

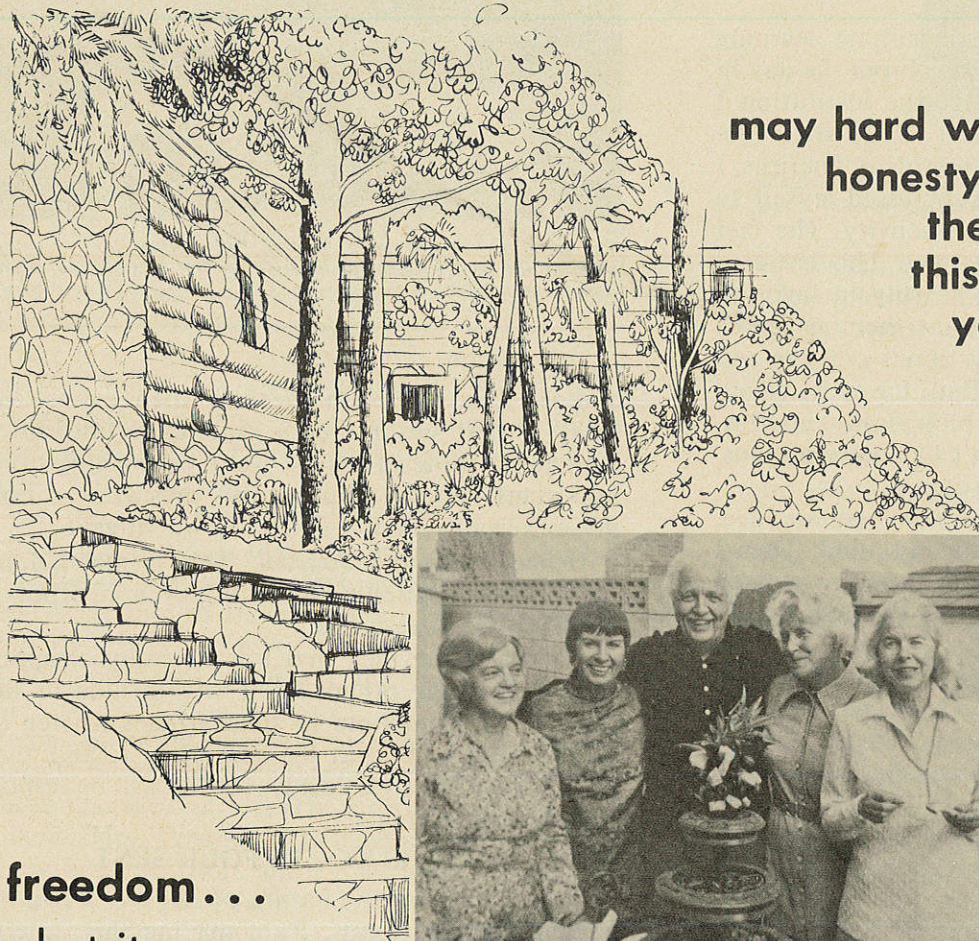
LeFevre's Journal

one man's point of view



winter
1973
vol. I no. I

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



may hard work, perseverance...
honesty and thrift bring you
the joy and satisfaction
this holiday season that
you so richly deserve.

**MERRY CHRISTMAS
and a
HAPPY NEW YEAR
...IN LIBERTY**

freedom... what it means to me

There are many ways of defining freedom. To me, the word denotes a condition in which there is no coercion. And I can think of no condition more beautiful or desirable. In so much that has been published and said about freedom and liberty, about the inroads made by various governmental agencies through taxation, regulation, and imposition, the beauty of freedom is often overlooked. It is my hope and dream to restore something of the vision that a view of liberty in its essence can provide.

However long or difficult the task may be, I expect to continue to strive for that condition in human affairs. Should we not strive for what we truly want, rather than contenting ourselves with something less?



The first senior staff at Freedom School. Edith Shank, treasurer; Loy LeFevre, director of facilities; Bob LeFevre; Ruth Dazey, secretary, and Majorie Llewellyn, librarian. (Photo July 4, 1973) See story on page 6.

For more than thirty years, I have been trying to understand the meaning of human freedom. My search has taken me from California to Florida, to New York, South Carolina, Wisconsin, Minnesota, Colorado, Indiana, Texas, Louisiana, and Washington. And to points in between and beyond. During this search I have met and gotten to know thousands of wonderful people, many of

them as concerned with freedom as I have been. Many have held out their hands to me in kindness and affection, correcting me when I was in error and assisting me when the pathway was obstructed, when the load was heavier than I could bear alone.

LeFEVRE'S JOURNAL is dedicated to all those marvelous human beings I know — individuals who, like me, place human liberty at a very high point on their scales of value.

I hope and trust that you are one of them. Accept this first issue of my *JOURNAL* as a gift from me. If you approve of this effort, you must let me know. I am looking forward to hearing from you.

LeFEVRE'S JOURNAL

who and what it's about

This little publication is the result of a desperate need of my own. It is quite personal. That is why the name.

I built an organization to facilitate learning about and teaching human liberty. From the day in 1954 when I first conceived of the institution I called the Freedom School, until 1973, when I retired from Rampart College as president emeritus, I had restrained, molded, and suppressed myself so that I fitted into organizational activity. The fact is, I am not an organization man. This is not a philosophic position — I am heartily in favor of organizations for those who want them and need them. I had no compunctions about creating and using an organization myself. But I have discovered that systemically, chemically, biologically, intellectually, and emotionally, I don't like organizations. For myself. They are okay for others.

Here's what happens. I conceive of an idea, dream about it, formulate it in my mind. Then I call in my co-workers, marvelous men and women carefully chosen, with enormous capacity to get things done. I reveal my plan.

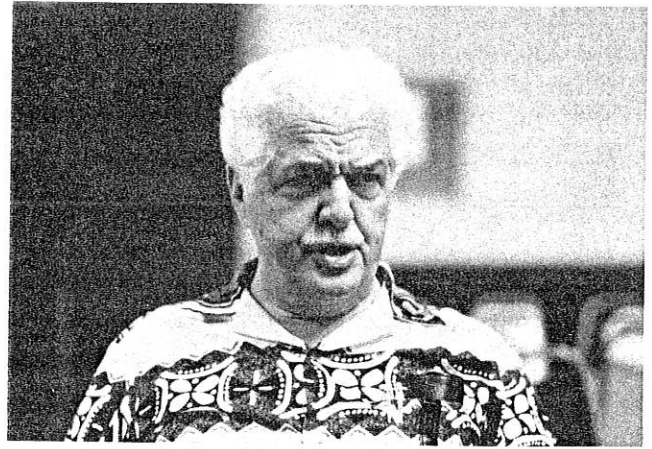
Immediately, they tell me (1) where my ideas are wrong; (2) how I could have corrected my ideas if I had been sharp enough; (3) how they would have proceeded were they in my shoes; (4) variations of the above.

I believe in freedom. I believe in the right of individuals to express their own abilities and reveal their own talents. So, at this juncture I have a decision to make. Should I encourage them to pick up the idea I have formulated, alter it to suit their view of it, and then put it across; or should I tell them to forget their ideas and do it my way?

This is an interesting dilemma. The reason I have surrounded myself with others of talent and capacity is because what I want to do is larger than any one man can accomplish. So, I must either convert them into flunkies doing things my way (and the best will quite properly resign), or I throttle my own inclinations, button my lip, shrug, and permit them to alter my proposal according to their view of how it should be done. In the latter case, I resign myself to the sidelines and bite my nails as things take place *not quite* as I want them.

Well, for about 20 years I've done it both ways in my own organization, sometimes insisting on my way, sometimes resigning myself to the performance of others. *And here's what happens.* I don't like either result.

If I roar at my co-workers and insist that they stop arguing and get on with the job, they lose interest and their performance is half-hearted, perfunctory, and resentful. If I bow to their wishes



The publisher of LeFevre's Journal, "all worked up" — picture snapped by Betty Tucker at meeting of The Fictionaires, professional writers' club.

and let them run with the ball, then I don't get what I want but rather a kind of hybridization containing some of what I want yet missing other important factors. And yet as "president" I hold myself responsible for whichever way it goes.

Hence, *LeFevre's Journal*. This is me. I don't have an organization now. I won't even incorporate to obtain tax advantages.

Don't get the idea that I don't enjoy or appreciate the things others do. I will include in this publication from time to time articles written by others. That is, I'll put them in when I think they are of merit. But I'll decide. I alone will be responsible for the contents.

YOUR NICKEL IS WORTH FOUR SENT

Let me express the nature of *LeFevre's Journal* in mathematical terms. I am mailing this issue to some 8,000 persons who are known to me and whose devotion to liberty I cherish. This is my gift to you. And I propose to do it four times during the twelve-month period beginning in December of 1973. To typeset, pay for art, layout, mailing, address changes, records, etc., the cost to me is about \$2,000 per issue: \$8,000, more or less. Whether it is worthwhile will depend entirely on the reaction I get from you. If you like it and want to see it continue, you'll have to let me know. I'm not even enclosing an envelope for your convenience.

If you want *LeFevre's Journal*, you'll have to put the money in the envelope you yourself provide. If at least 800 of the 8,000 send as much as \$10 each, I'll be able to keep on with it. If not, I won't. It's as simple as that.

I have an idea that among my many friends there are at least 800 with a fellow-feeling for individualism carried to this extreme. So, the \$8,000 is my investment in that belief. Time will tell if I'm right or wrong. The money I take in will determine whether I write or am gone.

I want to encourage you to do this, but not to

the extent that I take the initiative out of your hands. So, here's what I'm going to do. To everyone who sends me a minimum of \$10 I will give, in return, four issues of this *Journal*, plus a copy of my book *This Bread Is Mine* (autographed), plus a gold-plated Pine Tree pin for lapel or collar, or even as a tie-tac. The Pine Tree has been a symbol of freedom for the past two centuries. It was the first American symbol of resistance to interference with freedom by King George III of England. The book retails at \$4.95, the pin at \$5.00. That means that the *Journal* will be given to you for four issues in exchange for the gift of a nickel.

I trust you understand what I'm doing. I'm *not* selling you any of these things. If I were, I'd have to collect sales taxes and all that sort of thing. I'm suggesting that you send \$10 or more as a gift to me, an individual – not a corporation, nor even a tax-exempt corporation. In exchange, I'll provide gifts in return. I propose, by means of *LeFevre's Journal*, to create a fellowship of people who believe in freedom. But you don't join anything. There's nothing to join. There are no officers and no elections. You don't vote. You have to be generous with at least \$10, and then I'll be generous in return.

WHAT WILL THE JOURNAL CONTAIN?

My purpose is to take you inside the libertarian movement as it was developed and as it is today. I propose to tell you about events, debates, correspondence, and intimacies known to me during close to 20 years of crusading for human liberty.

For example, I'm going to relate just how I managed to get hold of nearly a square mile of beautiful foothill land in Colorado in the Rampart Range of the Rockies, when I had no money at all. And how, after getting the land, some magnificent buildings were put in and people came from all over the world to attend classes in liberty.

And I'll tell you about some of those people, what they said and did, and how it all worked out. And is still working out.

I have had an absolutely fascinating life. In the course of my 62 years I have been a door-to-door salesman, actor, radio announcer, newscaster, commentator, editorial writer and editor of a daily newspaper, publisher, executive director of the United States Day Committee, one of the first executive directors of the Congress of Freedom, founder of the Freedom Club of Miami and of the Miami Breakfast Club, store clerk, real estate broker, insurance salesman, soldier, landlord, restaurateur, lecturer, teacher, politician, and even at one time a promoter of the "I Am" philosophy.

I have often been controversial. I have been called by nearly every name in the book, both good and bad. I was making a speech at the Elks Club in Norfolk, Nebraska, one time and a man in the audience challenged me. He said he had heard quite a bit about me; I'd been accused of being "an

individualist and a socialist, a communist and an anti-communist, a conservative and a liberal, an atheist and a religious nut, an anarchist and a Republican." He said he had even heard that I was a nudist. He wanted to know which term most closely identified the real me.

I responded, "None of them."

"Ah, come on," he said. "You're among friends. One of those names must fit you more than another. Which one?"

I paused. Then I said, "Nudist. I practice nudism every day when I shower."

Curiously, the charge that I was a nudist and that the Freedom School was a nudist camp undoubtedly resulted from a couple of rather comical incidents. Of course it was not true. In Colorado in midwinter? Or even in summer with the rosebushes and the deer-flies? But I'll tell you about it in one of the upcoming issues.

In short, *LeFevre's Journal* is just that. There will be letters of mine and letters from others who castigate me or congratulate me, as the case may be. Naturally, material I use will be with the consent of the author. There will be arguments pro and con about every issue that relates even remotely to the subject of human liberty. *The Journal* will be fun to read. It will tell it as it is and as it was.

If you want the *Journal* to keep coming, you'll have to take the initiative and do something about it. You have a simple way of keeping it from your mail box. Ignore it and it'll go away.



THE UNRESOLVED ULTIMATE GOOD

One of the more important libertarian events in the Los Angeles area is the monthly meeting of the Libertarian Supper Club. It convenes usually on the first Tuesday of the month at Taix Restaurant, 1911 Sunset Boulevard. Taix is a fine French restaurant with excellent cuisine and, in view of prices generally, a real bargain on today's market. Attendance at these evening gatherings (dinner at 7:15 p.m.) has been increasing each month and of considerable satisfaction is the number of newcomers showing up each time.

There's a monthly newsletter put out by Lloyd Licher of the Supper Club and it's important to receive it as meeting times sometimes vary.

On October 3rd of this year I was the speaker. It so happened that most of those present were, or at one time had been, influenced by the writings of Ayn Rand. In the open discussion following my talk, some astute observations were made concerning life as more than the retention of heart-beat, and questions were asked about placing life per se or liberty at the apex of a person's value system.

After the meeting, I wrote a letter to one of the persons present, reviewing some of the thoughts I had expressed. Those observations follow.

I have continually had the privilege and pleasure of meeting and talking to a number of young people whose lives have been benefited by the writings and teachings of Ayn Rand. That these young people have gained greatly from what Rand calls "the Objectivist Philosophy" appears to be true. These people have cleaned themselves up, walk with pride, look one in the eye, and propose to support themselves within the confines of a social arrangement based on private property and a free market system.

I applaud these results without reservation. But I do have an uneasy feeling about the intellectual validity of the Randian value system, at least as it is interpreted by some of these young people. While Rand has convinced them that they do not have to apologize for the fact of their existence; that they do not owe anyone anything by virtue of being born; that, in fact, they have a right to live their own lives as they please so long as they impose on none, in process some of these students of Objectivism have gone on to argue that their life is a constant value and that each person, if he be rational, must value his life as the supreme good since, if life is lost, all other values are lost with it. Whether this is precisely the Objectivist position is beside the point. The fact is that many Objectivist students think it is or interpret it in this manner. Thus, when we get down to the close decisions by means of which any philosophy is ultimately

tested, these students say they will do whatever is necessary in order to preserve their lives. Their life comes first. Nothing else can be of benefit to any individual unless he is alive; therefore, he will *do anything at all* to preserve his life. At this juncture, many an Objectivist student states, somewhat archly, "Anyone who disagrees with this is irrational."

As a practical expedient, it would be hard to refute the fact that when life ceases, other things cease as well for the corpse. But I am dissatisfied with an intellectual position that reflects with equal equanimity the outlook of a cornered rat, a piranha, and a Royal Bengal tiger. In a very real and practical sense, every living species reacts similarly to real or fancied threat; from the jaguar to the jackal to the jackass, each of them acts to preserve his own life. Man has a capacity for more than reaction. He can initiate acts and if he does so, they should be predicated upon philosophy rather than a common instinctoid base. In short, man is capable of acting from principle, and creatures less than man are not. If there is any superiority to man's intellectual capacity, it resides in his ability to reason beyond the position of a cornered lion; to use his faculty of choice for value enhancement. It would be a tragedy, indeed, if the philosophy which has inspired so many, ends in the jungle motto: "Kill or be killed," or the Darwinian adaptation, "the survival of the most effective killer," or possibly the assertion, "Get out of my way!"

Certain students of Objectivism, when confronted with this realization, hasten to say that the Objectivist position does *not* assert that life is a constant value, in the sense that it means only the retention of the heart-beat. Rather, they argue that this is a misinterpretation and that Rand means, not the retention of life qua life, but the retention of life with all the values, including liberty, that make life worth living. This is an improvement, of course, but I am still unsatisfied.

To me, man's value system must be illustrated along a vertical scale. And the nature of life is such that no two items will, under pressure, occupy the top position of preference.

In times of peace, when stress is not pronounced, many of us imagine that we can and do value different things at exactly the same level of preference. Under such conditions, a person might well argue that he values life and freedom equally, neither being more important than the other. This is a convenient but I think an impossible resolution of the difficulty. The test of human character and human philosophy occurs under pressure. In the end, a person may have to choose whether to violate the principles in which he believes or to die. If he chooses to live by violating his principles then, in fact, his principles are of less value to him than the retention of his heart-beat. If he chooses in-

stead to die rather than to violate his principles, then his principles are his supreme value.

PRESSURE POINT

To be candid, few if any of us knows himself well enough to be able to state with certainty how he might act under ultimate pressure. But the character of a man is discoverable only at the point where we learn what a man will refrain from doing to preserve his life, as opposed to what he will do to preserve it.

Most Objectivists eschew the thought of theft. But when we bring the question of theft down to one of ultimate pressure, many an Objectivist not only asserts that he would steal, but he further asserts that under those circumstances, not to steal would be irrational. Theft is not only approved, it becomes the recommended course of action. No bandit in all history has ever had a more practical philosophy than that.

Suppose Mr. A had all the food in a given location and Mr. B had none. Mr. A will not sell, trade, give, or transfer any of his food to Mr. B. If the individual interprets the Objectivist position in a certain way, he will redefine his terms and assert that since there are no known alternatives, it would be irrational for Mr. B to refrain from taking what food he needed. If he doesn't, he will die. And that would be to make himself a martyr. And certainly, no sane person wants to be a martyr. Thus, faced with an ultimate choice, these Objectivists say that theft isn't theft.

What does this mean? It means that the principle of non-theft is adopted and supported only so long as it is convenient. When the pressure is on, theft becomes acceptable. So does any other act if only the action results in the retention of the heart-beat.

There is great importance in discussions that bring up ultimate pressure dilemmas. Not that many of us will be called upon to make such drastic and final decisions. But man, by his nature, always has something that he places at the top of his value system. And when he has made the decision as to what his highest value is, that highest value tends to become dominant, governing the pattern of his thought by means of which he lives his life. If his highest value is in fact human liberty, then he will *think through* his actions in such a way that he will do his utmost never to violate the principles of human liberty. If, on the contrary, he views the retention of his own life as his highest value, then he will think and pattern his conduct in such a way that he will plan to do anything at all to preserve his life.

Regardless of whether he ever has to make a decision arising out of ultimate pressure, the kind of person he is, and the type of action he takes, will be determined by the highest values he has chosen.

The person who places liberty at the apex of his value system will consider the liberty not only of himself but of others. For liberty is a *general con-*

dition, in which coercion is absent. The essence of liberty, as Rose Wilder Lane has stated, is "self-control, no more, no less."

The person who places the retention of his own life at the apex of his value system will not consider the wishes or the condition of others. He will tend to live for himself alone. He has no interest in what will happen to others and little concern even for his own progeny. He lives now and that is sufficient. And he plans to continue to live regardless of who may stand in his way, or why they stand there.

ENDS OR MEANS

Now the question can be raised as to the real nature of liberty. Is it an end to be sought or a means whereby other ends can be attained? Currently, it is often viewed both ways.

Personally, I view liberty as a means, although I grant that at times and places when liberty has been taken from me, I am prone to view it as an objective to be reached so that, with liberty restored, I can pursue my goals.

But if liberty is a means and not an end, how can it rise to the position of supreme value in any person's value system? The answer should be obvious. Liberty viewed as a means, becomes a principle. No goal is ever a principle; rather, it is an objective.

The person who places his goals at the apex of his value system will stop at nothing to attain them. The person who places a principle at the apex of his value system will refrain from violating his principles, even if it means a failure in achieving his goals.

The principled man will say, "I will adhere to my principles, no matter what the pressures become." The unprincipled man will say, "Get out of my way."

If we are to find an acceptable intellectual position, it seems to me that principles, and not goals, must rise to the apex of our value systems.

The man who believes in liberty will practice disciplines upon himself so that he refrains from molesting others, even when there is pressure. The man of principle will not steal nor murder, he will not injure others, regardless of the pressure upon him.

The intellectuality of the position raises man above the level of the animal kingdom, and makes him human. Lions, tigers, and jaguars, in their natural habitats, will predictably act in an effort to retain their heart-beats. They know nothing else. They have no other philosophy. Man has the capacity of learning. He has the capacity, not merely of living, but of living in freedom. It is not the fact that you live that is of unique significance. It is the manner in which you live, and in process, in which you restrain yourself from injuring others, that develops character and the traits that cause you to rise above the mass. *(Please turn the page.)*

ULTIMATE GOOD . . .

This is the essence of the libertarian position as I see it. The man who knows what freedom means will find a way to be free without violating the freedom of others.

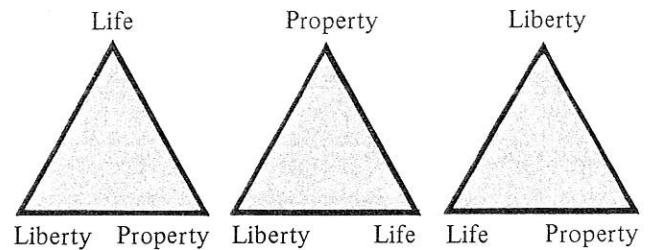
While preparing copy for the *Journal*, editor Ruth Dazey came up with an excellent illustration of alternatives in selecting ultimate values.

Going back to the days of the American Revolution, there existed in the minds of our forebears a trilogy of political essences, "life, liberty, and property." Each of these is potent and masterful. Yet each is harmonious with the others; all are, in a sense, facets of the same broad view of the meaning and purpose of life.

Life is real and a phenomenon which should be classified as objective. Property is real (or can be) and is usually similarly classified. However, freedom is exclusively conceptual. It is a principle which can only mean the absence of coercion.

If we value life, and most notably our own life, as the highest value, then we have no guide or principle as to recommended behavior. If life is to be

valued at the apex, then there is no prohibition against destroying another person's liberty or property, if by so doing life is sustained.



Similarly, if we value property, most notably our own property, as the highest value, then we have no guide or principle as to recommended behavior.

However, if we value liberty at the apex, then because of the nature of liberty as principle, we have such a guide. Liberty is a condition in which coercion is absent. When liberty is present, both life and property are safe from incursion.

THESE PIONEER WOMEN

The Freedom School was put together around my own concept, by four remarkable women. I'd like you to know them better.

Edith Shank. I first met Edith in Los Angeles in the winter of 1939. From that time until the school was moved to California, in 1968, she was associated with my various efforts, either formally or informally. Today, she is employed by the *Gazette Telegraph* in Colorado Springs.

Edith is one of the hardest working, most conscientious persons I have ever known. She has a capacity for total involvement; a kind of bedrock integrity is an outstanding characteristic. Candid and forthright, she strives to be correct and when it comes to keeping accounts she is a positive whiz. As treasurer for our tiny effort, she brought steadiness, reliability, and tenacity to our mini-organization.

Loy LeFevre (nee Lois K. Reuling). I met her in Baltimore during the winter of 1943, when I was a lieutenant in the Army Air Force and she was a singer for the USO. We were married in 1944 and have one child, Tom, who is now grown and married with a one-year-old daughter, Celeste. Tom was only eight when the Freedom School was founded and cannot properly be viewed as a member of the first senior staff. However, as he grew,

he took responsibilities and became an invaluable asset in helping to keep everything operational.

When we were first married, Loy knew little about preparing meals, even for her husband. However, before the school opened for students she got the job of cooking for the staff and when students finally began to arrive, she had to prepare the meals as well as do the bulk of the other housekeeping chores. In time, we were able to afford help for her, but in the beginning we relied on her. And her meals became one of the boasts of the school.

It became a tradition that on the night before graduation the students would be invited to our home, and Loy would sing to the accompaniment of various records and provide culinary goodies.

There is no way the school could have come into existence or have been the success it was without her help. Nostalgically, she still thinks about some of her cooking exploits and sometimes bemoans the fact that we don't have a score or so of students around that she can serve.

Ruth Dazey. I met Ruth in San Francisco in the winter of 1940. When I left the military and became a real estate broker in 1946, she became my secretary. In that capacity, as well as serving as editorial supervisor, she has

been associated with me to the present time. She lives in Santa Ana.

No man ever had a finer secretary nor a more astute and tireless associate. She has a fine mind and is an excellent editor, agent, and writer.

Marjorie Llewellyn. I met Marjorie during the days of the blitz in London. Later, she came to the United States and became an American citizen. Today, she lives in Colorado Springs.

Professionally, Marjorie is a physical therapist and her influence in helping to keep us all healthy and active was always present. However, we needed her as a librarian, for which task she evinced remarkable aptitude. She taught herself library methods and personally catalogued at least 7,000 books which made up the bulk of the college library. I have yet to find an error in her work. It seemed to me that she not only did the catalogueing, an exhausting job in itself, but personally knew the contents of every work she listed and cross-referenced.

Marjorie is Welsh by birth and displays a kind of elfin humor.

These are the women who sawed timber, drove an endless number of nails, put up wallpaper, painted, and shoveled snow — plus scrubbing, cooking, and making beds. So long as people like these can be found, the future of liberty will be safe.

LOST INNOCENCE: AN END TO ILLUSION

It has been years since I have had the opportunity of seeing and talking with Mrs. Marion J. Costner of Coral Gables, Florida. Not too long ago, she wrote expressing concern that I was veering to the left. I wanted her, and other excellent friends in southern Florida also deeply concerned about human liberty, to understand and so I wrote her the following letter.

Dear Mrs. Costner:

It was a real pleasure hearing from you after all these years. I do indeed remember those wonderful days in Florida and the marvelous friends I had there. And I certainly remember you.

But you write chiding me with moving day by day and month by month further to the left. Well, I know what you mean, for I have moved from the position I held in Florida. But I deny that I have moved toward the left.

Let me see if I can spell it out. While in Florida, I took the position that human freedom and human dignity is a fundamental right as spelled out in the Declaration of Independence. I believed in the right of private property and private management of that property. I upheld the concepts of free enterprise and human liberty, and attacked those persons in our government or elsewhere who were engaged in undermining our rights to own property and to manage our own affairs privately.

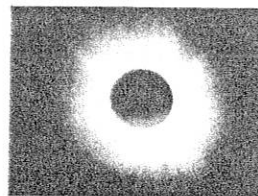
Now, Mrs. Costner, if you remember the above as my basic position, and I think you will, then let me reassure you. I haven't budged one inch from any part of that. Then, what has changed?

While in Florida, I tended to lump the Declaration of Independence and the Constitution together. It seemed to me that they were both basic documents and that our "founding fathers" had given both to us. Hence, I was very much a "pro government" conservative, objecting only to those persons or political parties which, in my judgment, had betrayed the concepts of both the Constitution and the Declaration. And this is where you detect the change.

Back then, I had the idea that if we could just elect "good men" to office, all would be well. Now, I know better. And I stand absolutely and completely opposed to our government, for it attacks the Declaration of Independence and is the basic agency in existence to undermine our rights to own property, to manage it privately, and to be responsible for our own actions. It took me a long time to see that the Constitution is fundamentally and unalterably opposed to the Declaration of Independence. The two instruments were provided by two different groups of men, each with differing ideas. The one sets forth the basic rights of

men – and I believe in it and uphold it. The other, the Constitution, is an instrument of limitless and unqualified power.

Solar Eclipse



When the Constitution blocks out the letter and spirit of the Declaration of Independence, a solar eclipse of liberty takes place. All eclipses are temporary.

For instance: The Constitution in its basic seven articles does not even contain the word "right," hence it cannot have much to do with rights. But the word "power" appears 47 times either directly or by literary implication. Now, when a pattern of this sort emerges, you learn that it could not be coincidental. Talk about conspiracy. Are you aware that our government is now almost totally communistic? Please understand that. I am not suggesting that it is fully in harmony with Russia or China, even though it is certainly closer to both governments in those countries than it used to be. But I am basing that statement on the aims and objectives of Karl Marx as set forth in the *Communist Manifesto*.

Here, I have the document before me. Remember? I used to refer to it while I was in Florida. I still do. Here is what it says: ". . . the theory of the Communists may be summed up in the single sentence: abolition of private property." Do you oppose that? I do.

Further on it says: "The proletariat" (the masses of workers) "will use its political supremacy" (numerical superiority) "to wrest, by degrees, all capital from the bourgeoisie" (private owners of productive property), "to centralize all instruments of production in the hands of the State . . ." And just ahead of that statement, Marx lets it be known that the methods he proposes are calculated to "win the battle of democracy."

In short, Mrs. Costner, our own government has been following the dictates of Marx for a very long time. I used to believe that if we got good men into office, it could be changed. It cannot. Our government is not pink, it is blood red. There is no more chance of swinging it around than there is in regaining lost innocence. I agree with Garet Garrett (whom I also used to quote in Florida), "The Revolution WAS."

Now, if you put that together, you will discover that my fundamental position is precisely what it was when I was in Florida. I spelled it out in the third paragraph of this letter. All that has happened is that I know now it is impossible for the government or the men in it, regardless of who

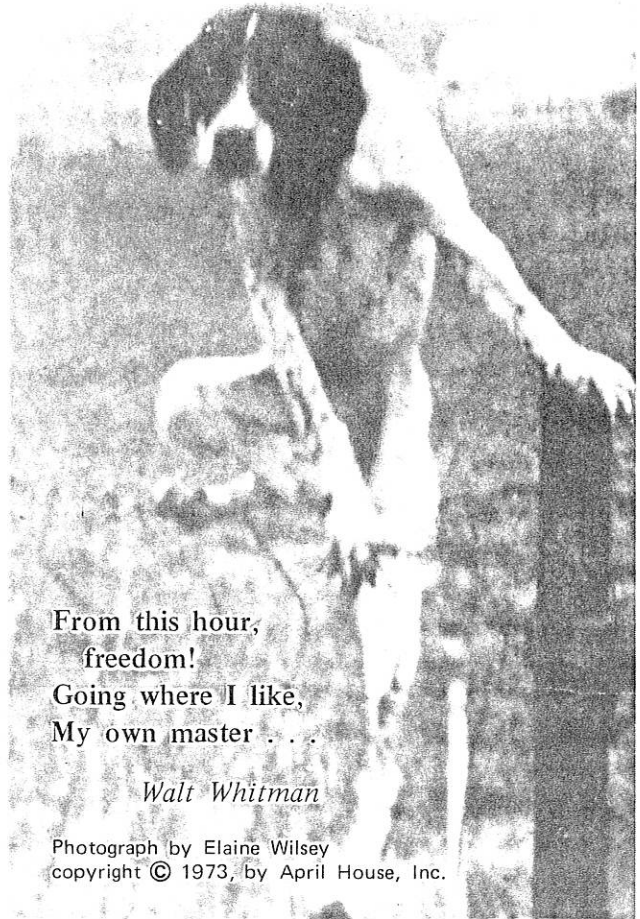
LOST INNOCENCE . . .

they are, to "put things back" the way I would like to see them.

Therefore, in order to be patriotic I must do what our patriots did in 1776 when they denounced George III. We must oppose the government, for it is enslaving us and putting us totally under despotic and communistic-type controls and regulations

Personally, I do not believe that a person should vote at all if he has merely a choice between evils. I believe it is morally incorrect to knowingly select a wrongful course simply because it appears to be less wrong than some alternative. I recommend staying away from the polls in protest of the kind of thing that has been going on.

I hope that you are as bright and sparkling as I remember you and that you will be able to support the League of Non-Voters and to learn to oppose our corrupt, red, totalitarian government to the fullest extent possible. We must be free to assume our own individual responsibility unopposed by government. We must be able to educate our own children privately as we see fit. We must be able to own property and to manage it without being taxed into impotence and regulated into prison. And I hope that despite long years of accepting our government (as I once did, too), you will take a stand on principle and become libertarian.



From this hour,
freedom!
Going where I like,
My own master

Walt Whitman

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