapons.

Adults are the real marders, they say " I done it so can you." Do it and get it over with. Daddy or Grapps bless you but let yourself understand that when you fought in the wars your weapons were powerful they could kill just as

easy . But let us be sensible, if your going to die, don't be scattered all over Hell & Creation. Because the weapons of today are twice as powerful as the ones you had in your days of war. Your weapons may not have been primitive but they weren't like what we have today. Anyone in ~~theater~~ their right mind would be scared to death to face up to something like that.

I would bet that almost 65% of the adults, between the ages of 30 to 45 could not live the way these boys are today. They might for awhile but not for 2,3,or4 years.

The only reason people want their sons in the service is so they can say to Mr. Jones my sons better than yours he is P.F.C. in-----branch of the service. Then who knows maybe the very next day Mr. Jones might be saying I heard about your son tough luck,, then you big man to tough to admit your griefs say: "Well I'm glad he got in there and done his part and died for his country. But are you really?

NOW! For the main problem of today. The Negro

Almost every white citizen of the U.S. is against the negro WHY? Because he is a different coloco. Thats rediculous, its the same thing as when you say " Whats in a name?" You people are the biggest hypocrites ever, because you are the same people that say " Why in the hell doesn't he go and fight the war he's as good as the rest of us. OH! SEE! He is as good as the rest of us. Buddy you don't howw right you were. Also if the armed service is such a great honor why let the negro who you say is such an outcast and a nobody, be as a part of this great event. Also if you check out a few things you will find that there are a lot of great men out there who are negro.

There again is the same stody, " Why can't everyone get together and be peaceful and loving." Instead of being at each others throat? Is that asking to much for a peacaful world to live in. If God wanted us to fight he would have ~~put~~ put a war here instead of beauty and love one another terms of living

Fighting is more or less inheritance. If some one is brought up in a family that is accustomed to fighting naturally he or, she is going to be a fighter. But in some large families one or two members will be against fighting all together. If there is anyone in the U.S. who actually likes killing women and children and old people, like our own relitives, he or she is a disgrace to the human race.

I have spoken to at least 3,000 people about this matter and out of that group I would say that at least 92% was against war. You say no-one likes wars, well then stop it then! NOW! Not when everyone us dead and there is no-one left to fight the wars, and that is what will happen eventually. If we averaged 10,000 men killed a year in wars just think what population would be like in ten years, and that is how long it would take if it isn't stopped. THIS ISN'T LIKE MONEY! These are haman beings just because we can afford it, spend it. That is like buying stock in a co. You pay your tax money to see who will come out on top. They say well, 500 Vietcong were killed today and only 498 american soldiers, WOW! isn't that great averages.

So people be civilized about this GET TOGETHER!!!

By the way I'm a teenager-----DRAFT AGE 18 yrs.

The Left-Right Festival of Mind Liberation is a mind-boggling title for any conference, but the extraordinary meeting which drew more than 500, February 28-March 1, at the University of Southern California fully justified hopes of its planners. Sponsored by the California Libertarian Alliance, Rampart College, and the USC Action Coalition for Freedom, the conference was a unique attempt to bring together libertarians from "left" and "right" to explore areas of common interest and discover whether differences could be bridged in order to form a basis for common action toward liberty.

Probably the most popular speaker was Carl Oglesby, former president of SDS. He demonstrated his willingness to put aside preconceptions during the conference, and engaged in several free-swinging rap sessions with participants. He then summed up his impressions of the differences between those from a "right" and a "left" background. The right seemed more interested in definitional or abstract questions, such as the exact shape of the ideal society, i.e., what do we want after the revolution. The left is more interested in situational reality, i.e., what is happening now, today, and what can we do about it.

Perhaps the most controversial speaker was Karl Hess, former Goldwater speechwriter. He stated that in the current world revolution, libertarians must relate to all who are taking action against man's oldest oppressor, the state, including groups like the Black Panthers, the Weathermen, and the NLF in Vietnam. The barricades are up, he declared, and you are either with those attacking state power or on the side of the state.

Several speakers disagreed, contending that there were more options than two. Robert Le Fevre, president of Rampart College, declared that the state is really a mythology, to be defeated in the realm of ideas, not by abortive movements which may end up killing people. Phillip Luce, college director of YAF, stated that we need activists more than martyrs, and called

By Alan W. Bock

for action in practical issues where we have a chance of winning: opposition to the draft, census resistance, and tax refusal.

Other speakers included Dr. F. A. Harper, Institute for Humane Studies, on "The Outlook for Liberty," W. H. Hutt, noted economist, on "South African and American Apartheid," Jim Bumpas, IWW, on communist anarchism, Harvey Hukari, former Stanford YAF chairman, on "Revolutionary Tactics," and Dr. John S. Hoppers, chairman, USC philosophy department, on "The Moral Foundation of Free Enterprise." There also were speeches by John Haag, Peace and Freedom Party, Dr. William Allen, UCLA economist, on "The Economic Aspects of Freedom," Dr. Harold Demsetz, University of Chicago, on "Man and Ecology," Richard Grant, author of *The Incredible Bread Machine*, on "The Case Against Public Education," and Stan Kohls, War Resisters League, on draft refusal.

Seminars ranging from epistemology to action projects were conducted by Tibor Machan, Rod Manis, William J. Colson, Don Jackson and Marcus Overseth, Robert Sagehorn, Terry Catchpole, Skye D'Aureous, Natalee Hall, Harry Pollard, Willis Stone, Leon Kaspersky, Filthy Pierre, Ed Moritz, Doug Kennell, Dana Rohrabacher and Randy Erickson.

Conference organizers were John Schureman, Bill Steel, Doug Kennell, Don Meinshausen, Ron Kimberling, Bruce Robertson, and Seymour Leon, along with Don Franzen and Kathy Forte. Music for the Saturday night dance was provided by the Robin Hough Group.

Among conference participants, the most salient characteristic was a sincere attempt to understand the other fellow's viewpoint. Most seemed agreed that the fundamental problem in society is lack of freedom. There may be different understandings of just what freedom is, and the feeling of having gotten it together may not last forever, but there was an unmistakable feeling that at last we are beginning to make some progress toward communicating our understanding of liberty and how to get there.

LEFT-RIGHT LIBERTARIANS find



Prof. William H. Hutt:
"The laws in South Africa discriminated against the blacks while pretending to be fair."



Emcee Lowell Ponte:
"Have a lottery so that whenever the state wishes to kill someone, a private citizen must take on the responsibility of throwing the switch or pushing the button."



Dr. F. A. Harper:
"The basic principles of liberty relate to private property."



Harvey Hukari:
"When we had those pictures of the rioters at Stanford, we could have sold them to the highest bidder instead of turning them over to the cops."



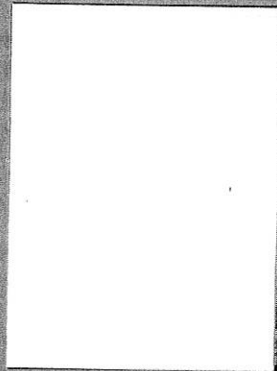
Robert LeFevre:
"The state is a myth. When you try to use guns against it, you end killing people and the state remains."



Phillip Abbott Luce:
"There are other ways of opposing the state. I don't think we can approve of martyrdom."



Dr. John Hospers:
"The cloak behind which the liberal hides is his pretense to humanitarianism; his dagger is the use of force to compel people to do as he commands."



Karl Hess:
"Which side of the barricades are you on?"



Carl Oglesby:
"All is not well with the Republic."



Dr. Harold Demsetz:
"Let's sell Lake Erie. It is worth more as a sewage disposal device and as a waterway than as a resort area."

Photographs by Lanny Friedlander

common ground, some disagreements