ment someone is exchanging the fruits of his labor for a tank of gasoline. *Each party gains!* Willing exchanges such as this occur by the billions day in and day out. Taken together in their enormity, these wealth-creating, poverty-destroying actions give us all our net economic gain, every last measure of material progress. Unlike the doctrine of coercion, these willing exchanges – economic freedom in practice – are commonplace, unheralded, unnewsworthy. Thus, they go unheard, unseen, unappreciated. So impressive is the noisy babble for destructive coercion and so quiet is the performance of creative freedom that coercion is thought to be the cause of the progress we enjoy. Such mistaken correlations can be the downfall of any individual or group, of any nation, economy, civilization.

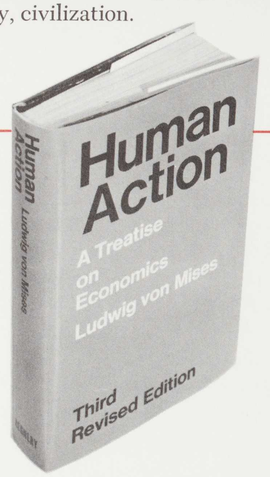
Facing the matter from another point of view, we see that man is an entity of radiant energies. Each individual is a composition of realized and potential energies – diverse, unique, ever-changing. Were all to go in accord with what appears to be the Cosmic Design, these individual specimens of the Universal Energy would exert themselves in an improving, creative direction. For certainly the Design must call for human emergence in awareness, perception, consciousness.

But man, with his power to choose, can and often does turn his energies in a destructive direction. His energy cannot "stay put"; it has to expend itself. We observe some persons, having enormous energy, turning it inward to their own evolvement: Goethe, Shakespeare, and their kind. But others of unusual energy utterly fail in their own evolvement; their energy spins outward over the environment, in the form of coercive, dominating control of others: Napoleon, Hitler, and their kind. Of course, each of these two archetypes has its minor performers.

But the lack of self-control is not all; there is another influence at work. Whenever coercive policies dominate the societal situation, inhibiting and prohibiting energies from manifesting themselves creatively, these energies, under the necessity of expending themselves, tend to turn destructive: moral laxness, riots, strikes, vandalism, wars, and so on. Coercion – even when backed by good intentions – must knock the breath out of humanity, totally, sooner or later. Coercive practices breed more coercion, and there is no remedy short of replacing these practices with freedom and willing exchange.

In the name of doing good! To illustrate my point, let us consider an educated electorate as an objective. But how is universal education to be achieved? Surely, not by relying on freedom, as we do with religion! Freedom can't be trusted for something as important as education! Here, runs the argument, coercion is necessary: compulsory attendance, government dictated curricula, and the forcible collection of the goods and services to pay the educational bill. To challenge this near-unanimous, deeply-embedded notion is to risk being classified as a "nut."

Yet, the application of coercion to education is turning out what a vast majority of us do



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