Clipping of Note NUMBER 35

Peace or Politics

Peace is the business of Society. Society is a cooperative effort, springing spontaneously from man's urge to improve on his circumstances. It is voluntary, completely free of force. It comes because man has learned that the task of life is easier of accomplishment through the exchange of goods, services and ideas. The greater the volume and the fluidity of such exchanges the richer and fuller the life of every member of Society. That is the law of association; it is also the law of peace.

It is in the market place that man's peaceful ways are expressed. Here the individual voluntarily gives up possession of what he has in abundance to gain possession of what he lacks. It is in the market place that Society flourishes, because it is in the market place that the individual flourishes. Not only does he find here the satisfactions for which he craves, but he also learns of the desires of his fellow man so that he might the better serve him. More than that, he learns of and swaps ideas, hopes and dreams, and comes away with values of greater worth to him than even those congealed in material things. . . .

The law of association—the supreme law of Society—is self operating; it needs no enforcement agency. Its motor force is in the nature of man. His insatiable appetite for material, cultural and spiritual desires drives him to join up. The compulsion is so strong that he makes an automobile out of an ox-cart, a telephone system out of a drum, so as to overcome the handicaps of time and space; contact is of the essence in the market place technique. Society grows because the seed of it is in the human being; it is made of man, but not by men.

The only condition necessary for the growth of Society into One Worldism is the absence of force in the market place; which is another way of saying that politics is a hindrance to, and not an aid of, peace. Any intervention in the sphere of voluntary exchanges stunts the growth of Society and tends to its disorganization. It is significant that in war, which is the ultimate of politics, every strategic move is aimed at the disorganization of the enemy's means of production and exchange—the disruption of his market place. Likewise, when the State intervenes in the business of Society, which is production and exchange, a condition of war exists, even though open conflict is prevented by the superior physical force the State is able to employ. Politics in the market place is like a bull in the china shop.

The essential characteristic of the State is force; it originates in force and exists by it. The rationale of the State is that conflict is inherent in the nature of man and he must be coerced into behaving, for his own good. That is a debatable doctrine, but even if we accept it the fact remains that the coercion must be exercised by men who are, by definition, as "bad" as those upon whom the coercion is exercised. The State is men. . . .

Getting down to the facts of experience, political power has never been used for the "general good," as advertised, but has always been used to further the interests of those in power or those who can support them in this purpose. To do so it must intervene in the market place. The advantages that political power confers upon its priesthood and their cohorts consists of what it skims from the abundance created by Society. Since it cannot make a single good, it lives and thrives by what it takes. What it takes deprives producers of the fruits of their labors, impoverishes them, and this causes a feeling of hurt. Intervention in the market place can do nothing else, then, than to create friction. Friction is incipient war.

Extracted from an article,
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