

trols, tariffs, government-owned hydroelectric projects, and other similar compulsive devices, it claims to be doing these things to preserve freedom. And apparently the vast majority of Argentines believe it. Yet, in each instance, some persons obviously are using violence or the threat of violence to impose their wills upon other persons who believe differently. That process should not be described as freedom. And the fact that the molestation is legal has no bearing upon the fact that freedom has thereby been decreased.

When our own government takes our money from us against our wills and gives it to Tito, Franco, Peron—Germany, Italy, Japan, and other nations—our officials sincerely believe that they are doing it to preserve peace and freedom. Yet, this entire process is based on violence or the threat of violence against our own citizens. In most instances, we are compelled to do what few of us would do with our own resources if we were free to decide for ourselves directly. This is the exact reverse of a condition of non-molestation among persons. Such a transaction should never be called freedom.

It is true that our officials were duly elected by the people. But so were our slave-holding officials! Did that fact change slavery into freedom? Directly or indirectly, the American people have the legal right to vote for either a

policy of molestation or a policy of non-molestation. An examination of the record shows quite clearly that the vote is almost always for a program of molestation. The various campaign platforms differ only in the degree of molestation and which group is to be molested and which group is to be in charge of doing the molesting.

Self-Defense

BUT WHAT ABOUT self-defense? Admitting that freedom is decreased between them when one person molests another, what is the innocent victim of the lost freedom to do?

First, the person who fully understands freedom will never knowingly abolish or diminish it. That is, he will never knowingly initiate or advocate any action or law that imposes his ideas or viewpoints upon any other person against that person's will.

Any person who is aware that he is the victim of molestation will always use whatever measures he deems best and most suitable to gain freedom. This is an instinctive reaction; for, obviously, no person wishes to be molested against his will. If he understands freedom, he himself will never knowingly be the aggressor. But whether he understands it or not, he will at least strive for a condition of minimum molestation against himself.