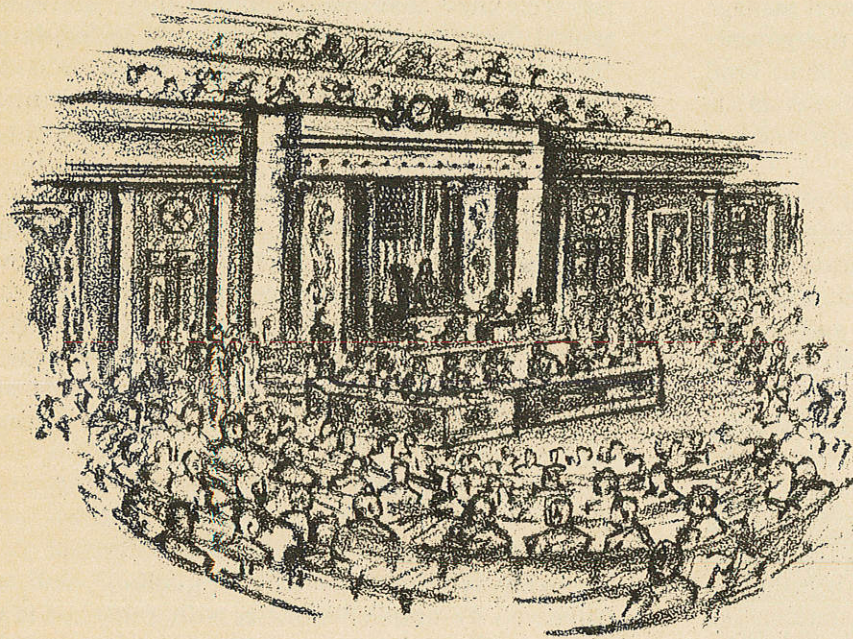




the man who knows what freedom means will find a way to be free



THE ILLEGALITY, IMMORALITY, AND VIOLENCE OF ALL POLITICAL ACTION

There are only three arguments possible by which to try to justify the concept that some men may rightfully rule over other men and other men's property. Probably the earliest, and the most frequently employed, relates to force.

If I am big and strong enough, I may be able to rule you. Whether the force is obtained by superior military might, or by the presumed might of the most numerous group of voters expressed at the polls, the argument is the same. I'm big enough to have my will over you in any case; hence, my rule of you is just and proper.

The second to emerge is the appeal to a theological justification. God wills it; therefore, I have divine rights and may rightfully rule over you. I am special, set apart by the Almighty. Hence, I may rightfully seek to control you and your property, even if I should happen to lack the military force to do so.

The only other argument possible is the contractual one. You have voluntarily, as your own free act and deed, entered into an understanding with me in which you grant me certain decision-making functions over you and your property.

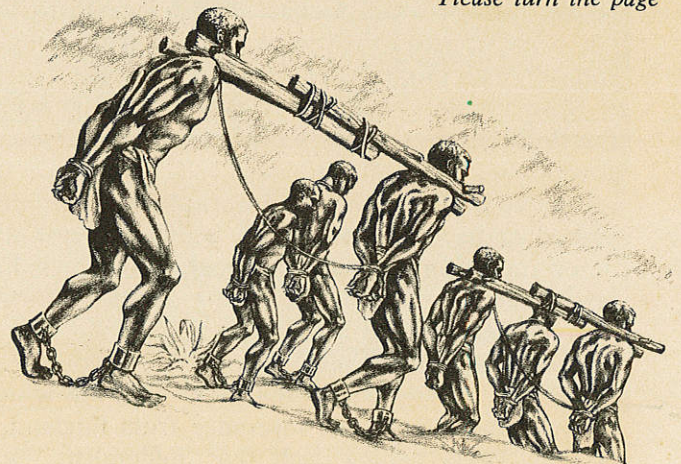
However, if we wish to be precise at this point, a contractual rule is not rule in any logical or legal sense. The separate contracting parties are always in a position to abrogate the contract and to renegotiate, whereas this is never true with government as we presently know it. The contractual

argument is the gist of the Declaration of Independence.

The plight of the people of the United States is best summed up by recognizing that it is popularly believed that all three arguments are quite properly employed in our case.

It is presumed that (1) our government is strong enough to rule, therefore it may properly do so. (2) The Constitution is a divine instrument, the explicit result of heavenly supervision over the revolutionary leadership which brought about our separation from England, and thus, as a curious extension of that argument, while God has de-throned the king, God supervises elections and the

Please turn the page



voice of the people is the voice of God. (Vox populi, vox dei.) Further, (3) the creation of the governmental structure was contractual in nature, hence everything the government does is the result of a social contract to which we have all implicitly or explicitly agreed.

There is only one of these arguments that has any substance. The government is very strong and thus, because of its power, it may very well manage to rule. However, any pretense that the government has been divinely ordained or that some kind of social contract, explicit or implicit, exists between the government and those governed is pure nonsense.

Let me deal with the theological implications first. The very core of the resistance which led to the formation of this country as a separate nation, inspired by such men as Sam and John Adams, Jefferson, Hancock, Henry, Franklin, and a hundred others, rested its case on a denial of divine rights reposing in any man or body of men. It was the argument of those who signed the Declaration of Independence, or the Virginia Bill of Rights, and of Tom Paine in "Common Sense," that divine rights which raised some above others didn't and couldn't exist.

On the contrary, the position was taken that all men had precisely the same rights, no one having, or being able to obtain, any moral ascendancy over any other.

It is important to note that the documents referred to, which represented the axiomatic base to be established, clearly showed that all men's rights are *inalienable*. That can only mean that rights cannot be alienated. What these men were seeking to establish was the validity of a contractual government and the invalidity of any other kind of government. By no possible process whatever could any man obtain a right to rule any other — either by force of arms, by the voting process, or by other practices.

The denial of divine rights reposing in anyone, or obtainable by anyone, became the most dominant characteristic making up the belief of an American. Any pretense to divine rights was, hence, un-American, archaic, and relegated to the ash heap. It is on this point alone that we fought and obtained our independence.

Unfortunately, thirteen years after the signing of the Declaration, the entire concept of a contractual government was put aside. Instead, a single political party put together a governmental structure embodied in the Constitution which was not and never has been a social contract, and which has never been a statement coming from "we, the people of the United States."

Beginning approximately in 1785, a couple of years after the signing of the Treaty of Paris which brought about our legal severance from England, a political party calling itself the "Federalists" was

organized. This small but determined group put together the so-called Constitutional Convention of 1787 and managed to obtain a majority approval of the instrument they had designed as a new form of government. The delegates were bound to return their findings to the state legislatures which had authorized their sojourn in Philadelphia for the convention. But this was never done. The Federalists well knew that the instrument they had framed would be disapproved by every state legislature then in existence. Hence they wrote into the Constitution, Article VII, the process of ratification, specifying that the Constitution would obtain ratification from the *conventions* of nine states. This made it possible for the Federalists to avoid virtually certain rejection by the state legislatures and also placed control of the conventions in their hands. As the only organized political party, they carefully packed the separate conventions, making certain not to convene any of them until they were reasonably certain of a successful vote. This procedure, by itself, wipes out any possible assumption of legality or moral obligation.

The Constitution was drawn up by a single political faction, was subsequently read by fewer than 10,000 (that is a generous estimate — it probably fell far short of that number), and was approved by simple majorities with a total of fewer than 6,000 delegates participating in scattered conventions. Opposition was strong and the Constitution barely squeaked by in some states. Thus, the instrument was drafted and approved, in the main, only by a few people within a single political party. Yet the instrument purports to come from "we, the people of the United States."

In view of the undeveloped communications system, the absence of roads, and the huge size of the rural populations, it is probable that a vast majority of Americans of European, Asian, or African origins didn't even know that conventions had been held or that an instrument had emerged claiming to be a contract with them.

At the time this was occurring, the total imported population was approximately three million people. By no stretch of the imagination can the deliberations of some six or seven thousand of that number be presumed to bind the total number within a contractual agreement.

In further support of this argument, the evidence shows that popular voting for presidents, beginning with George Washington, was so meager that no effort was made to preserve the figures. Thus, for the first ten presidential elections the only figures available are those showing electoral votes. However, in 1824, when no candidate obtained a majority of electoral votes and the election was decided in the House of Representatives, for the first time the popular totals were retained. The four candidates running that year polled an aggregate of 352,062, while the popula-

tion of the United States according to the census of 1820 had reached a total of 9,638,453. Only slightly more than three per cent of the total population was voting even at this late date. The winning candidate in 1824, John Quincy Adams, received 105,321 votes, slightly more than one per cent of the population of 1820. It is reasonable to assume that popular voting prior to 1824 was considerably less. There is no way these facts can be construed as evidence of a contract with the people of the United States.

As a result of the constant barrage of propaganda to which we are subjected, both directly from government and through the governmentally dominated and supported public school system, we have been led to believe that the American government has some kind of divine right to impose its will on us and to take our money and property and lives if it chooses. And if the divinity of the election process is denied, then it is argued that the Constitution came into existence as a result of a contractual understanding in which well-meaning persons entered into a voluntary association for mutual benefit. The facts are to the contrary.

Therefore, there is only one argument that can be validly applied to the American government. It rules because it has the power to rule. This is the justification of brute force. Every law, ukase, rule or bit of legislation enacted at federal, state, or local level is backed up by the ultimate threat of death. That may sound like an extreme statement, yet it is true, and applies even to traffic citations.

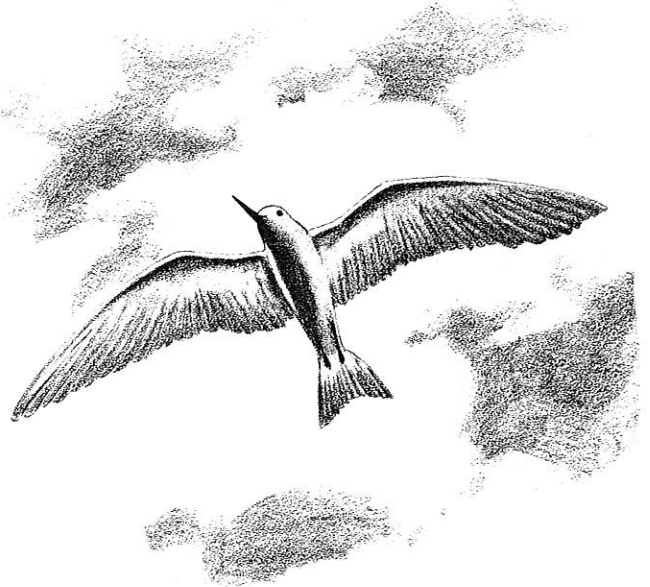
Let us suppose that a person has received a summons because he has allegedly violated some statute, law, or ruling. He decides that the summons is unjust and that he will not obey. The men in government decide that they will compel him to obey.

Clearly, it is always possible for men in or out of government to change their minds. The government can fail to prosecute, and a man who decides he will not submit to prosecution may ultimately decide to do so. But let us assume that both sides remain adamant.

What ensues? Legal formalities will be followed, of course. The unwilling target of the prosecution will receive a series of warnings, each more harsh than the last. Finally, since he will not obey, he will be physically arrested. But if he submits to arrest, he is in fact obeying. Therefore, he must resist arrest or confinement. Ultimately, he will be shot for resisting arrest or for trying to escape. The shot may not be fatal. But unless the man submits, he must keep trying to escape. In the end, death will be inflicted.

The ultimate truth is that even a traffic citation is backed up by an appeal to ultimate force to the point where death makes obedience impossible.

To assume that the people of the United States entered voluntarily into a contractual relationship



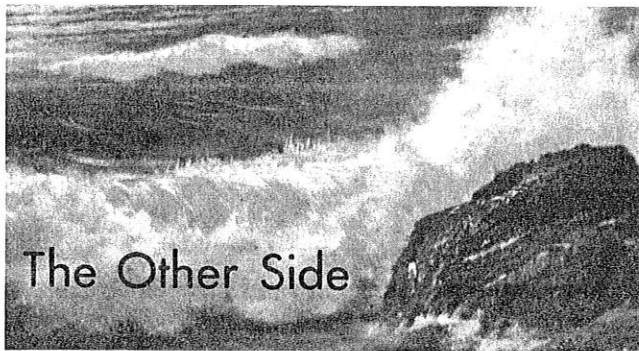
FREEDOM

of such unbalanced character that specific performance on the part of one of the contracting parties is enforced under the threat of death while specific performance on the part of the other contracting party is totally unenforceable, is a patent absurdity. No sane or reasonable human being would voluntarily bind himself by any such contract.

There is no way in which a remedy can be found for government that exists only by force, until the people at large understand that that is the only kind of government they have. However, this most assuredly does not imply, nor should it be inferred, that a government of force should be overturned by force. In my judgment, such should never be attempted. A forceful government forcefully eliminated, leaves forceful persons in control. The result is not a cure, but a further extension of the disease. There are available far more efficacious methods than an appeal to arms. The first and most important of these is an appeal to reason and to peace.

We have long been aware that slaves can be the product of monarchs and dictators. It is time we realized that slaves can also be produced by legislatures, and by executive decrees.





If you are interested in receiving *LeFevre's Journal* as a gift, contact the publishing office, which is inhabited by little people inside a green post office box. *The Journal is not for sale.* Those who receive it regularly make a gift to those little people if they feel like it. Otherwise, they forget to do it. The P.O. Box is 2353, Orange, CA 92669.

Once more I've been thrilled by the response to the *Journal*. Since it's impossible to respond personally, much as I'd like to – I maintain no office or payroll but deal in the market for services I want in the time available – I'm using this section of my quarterly to keep in touch. Some of the comment is so generous as to leave me speechless, but I do not hesitate to print it because I believe what is encouraging to me will also be very satisfying to others, who have shared in my dreams and my efforts to increase understanding of human liberty.

A number of persons who wrote immediately

JOHN K. RAYMOND: A month and two days from now the IRS "wants" me to "non-subscribe." But *your deal* sounds so good! *My deal is better than theirs.*

JANE M. PAGE: There are some things I don't understand; particularly your view that there should be no government at all. But certainly I've misunderstood, haven't I? *We must have law and order and protection. Government provides legislation leading to disorder and vulnerability for all. Don't equate government with things government can't provide.*

BRIAN GLADISH: I think your *Journal* is really good and I'm glad to see you publishing again Saw you in *Penthouse* – good article! *The only thing missing in Penthouse was a pine-tree centerfold.*

J. H. WOOLSEY, Jr.: Count me in. As a veterinarian supporting three girls in college . . . I feel trapped sometimes. If I "kicked loose" and didn't do any work that contributed directly or indirectly to the enhancement of government, I would not be able to

support the beings I have wrought. So I go on listening and reading on fringes of this movement. *In this distorted economy, none of us is capable of absolute independence from government – unless we wish to become martyrs. However, although we are compelled to pay tribute, there is nothing that compels us to accept the state's gratuities.*

LARRY WOODS: The ideas you presented in my executive course with Milliken have had a lot of influence . . . I changed my evaluation of myself as a result of your instruction. *I hope your evaluation of yourself now comes up to my very high evaluation.*

RICHARD BLACKBURN: Do you know the science fiction novelist, Robert Heinlein? Much of his writing and philosophy reminds me of you. *I am proud to count Bob Heinlein as a personal friend.*

COLLEEN CAVANAUGH: You may recall that I worked with Marjorie Llewellyn at Porter Hospital in Denver. It is sad to note that *all* her dire predictions for England seem to have

after the first issue, were squeezed out of the spring edition. In reply to **JOHN KIDD:** You made it, Captain. You were the very first non-subscriber. **A. J. ARNOLD:** The differences between ends and means must be clearly grasped in any workable definition of freedom. **CHESTER GEORGIA:** Anything I might say as to what occurs after death would be about as useful as an eye-witness account about an unknown area by someone who had never been there. **Mrs. P. M. McFEE:** I liked what you said about the great service Ayn Rand has performed. It is vital that young people think of themselves as owners rather than as an item of property owned by another or by society as a whole. **R. L. SOLYOM:** And I do enjoy working with other people; it is that far too often the structure of a formal organization interferes with that working relationship. But I take solace, as you do, in realizing that working with other people many times sparks creativity, both ways. **FRANK STELLING:** Wait until you see and savor the man who occupies the White House after Nixon moves out. Would you believe we could go downhill from here?

Regarding the flat-earth view – **JANET PETER, MENNO HARMS, GORDON WILSON:** Correct. Christians, reading the Bible, gave it the interpretation which became the popular and state-supported view. The Bible refers to the four corners. It does not say the earth is flat in so many words.

To all the unnamed others, I really appreciate hearing from you.

come true. It is sadder yet to know that we in this country are not much behind. *I recall very well. Margie is back in Colorado. Both England and America are now back of the eight ball.*

RON AND MARILYN AMES: This was one of my objections to Rampart. Tax-deductible mooching and scholarships both irritate me as being inappropriate means of promoting freedom and responsibility. They imply that the organization is unworthy of survival in the market place. *I hope you read my views on this subject in this issue.*

THOMAS D. DIXON: I really need suggestions of how to effectively raise money to continue support of Moses Waddell Academy. *You may find some useful ideas on page 6. See also Bob Love's How To Start Your Own School (Macmillan).*

ELDON MARTIN: Good luck with your *Journal!* Does your non-voting stance make you an anarchist? *No.*

ALLEN L. DOBRY: Within my reading of *LeFevre's Journal* I once

again experienced the deep artistic satisfaction and peace that I found with your other literary works and taped commentaries.

JUSTIN BRADBURN, JR.: I believe that the five cents I'm investing will bring me some beneficial returns. May my prediction be right in that you start off with 8,000. *I now have about 500 non-subscribers. I need 800 to make it.*

WINFRED O. PERRY: I know your *Journal* will be superb but for heaven sake, don't make it too long. *I'll kp t brf.*

FRANK MEINEN: I enrolled as a full-time student at the Eau Claire campus of the U. of Wisconsin yesterday. Since I'm over 65 years old, I could do so without paying tuition, or even car parking fees . . . Here is an ethical problem for a libertarian — who does not believe in subsidies! How do I justify or rationalize it? *The rationalization of welfare education is that good may come of it. By the same token we can rationalize any act of theft or murder. This is the invariable position of the politician, who will inevitably argue that the ends justify the means.*

STEVE SYMMS: Want to thank you for the copy of *This Bread Is Mine*. Unfortunately, things are so busy here in the zoo [U.S. House of Representatives] I have not had a chance to read it. Intend to find that time very soon. *And here I've been reminding myself all these years that politicians really and truly are people!*

PAT RETFORD: My venture into the private school business fell through, but my health food business continues successful. My partner in the private school became badly frightened by small-town antagonism and the local idea that the public school is sacrosanct. *I can readily understand and sympathize with the fear your partner experienced. Congratulations on having a successful business.*

JOHN STRIKE: My gift is small and does not repay for all you've done for me. But then — these are gifts — not payments. But I'll only feel good about it when I feel there has been a mutual exchange of value. To date it's been kind of one-sided — in my favor. *I see our relationship as an even exchange, mutually profitable.*

W. W. HARLOW: I can well remember our first venture into the "conspiracy," the near panic; then the "good man in office" routine, the church, etc. Then in rapid order Ayn Rand, H. Brown, Galambos, Von Mises, my

good friends Dawn and Dr. Boardman, Dr. Sperry in Camp Verde . . . my wife and I would each like to have your gold-plated pin. *You deserve it.*

DORIS GORDON: I made a special note of *This Bread Is Mine* where you talk about government as a competitor and especially about artificial and natural government. What a fantastic argument that will make the next time someone says that we must have government. *Thanks for the welcome reminder.*

SANDRA JEFFRIES: I hope we're not too late to get in on your offer of *LeFevre's Journal* and a copy of *This Bread Is Mine*. Our copy is lent out continually; the last borrower is on his third reading. *You're on time. Welcome.*

PAUL BELKNAP: I can only say that the nature and performance of government has not improved since we first met. *I don't think either of us expected it to improve. I know I didn't.*

JOHN FOOTE: We've always been told that our federal government was given a grant of limited and specified powers. This is, as you very well pointed out, obviously not true or what is occurring in our country today could not happen. *I hope you like the lead item in this issue of the Journal.*

LOIS STOECKMANN: My husband and I are now very much a part of the private enterprise system. Our ideas were too much in conflict for him to continue as a corporation man. It took us about 48 hours to find a business, buy it, and set out to learn it. *Congratulations. That's the way to do it.*

WALTER E. JORDAN: You are one of the prominent people in my life who have influenced my character not by giving me a set of principles which I swallowed whole, but rather principles which challenged my existing ideas and have lead me to develop a viable philosophy of my own . . . you have aided me in becoming a thinker rather than a believer. *Thanks, Walt, but you did it.*

ANN KUEHN: When I came to Colorado, I came with a life full of negatives, things I *didn't* believe in, and I left with a value so precious and positive and forward going that I became a far, far better person. *You always were a better person than you let yourself believe.*

MICHAEL NASH: On getting your *Journal* in yesterday's mail I could hardly sit down for supper until I had read at least most of it. *I hope your supper agreed with you afterwards.*

KEVIN CULLINANE: Your *Journal* was an unexpected bonus at the end of a productive year . . . I use your *Nature of Man and His Government* in my history class, "The History of Human Progress." Your book fits in very well with the line of inquiry we follow during the year. Now that I think about it, it should; I built my course around what I've learned from you. And, Bob, I built this school in large part in order to have a platform for that course. *I consider your letter a substantial paycheck. Thank you.*

ELWOOD SMITH: *LeFevre's Journal* should be one of the brightest lights in libertarian reading; certainly one of the most illuminating. *I'll try to make what should be into what is.*

ELIZABETH JORDAN: My initial reaction was that you were a Communist! I'm glad I had that reaction at first as it showed me how far I had come to accepting the socialist things as being "American" when I finally understood what you were talking about. *I never worry about what people call me. Thus far, there haven't been many omissions from the various categories.*

JERRIE CAMP: I've been an admirer of yours since 1965 (after Goldwater). That experience was an eye-opener for a lot of people. *Right. Others merely opened their mouths.*

CHARLES ROGERS: I'll take along memories of a wonderful day, in '57 or '58, with you and Bob Sumners . . . In the words of the sign which has hung over my desk over all my years in labor relations, "Illegitimi Non Corborundum." *And I trust they never will grind you down.*

CONRAD GRIEB: Apparently you do not favor history written by Dr. Harry Elmer Barnes in *The Genesis of World War (I)* and by Harry Bradshaw Fay in *The Origins of the World War (I)*. *Your conclusion, Mr. Grieb, is a non sequitur. I've learned much from Dr. Barnes and other revisionists.*

HOWARD KESSLER: I can appreciate your need to do your own thing . . . You don't realize this, but you are responsible for our past eight years of happiness in the book business. *You are responsible. We just happened to meet at the right time.*

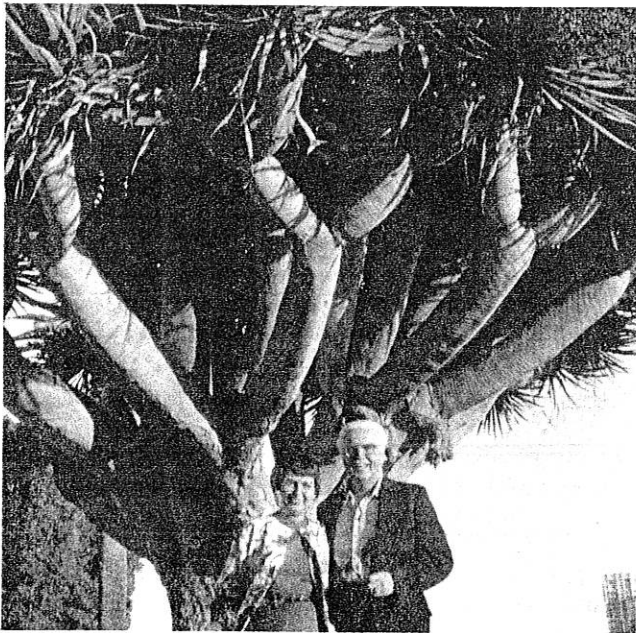
WILLMA BROOKS: *This Bread Is Mine* is very enlightening to me . . . Why are we so willing to follow selfish men as our leaders? *We've been conditioned to believe that we have total incompetence in all areas except those relating to the selection of our masters.*



SELLING IDEAS . . . HOW DO YOU GET THE DOLLARS?

The Freedom School was organized as a non-profit corporation and, after a few years of operation, obtained tax exemption. These facts brought some criticism from persons who favored free enterprise. Many felt that the school should have been organized for profit and that it should never have sought the special status of tax exemption. I know and understand the arguments and I have an emotional tendency to agree. Asking for money in the form of grants, scholarship support, contribution, endowment, or whatever, is to me somewhat demeaning.

In the course of putting the school together and operating it over the years, I had to develop a whole variety of promotional ideas. This tended to place emphasis upon doing those things that might appear worthy to a contributor rather than what might encourage purchase of the product by customers (students). It's a little like planting a tree upside down. The roots seem to be up in the air, and the branches are lost to sight.



Loy and Bob LeFevre are intrigued with exotic growth at the Hotel Coronado in San Diego.

First of all, there's a fundamental ambivalence that accompanies any fund drive. You have to cloak your request for funds in two garments. You must demonstrate your success, while at the same time pointing to your failure. You must have a successful failure to talk about. Clearly, no one will contribute to any project that appears certain of failure. You have to demonstrate a successful record and constantly stress the likelihood of success. But if you were totally successful, it is clear you would not have to raise funds. So while showing the potential for success and the track record of achievement, you must also show that

you haven't yet achieved, and point to where non-success (never say fail) still exists.

In raising money, any nonprofit organization has to deal with this ambivalence.

In our case, the product we had to sell, understanding of human liberty, had virtually no takers. Most people who are convinced that liberty is important, already believe that they know all the answers. They don't want to study, they want others to study under them. The rest aren't convinced that liberty is important, so why should they spend money to learn about something which is unimportant as they see it?

I am convinced that however distasteful fund raising is, and it is very distasteful to me, it is a chore that has to be done whenever one is attempting to market unpopular ideas. In a sense, before he can sell, the vendor has to create the market for those ideas.

My critics often cited other educational attempts that were organized for profit, of which a few existed and still exist in the country. But in each of these cases, the educational endeavor had *general* education as its major function, and there was and is a market for that. Ours was the *only* educational institution designed as a school which unabashedly was devoted to marketing a single line of thought — the freedom history, concept, and principle. It has been copied many times since.

Beginning in 1956 until I resigned from Rampart College in 1973, I raised close to two million dollars in support of this endeavor. And I will stand firm in saying that the method chosen, whatever it appears to lack as a free market endeavor, is the only one that would have worked at all, in view of our specialized nature and existing distortions in the educational market generally.

And I am not so certain that it falls short of purity considering free market principles. There are only three ways to obtain funds: (1) earn them; (2) receive them as gifts; (3) steal them. Theft is out, of course. But channels one and two are entirely voluntary. In the first case you go to persons you hope will be your customers and try to convince them to buy what you have for sale. My experience shows that fewer than one-third of all the enrollees we ever obtained came by this method. By itself, this would not have made the school possible. By using the second method, we were also selling understanding of liberty, but the sale was indirect.


We went to people who liked what we were doing. We asked for their help. They could, of course, say no. When they helped, it was because they were willing to put up money so that what we had to offer continued to be available in the market place even though they themselves might not choose to enroll. Those who contributed to

Freedom School and to Rampart College were invariably saying to us, "I would rather live in a country that has a Freedom School in it, than live in one without such a school." They were, in a true sense, purchasers of our product, libertarian education.

Sometimes I was told that going around to ask for financial support is something of a con game. In a sense, selling anything is a con game. Whatever a person has to sell, he tries to convince the buyer that his good or service has greater primary importance than some other good or service, also available. But it's always a matter of voluntary choice.

And of course we would not take any governmental assistance whatever . . . except for tax exemption. And this, too, brought me a welter of opposition. However, here I have an answer that satisfies me. I favor tax exemption for everyone. I would like to see millions more obtain it. Tax exemption is the natural state of man. If a king decreed that all persons in his kingdom should have their left legs amputated, and by lucky chance I managed to be exempted from the general molestation, I would not contend that the government had given me a benefit. Rather, I would have managed somehow to escape mutilation. I see nothing wrong with tax exemption and favor it universally, as an escape from molestation.

Every dime raised went to pay for the campus facilities. It was spent for the personnel who did the work and helped to develop the ideas and perform the teaching chores. It went for publishing and promoting the ideas. And it was a great adventure.

It brought me into contact with the high and the mighty, the earth shakers and the prime doers. It also brought me into contact with the humble and lowly. And it taught me more about human nature than I was ever able to convey in any classroom. 

THE SAGA OF DAISY MAE

"Doc" Gould lived in Kansas City. I had met him once at a convention of the Congress of Freedom. Now that I'd put out my first promotional piece letting people know about the Freedom School in Colorado, I got a letter from old "Doc." He wanted to help. He was a little short of money, he said, but he had a horse he'd be happy to donate to our efforts.

The beautiful rolling foothill and mountain country we had purchased as a site for the school seemed ideal for horses. And wouldn't it be great if we obtained a string of horses so our students could ride over trails and along the creek? We decided to accept "Doc's" offer. The problem: How do you bring a full-sized horse from Kansas City? Doc had made it clear that the horse was

mine FOB Missouri. He would assume no responsibility for delivery.

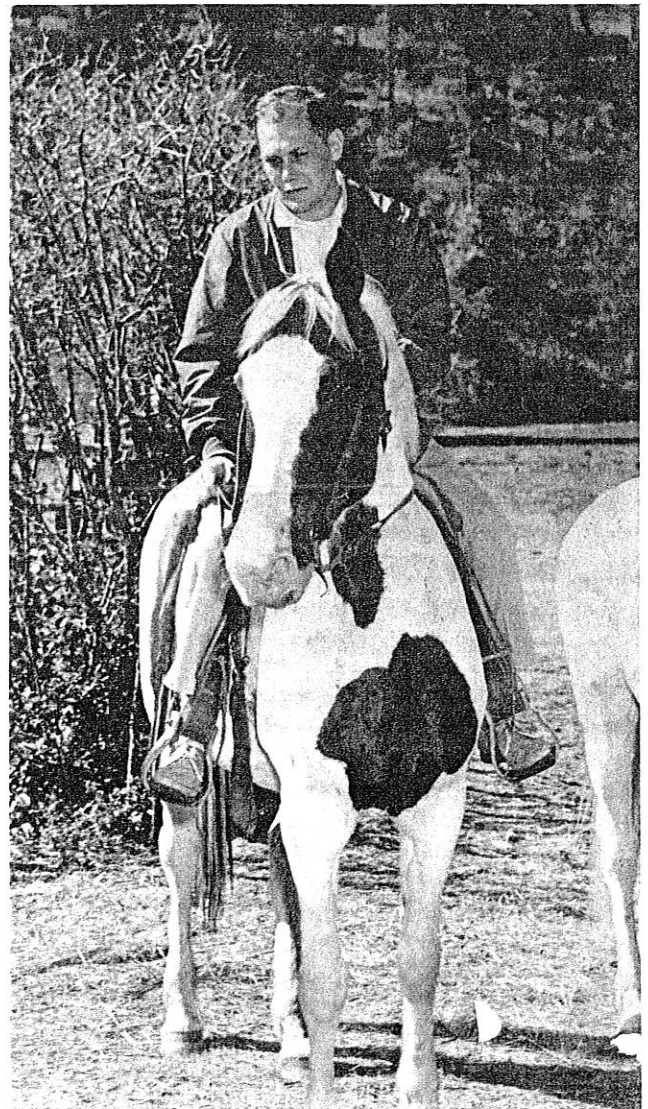
I toyed with the thought of saddling up his gift and dashing westward like a pony express rider, but I gave up the thought. Such a ride would take several days and I didn't have the time to spare. Besides, I hadn't been on a horse since my fifteenth year.

I figured I could leave on Saturday as soon as I finished my editorial chores at the newspaper, drive to Kansas City, pick up the animal, and immediately drive back, non-stop. I'd have much of Sunday to recuperate and then be back at work by six a.m. Monday. Loy decided to come with me and that meant Tommy as a passenger as well.

I notified Doc that I accepted his offer. We rented a horse trailer and drove eastward across the Colorado prairies and the Kansas terrain, finally arriving at our destination in Missouri.

Doc lived in a fantastic house. The living room was the size and shape of an outdoor pavilion and featured a pool table made of various kinds of

Please turn the page



Daisy Mae, queen of the string of riding horses at Freedom School. The somewhat pensive rider is William Schlinkmann of Milwaukee.

inlaid woods. We got there in time for dinner and were cordially invited to break bread with Doc and Mrs. Gould.

It was dusk when we finished eating and Doc took me to the pasture where he kept Daisy Mae, the big mare. To my amazement, Doc had a string of about fifty horses. It hadn't occurred to me that anyone living in a large city could be that interested in horse flesh.

Daisy Mae proved to be a rawboned pinto, large for her breed, angular of contour and already big with foal. This way his gift included two horses — the mare and whatever she might produce a couple of weeks later. He cut her out of the herd and together we induced her to climb into the trailer.

Tommy was pretty tired and we tucked him into the back seat. Then the three of us, plus Daisy Mae, set out on our return trip.

It was a wild ride. A tornado had been sighted just west of Kansas City. We turned on the car radio, trying to keep track of the tornado's location, and zoomed into the dark night, the wind buffeting car and trailer and the rain sheeting everything in a drenching niagara.

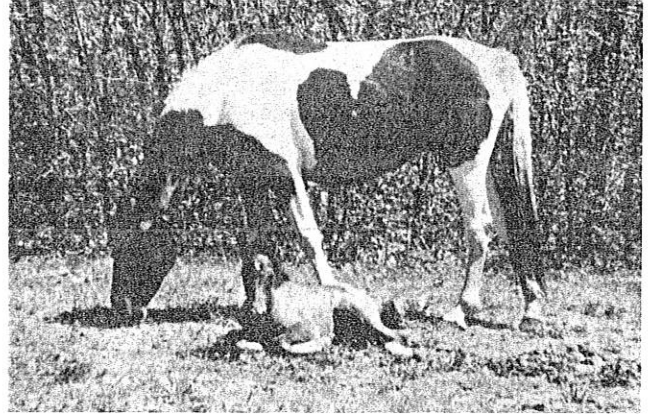
I was apprehensive that Daisy Mae might be induced into premature delivery by the jolting ride and the mammoth electrical display. Every time I stopped to check the trailer hitch and to see how she was faring, her eyes rolled. She was less than enthusiastic about the experience she was having.

We pulled in at the Freedom School just before noon on Sunday and unloaded a worn and bedraggled Daisy Mae. But nothing was wrong with her appetite as she cropped the rich ground cover that grows in profusion over Colorado meadow lands.

Two weeks later, on July 4th, she dropped her foal, a filly which we named in honor of the day of her arrival: Liberty Belle.

Daisy Mae became the queen of the string of riding horses we gradually assembled. She lived out her years at the school and when she died, after serving us and hundreds of students, we buried her with honor in the Colorado foothills.

I've always been grateful to Doc Gould of Kansas City, Missouri, for an invaluable gift.



This is Liberty Belle and her foal, born three years after the trek from Kansas.

Box 2353, Orange, California 92669

Lefevre's Journal is published every quarter, approximately, in Orange, California. It is not for sale, but is supplied to those who are dedicated to human liberty when those so dedicated make it possible.

Publisher Bob LeFevre
 Editor Ruth Dazey
 Printing and Distributing Bruce Galey
 Typesetting Jack Lemieux
 Artwork Sandy Hogan

Address correction requested

BULK RATE
 U.S. Postage
PAID
 Permit No. 163
 Orange, Calif.