



ISSUE #9

NOVEMBER 2017

PROGRESSIVISM AND CONSERVATISM AND THEIR APPROACH TO POWER IN SOCIETY,
ARTICLE BY NON FACIES FURTUM (P. 2, 3)

WHY YOU SHOULD BECOME A LIBERTARIAN RIGHT NOW, ARTICLE BY INSULA QUI (P. 3-5)

REVIEW OF: MAKING ECONOMIC SENSE, MURRAY ROTHBARD:
CHAPTER 1, BY AMELIA MORRIS (P. 5)

COMMUNISM KILLS, PT. 2: MEGA MURDER, MARX, AND MAX WEBER,
LIBERTARIAN SOCIOLOGY 101 COLUMN, BY RICHARD G. ELLEFRITZ, PHD (P. 6, 7)

THINK ABOUT WHERE IN THE HELL YOUR PERSONAL FREEDOM WENT,
ARTICLE BY NICK WEBER (P. 8 - 10)

REPORT ON THE NEXUS CONFERENCE IN ASPEN, COLORADO,
BY JOEL AIGNER (P. 10 - 12)

RESPONSIBILITY AND THE STATE MAKING LIFE MORE DIFFICULT,
ARTICLE BY MIKE MORRIS (P 12 - 19)

SOMETHING NEW: THE BIRTH OF POST-RIGHT, BY MACK FOX (P. 20, 21)

**PROGRESSIVISM AND CONSERVATISM AND
THEIR APPROACH TO POWER IN SOCIETY,**
ARTICLE BY NON FACIES FURTUM

The fundamental difference between progressives and conservatives is their interpretation of the origin and best solutions to most of the problems in society, government, and human organization in general. They both realize that humans make mistakes, and are corruptible. However, they come to very different conclusions on how to solve this problem.

Progressives are of the idea that the best way to organize society and to prevent people in power making bad decisions is to perfectly engineer the system, and create one that is fair, active in shaping society, and is able to do what seems best for people. They focus on getting "the right people" into power, and finding incorruptible angels who would never be tempted to abuse their power at the expense of their subjects. They try their best to design a system of bureaucracy and centralized, multi-tiered government which can guide society paternalistically, and they will always make sure to tweak (and expand) the state so it is as effective as it can be.

Conservatives take a wholly different approach. They have noticed that every worldly institution has failed, and been destroyed, and those that are around currently are subject to corruption, and oppress the people they claim to protect. The conservative approach to organization of society is to neutralize the potential power that any bad actors in places of power could attain, by designing a weaker, less centralized system. The logic is that if power is difficult to attain, to exert, and difficult to centralize, and especially, difficult to maintain, then it will be much more difficult for evil people to abuse those powers. Certainly, this has been proven true in many circumstances. For example, in the early history of the United States, power was more decentralized than

it had been in many places for a long time, and the power that did exist was well limited. This meant that individuals had the greatest autonomy in a society, and the idea of the government was to essentially prevent infringements of rights and to provide a system of adjudication in the case thereof. This was in contrast to many other conceptions of government, where the state was to be honored on merit of its existence, and was the central organizing pillar in the lives of all in the nation, in a way that it is to many nowadays. This limited government idea was not to solve everything with the state, but, to the highest degree possible, to solve everything outside of it, and to limit the powers of the government.

The greatest flaw with this solution to the abuse of power by the wicked is the fact that power always attracts the worst people possible, and that they will not stop at anything to increase their power. A constitution, for instance, may set a course for a government for a while, and create convictions in the minds of citizenry, but the devilishly smart people behind the wheel of the state apparatus will find ways to change it, avert it, and use slimy sophistry to convince the public that their violations of the document were justified all along, and beneficial. The fact is the least intrusive state in the world created its most vibrant economy, and this fact is what led to its current position as one of the biggest states in the world. Every possible justification for state expansion was feverishly seized upon by the psychopathic statist addicts who craved only more power. If they needed to start a war to institute some "temporary" (read: permanent) war-time powers, they'd do it. If they needed to import low IQ, unskilled immigrants from lands with backward cultures to buy votes, they'd do it. If they'd promise welfare for the poor, which in reality enslaved them, and guilted those who knew it was a bad idea into supporting

it, they'd do it. If they needed to suspend a centuries old right for those arrested (read about Habeas Corpus and the Assize of Clarendon), they'd do it. And they have done these things, all of them, and much more. Even the most beloved figures in American history have done it, and this is the country which more than any other in history was committed to the ideas of small government, decentralization, and individual liberty.

Nowadays the US Federal government employs more than 4 million people, records 67 million people receiving some sort of government welfare, and spends some one-trillion dollars every year on a military which acts like a global police force, killing and displacing millions in wars, creating enemies, and making its citizenry less safe. This is what happens even to a government based on conservative ideals. What happens when "Progressive" ideals found a government? Well, those governments kill over 260,000,000 of their own people in less than a century.

So what is the solution? Well, the situation seems to be that it doesn't matter how much power a state starts out with. It doesn't matter how one tries to prevent the evil people from gaining power, and even the good people seem to get corrupted by it. The problem isn't really *the people*, but the problem is the power itself. Yes, there are psychopaths among us, and the majority of them fit into normal life without too much trouble. It is the access to power that rots a human soul, and exposes the real evil man is capable of. Remove the power of other individuals, and you have gone a long way to solving violence and evil in the world. When people must interact as individuals, voluntarily making contracts with one another and peacefully interacting, there is no way for the kinds of tragedies that history is littered with to occur. Power destroys the humanity of the individual, which then leads to the destruction of a great deal of other.

human beings themselves. Freedom is the answer. The smallest minority in a society is the individual, and it is individual liberty to interact voluntarily that will save the world

WHY YOU SHOULD BECOME A LIBERTARIAN RIGHT NOW, ARTICLE BY INSULA QUI

Would you be a libertarian if you knew how to build roads without the state? Would you be a libertarian if you only knew how to provide for the poor? Would you be a libertarian if it weren't for one issue or another that you cannot wrap your head around? If so, you already are a libertarian in all of your principles. You already support liberty, but you just don't know how it works. Since you support liberty you already know that people are able to figure things out.

Because people can figure things out they can figure out roads, charity and everything else that you might not. It's not your job to be the person who figures everything out. There are thousands of people who are better at building roads. There are millions who want to know how to provide for the poor. Among these great mass of people, there is bound to be someone who finds a solution.

But this may not be enough to become a libertarian. We could do everything that we want to do, but there are still things we don't want others to do. Couldn't people decide to do things that we find repugnant? This is a huge issue for many people. But it's important to realize that whether people are sinful or problematic, that's their own burden. You are not supposed to ensure that everyone is perfect. Free people are allowed to be wrong.

You gain absolutely nothing from trying either. You obviously should convince people who matter to be better. But this does not mean that strangers are your responsibility. This does not even come close to implying that you should use the state so the strangers

..can be more virtuous. Your only responsibility is you and the people close to you. You need to focus on yourself and your community.

People who are hundreds of miles away should not matter. The people who you see at the store and in your house should. This is not to say that you should be a busy-body. Rather you should care for the people who affect you. It's much more important that your children have a safe neighborhood and a good upbringing than that some other children far away do. This may be cruel, but it's the truth.

Instead of thinking within the statist mind frame, we should look at things in the libertarian way. We can see that individuals are responsible for their own lives. We can see that social organization is formed by individuals. The state should not take care of everything and everyone. And this is why you should too be a libertarian. Libertarianism is not being self-obsessed. Libertarianism is realizing that the things that matter to you are your responsibility.

We all have a fundamental urge to take care of others. We all have a fundamental urge to make large decisions. But we all need to realize that we need to first take care of ourselves. We can't look at the world and think of how it could be better, we need to make ourselves better. If we make ourselves better, we can then try to make the world better. Libertarianism isn't about higher profits, it's about being able to personally make a difference.

You may still be teetering on the edge of libertarianism and statism. It's hard to shake off the notion that everything is your responsibility. It's hard to realize that letting others be is a valid solution. Because maybe you're a Christian who is appalled at people having to bake gay wedding cakes. This started with just letting people be. Maybe you're a progressive who is appalled at the spread of hate. This too might be the result of

leaving people alone. Letting people be could cause them to not let you be.

But it doesn't have to be this way. Neither hate or forced acceptance have any power without the state. The one thing that doesn't let you be is the state. If there were nazis with no chance of there being a nazi government, they wouldn't be a problem. They may be nasty and evil, but they pose no threat. When gays cannot force you to bake their wedding cakes, they likewise are not a problem.

Your children will not be subject to propaganda if they're not in government schools. You won't be subject to violence if violence is not tolerated. You will not have to fear if there is no institutional force for you to fear. And what is to fear is the intrusion of the state and others into your life. The threat of force is the largest rational fear.

But if you want to be allowed to do your thing, you must allow others to do theirs. If you want to keep your principles, you must let everyone keep their own. If you want to raise your children so they would be good people, others must be able to raise their children in their personal way. If you want to live among people who agree with you, you need to let everyone separate. You cannot force an entire society to be on your side at all times.

It could be that you do not agree with libertarianism. It could be that you want to interfere in the lives of others. It could be that you need this validation and power. You can't put your personal preferences aside because you prefer control. But why? What do you gain from controlling? Why do you need to force others to be more like you want them to be? Most likely you have some problems in your life. You may be depressed. You may lack meaning. But if this is the case then having control over others is no substitute for self-improvement.

It could be that there is no hole you have to fill, it could be that you just love the idea of control. If this is the case then there's...

something seriously wrong with you. If the only reason why you're not a libertarian is that you enjoy controlling the lives of others, you should never be in a position to control their lives.

It's fine if you're not a libertarian. I still think that you should become one right now.

[Insula Qui is an independent writer; For books and more essays written by the author visit www.insulaqui.com]

**REVIEW OF: MAKING ECONOMIC SENSE,
MURRAY ROTHBARD: CHAPTER I, BY AMELIA
MORRIS**

[This will hopefully be first in a series, covering Murray Rothbard's book, "Making Economic Sense"]

In Murray N. Rothbard's 1995 book, *Making Economic Sense*, he titles his first chapter "Is It The Economy, Stupid?" This is in reference to the Clintonian slogan "It's the economy, stupid." In the mid-nineties, Bill Clinton was campaigning for re-election and the economy was supposedly booming. Rothbard points out that when people are under the assumption that the economy is at its healthiest, politicians will always get re-elected. The average person doesn't realize, though, that there is a disconnect between the economy and the business cycle. Clinton was supposedly the savior of the economy during this time, when really, the business cycle was in an upswing, therefore making the economy appear strong.

The grim reality is that the taxes enforced by the same "savior" politicians were silently draining people's substance and leading to a decline in the standard of living. To quote Rothbard, "*One of the glorious staples of the American experience has always been that each generation expects its children to be better off than they have been.*"

Clearly, today, young people are waiting longer to start families and businesses, and it's not because we don't want those things early on, but that we don't have much other choice.

During the Clintonian era, and then some, the population was purposefully disinforming to believe that the economy was healthy. The government would assure people that inflation had been "cured," and people would believe it, despite seeing with their own eyes that they were paying higher prices and the dollar value was going down. "Economic scientists" were hired to make people feel secure in economic determinism (for every event there exist conditions that could cause no other event). Another term for this is "vulgar Marxism."

The comforting assurance from the government that everything will get better loses points daily because it's quite obvious to us that we are worse off than the previous generation. We joke about being poor and having no hope for the future because it's become such a way of life. I had a friend tell me recently that she was taking a break from work to try and start a family. I was shocked. I remember saying, "You can do that? That's an option?" Women making up half of the work force is not so much a feminist movement as it is the only option. At least we have Facebook, Instagram, Twitter, Snapchat, etc. to keep us placate.

To paraphrase Rothbard once more, Those who are not distracted by flashy technology "will become increasingly unhappy and ready to lash out at the political system that - through massive taxation, cheap money and credit, social insurance schemes, mandates, and government regulation - has brought us this secular deterioration, and has laid waste to the American dream."

COMMUNISM KILLS, PT. 2: MEGA MURDER, MARX, AND MAX WEBER,
LIBERTARIAN SOCIOLOGY 101 COLUMN, BY RICHARD G. ELLEFRITZ, PHD

I ended my previous installment of *Libertarian Sociology 101* (see [issue #7](#)) with assertions about (possibly) why it is that “we see and hear so little from this side of our opposition ([Right-progressives are another story](#)) about the mass murders, starvation, imprisonment, and general malaise of people living in full-blown socialist and communist societies.” But, what are “full-blown socialist and communist societies?” After all, how often has it been said that “true socialism” or “true communism,” whatever those might be in the minds of Marx’s apologists, have never really been instituted. I would say the same of a free market system – in fact I once quipped that as my response to a then-shocked Master’s student who trotted out the tired no true Scotsman fallacy that, “well, *true* communism has never really been tried.” As if we would want it to be!

For those who desire the “equality for some” of socialism, or liberty for none of communism, look to [The Black Book of Communism](#) to tally the body count (here derived from [its article on Wikipedia](#)):

- 65 million: People's Republic of China
- 20 million: Soviet Union
- 2 million: Cambodia
- 2 million: North Korea (DPRK)

Or, if you, the lurking Left-progressive or curious contemporary sociologist, want further assurance that communism is a historically undesirable system, look to amateur historian Scott Manning’s “[Communist Body Count](#),” or to political scientist R.J. Rummel’s tallying of the victims of communist [megamurderers](#). Of this phenomenon, [Rummel contends](#):

Communism has been the greatest social engineering experiment we have ever seen. It failed utterly and in doing so it

killed over 100,000,000 men, women, and children, not to mention the near 30,000,000 of its subjects that died in its often aggressive wars and the rebellions it provoked. But there is a larger lesson to be learned from this horrendous sacrifice to one ideology. That is that no one can be trusted with power. The more power the center has to impose the beliefs of an ideological or religious elite or impose the whims of a dictator, the more likely human lives are to be sacrificed.

To that end we have found a historically undesirable and despicable politico-economic system, *communism*, [toward which socialism was always aimed](#).

To the objection that communism is inherently undesirable, some might half-heartedly agree with the argument starting with, “sure, communism looks good on paper, but...” The assumption is that we are to take as a pragmatic problem the socialist revolution, redistribution of wealth, abolition of private property and the family, the dissolution of the dictatorship of the proletariat, or the implementation of global, world-wide communism in any regard. I suggest any who believe those to be merely practical problems of implementation consider first the above historical facts, and then, if you still think communism looks good on paper, read [Requiem for Marx](#) (Maltsev 1993) and [Socialism: An Economic and Sociological Analysis](#) (Mises 1922). Marxism doesn’t even work *in theory*, let alone historically or practically! I doubt there are more than a handful of contemporary sociologists who are aware of either of those books, let alone of Ludwig von Mises the man (not to mention Austrian

economics). In my estimate, a pathway forward with pushing these peddlers to stop promoting one of the world's most dangerous, deadly, and disastrous ideologies, communism – second perhaps only to the antithesis of voluntaryism, statism – would be to discuss with them the merits of Max Weber's works. Weber, constituting one of the three classical (European) founders of sociology – known as the Marx, Durkheim, and Weber trifecta, is well-known to sociologists, but his ideas are often cut short of what I believe are his underlying motivations.

Weber, younger than Marx by 46 years and an elder to Mises by 20, critiqued and contended with the father of communism directly, yet diplomatically, and is cited as an influence on Mises' methodological thinking, a fact recognized by some sociologists and economists alike. Inspiring to many sociologists' as well as my own career and thinking was an edited set of translated essays in the form of the book, *From Max Weber: Essays in Sociology*. One reason this is hailed as a foundational text in sociology is that Weber expanded our (sociologists') concepts used to understand the stratified social order of society. Put differently, Weber moved sociological thinking beyond a simplified view of society as an economically deterministic class-based dichotomy to thinking of class in context of two other important sources of social conflict, status groups and political parties. Putting prestige and power in context of property relations, Weber allows us to think about the organization of society in a way that dispenses with the fact that Marxian thinking had led to a confusion and conflation of class with community. Weber warned of this mistake with elegance and grace:

"Above all, this fact must not lead to that kind of pseudo-scientific operation with the concepts of 'class' and 'class interests' so frequently found these days, and which has found its most classic expression in the statement of a talented author, that the individual may be in error concerning his interests but that the 'class' is 'infallible' about its interests." (Weber 2009 p. 184-185).

Put bluntly, Marx made an egregious mistake – many more than this to be sure, but this was an error that ended in millions of men, women, and children dying as a result of a system allegedly set forth to liberate them from toil, misery, exploitation, and oppression: Marx and his heirs treated collectivities as primary and individuals as secondary, privileging the former in ways that made the later expendable.

What Marx (and Durkheim) gave to the world of sociologists was the power and will to analyze collectivities as *sui generis* entities, as things with their own properties beyond those of their constituent parts. While I do not disagree with this mode of analysis in theory or principle, it must be remembered that, while groups *are* real in their own right, it is the Individual who has Rights. Individuals are the entities with the thoughts, feelings, dreams, and desires that motivate us toward our destiny, that drive us to seek or fortunes and fates. When the individual is viewed as secondary to the collective, we lose sight of both the fact that brains reside in our corporeal being, and that whatever can be done to the collective can be done to the individual.

I will take up the moral case for a conscientious approach to methodological individualism in the next installment of this series.

**THINK ABOUT WHERE IN THE HELL YOUR
PERSONAL FREEDOM WENT, ARTICLE BY
NICK WEBER**

Think about your independence. Think about why it is that laws never go away? Think about why the tentacled hands of government never release?

Think of the concept of legal creep and let's just keep it specific to vehicles for now: think seat belt laws, think vehicle rear view camera requirements, think car seat laws (is your kid 40 lbs. yet?), think car registration fees (may I please pay a fee to drive on a road that I allegedly own and say thank you 14 times at the DMV so that the grumpy worker doesn't make things difficult for my renewal?). Think gas taxes, think fuel economy standards, think crash test ratings....every year countless new regulations are added to the books, but when was the last time car related deaths decreased?

Of course, big companies are in favor of increased regulations. It makes them look good in the news when they support a new "safety" feature, all the while knowing full well that any additional regulation just makes it that much harder for any new manufacturer to enter the market. Ditto for car seats: when was the last time a new car seat manufacturer came to market?

Once enshrined, laws never goes away and the testing and certification processes that are required present such an insane barrier to entry such that no new company could ever make an entrance. Now that's job security that only money and influence can buy! This is cronyism at it's worst; this is legal plunder. You ultimately pay for it, but you have been conditioned to think otherwise.

All car related regulations are passed under the guise of safety, yet your car is the least safe place you could be. The odds of dying in a car crash are 1 in 20. The odds of dying in a terrorist attack are 1 in 20 million. But turn

on the damn news and prepare to run for your life.

Think about tickets for letting your car warm up in the dead of winter. Remember to report your neighbor if you see this happening. Type this into your search engine: "ticket for letting your car warm up." You guessed it, the law is there for your safety and to prevent your car from getting stolen. Earlier this year in Denver, a city parks and rec vehicle was stolen and within minutes swarms of police cars gave chase and surrounded the thief in a construction dumpster, news crews had live feeds – this must be stopped – we must get him! Try this, report *your* car stolen, in a few months (if you're lucky) you'll get a pathetic email saying: sorry, just couldn't find it - good luck! There is no concern for you.

Think about child protective services informing you that you aren't "allowed" to teach your kids to ride the bus by themselves. The state knows best: you are not fit to make that call. The state will determine how best for you to raise your kids.

Think about all the regulations, taxes and fees that you encounter on a daily basis in addition to what is taken from you come tax time (where you celebrate only losing three months worth of your annual take home pay). Here's an exercise: try to line-item out the all the myriad taxes, fees and regulations that you encounter for one single day of your life. Did you just read this on your phone? Check your phone bill for the federal, state and local taxes. Used a wi-fi connection? Check your internet bill. Just charged up your phone? Check your electric bill. Is it warm in your house? Check your heating bill. Do I need to go on? Every damn step of your life is taxed and regulated. Sure, it's only a fraction of a penny at a time; that is deliberate, intentional and immoral.

Think about cradle to grave under the state. Need a ride? Subsidized bus rides are available. Hungry? Food stamps. Need...

healthcare and financial assistance for family expenses? The state can help, just don't work too hard at your job and make more than the arbitrary amount that has been set; just stay in that slightly below poverty level and we'll take care of you. Out of work? There are many city and state level jobs - help is always needed making sure everyone is complying with our multifarious laws. Need a place to live? We have subsidized housing available. Facing eviction? Help is available. Can't afford to educate your kids? Believe or not, we have government schools...for twelve years! And college student loans - lots of 'em! Job training? The state does that too! There is also a tremendous foreign policy in place that keeps the war machine rolling, if you aren't lucky enough to be selected to die – err, serve – for the state, you can find work with any number of military partners who build our machines of death and destruction.

[...interruption...]

We can watch your every move, scan every tweet, review every website that you have visited. We know you are reading this article. Everything you watch on TV is a staged Q&A session, we control the narrative. We instigate wars and overthrow leaders we don't like. We wreck entire regions of the world under the guise of a war on terror. We infiltrate and foment division domestically in every party, faction and group. We know you don't know where we are at war. We have you debating kneeling or standing for a flag. We do it all for you. Don't like it? We'll throw you in a cage.

We post signs in restrooms declaring it a crime to not wash your hands. We require you to obtain a license for cutting someone's hair. We determine the required diameter of a stairway handrail. We are everywhere.

[...end transmission...]

The further intertwined the state is in your everyday life, the harder it is for you to conceive of existing without it. There isn't an easy way out and that's by design.

Ready for more? Let's grab a drink.

Think about state liquor boards controlling and facilitating the sale of alcohol but leasing storefront space from privately owned entities; get that public-private partnership established and it becomes extremely difficult to untangle. Just sit back and wait for the popular refrain of "property owners will suffer" if we break these leases to allow a free market approach to the sale of liquor - we can't let that happen! Etc., *ad nauseam*. Think about state liquor boards voting to add a fee on the sale of alcohol to provide funding for a district attorney's office. If you get rid of that fee you, citizen, will be threatening the common good! Not to mention these are un-elected bureaucrats imposing taxes! Think prohibition of alcohol sales on Sunday. Think regulations governing hours of operation. Think prohibition of alcohol sales at supermarkets. Think franchise laws where you are required to use a wholesaler instead of selling your goods directly to the public. Think about 17 states being "Alcohol Control States," where the government directly controls the sale of alcohol to some extent.

What do these all have in common? These are all legislative efforts aimed at controlling you. You are not free to make your own decisions, the state will do that for you. The state is assuming you will bow down and give up, that you will be afraid and dependent. We must stand above this collectivist attitude. We must not forsake individualism and freedom on account of fear. This point is highlighted in Eric Hoffer's book *The True Believer* (pp. 35-36), "*Freedom aggravates at least as much as it alleviates frustration. Freedom of choice places the whole blame of failure on the shoulders of the individual. And as freedom encourages a multiplicity of attempts, it unavoidably multiplies failure and frustration. Freedom alleviates frustration by making available the palliatives of action, movement, change and protest.*"

No excuses, this is a good thing:

this is how we learn and grow. Again from the Hoffer book: the alternative to this is to join *"a mass movement to escape individual responsibility...to be free from freedom."* There is nothing more terrifying than that.

Creating a culture of dependency and fear is not a one step process. So I ask, again, for you to think about where in the hell your personal freedom went?

Think about *your* independence. Just be sure to stand your ass up for the national anthem [...we're watching...]

*[Nick Weber is a husband, father of two and *cough* loves the state. You can follow him on Twitter: @DenLibertarian or at www.denverlibertarian.com]*

**REPORT ON THE NEXUS CONFERENCE IN
ASPEN, COLORADO,
BY JOEL AIGNER**

So, I'll admit it. I'm kind of a sucker for nostalgia. I get weepy eyed over all sorts of things such as Pre-911 Civil-Liberties and expectations of privacy, Golden-Era Hip-Hop, Pre-legalization cannabis, skateboarding in baggy pants and puffy shoes, but most of all, I get nostalgic for the optimistic, motivated and fiercely intelligent energy associated with the 2012 Ron Paul presidential campaign and those that worked on it. At that time most of us had no illusion as to his chance of winning, we knew it wasn't going to happen, and that if it did it would likely work out the way it did for JFK. But it wasn't about "winning" an election, it was about using the (s)election as a platform for Liberty. To this day, when I see a Ron Paul bumper sticker, t-shirt or button it triggers the fond memories of working fairly hard, alongside really motivated, smart and morally ethical people whose primary commonality was a passionate desire to liberate mankind from the shackles of those that would have us be their assets, their property, in other words, their slaves while they, the Central Banksters and their minions at the Federal Government and their lackeys at the alphabet soup agencies such as the IRS, NSA, CIA, FDA, Local Govt, etc., over which would be Masters.

As far as I'm concerned, Dr. Paul, like many before him (such as Mises, Bastiat, Rothbard) had correctly identified the nature of our shackles, which was a centrally planned reality/economy that utilizes a debt-based fiat currency, born from the Creature at Jekyll Island and gestated in the incestuous cesspool of Congress, Private Shareholders, Fractional Reserve Lending, Debt Collateralization and Quantitative Easing. Said system is facilitated by a compulsory education system that teaches obedience to an external authority as virtue over critical thought, held together by legalese mumbo jumbo which by design is only understood by a priest-class of attorneys from which those that can afford campaign contributors of consequence chose the "legislators" and "Judges" with a vested interest in the existing hierarchy and status quo and therefore implementing the will of the corporations and their proxies, the lobbyists, while said will is enforced by trained attack dogs with magical amulets (badges) and guns.

So let it be said that the Liberty-centric Nexus Earth Cryptocurrency Conference held in Aspen, at the Aspen Meadows Resort (ironically enough is an interesting campus for elite, Bilderberg level, conferences, complete with pyrimadish esoteric symbols and locations such as the Booz Allen Hamilton Room in which many of the seminars were held) this past September not only triggered the fond memories of the Ron Paul 2012 campaign, it created new memories that likely will inspire many of those in attendance, especially us fellow libertarians, anarchists, voluntaryists, agorists, abolitionists as we/they apply much of our energies to the hard work that still lays ahead. For those of us passionate about self-ownership and liberty, it was almost like a 3 day music festival with such a wealth of headliners that seeing all of one's favorite acts became logistically impossible at times, due to overlap and the inherent difficulty in being in two places at once, but alas there are worse problems to have.

Headlined by the aforementioned Dr. Ron Paul, other intellectual and cultural icons that included luminaries such as: G. Edward Griffin, Lynn Ulbricht (Mother of my alleged Silk Road admin Ross Ulbricht and heroine of mine herself), Roger Ver, Erik Voorhees (of ShapeShift), Flip Filipowski, Peter Schiff, Dennis Kucinich, Jesse Ventura, Colin Cantrell (Founder and Developer at Nexus), Jim Cantrell (ex-SpaceX, Colin's father..

...and CEO of Vector Rockets which are to be used in launching Nexus satellites into space), Catherine Austin Fitts (an accomplished, and personal favorite of mine, analyst, her skepticism of BTC aside), Robert Vigilone (Co-Founder of ZenCash, brilliant), Keith Smith & Preston Smith (Nexus Earth developers but not related), Joby Weeks, Max Keiser, Stacey Herbert, Adam Kokesh, David Seaman, Jeff Berwick, Charles Hoskinson (former CEO of Ethereum) Derrick Broze, Brett Tabke, Ernest Hancock, Dino Farinacci, Sterlin Luxan. They spoke on a broad spectrum of topics ranging from Cryptocurrency, Ross Ulbricht's imprisonment and its implications for our and our children's freedoms, ICO (Initial Coin Offerings) pitching to Venture Capitalists, to Rocketry, to Liberty, Tax payer education about our nations unfunded liabilities (which outweighs our national debts by multiples) the Federal Reserve (End the Fed!!!) with performances by: Tatiana Moroz, Jordan Page, an Corrected Axiom to name a few an even Z-Trip down the street from the grand finale which consisted of a entertaining film festival, some talented DJ's in their own rights and dance floor that got tore up (but that's a whole 'nother story).

Besides the speakers, those in attendance represented a relatively broad swath of Liberty and Crypto enthusiasts ranging from Angel investors in multi-thousand dollar suits and fancy shoes to tatted out Crypto-anarchists in black leather and Doc Martens, with Joby Weeks (I'm not a client of bitclub but I do think the guy's as cool as all get out) in his customary uniform of a graphic t-shirt with a positive message (such as "Live Your Best Story"), khaki cargo shorts and Birkenstocks (even when frost and snow hit, no bullshit). To scan the crowd revealed a crowd that was not homogenous in appearance, financial stratus, or educational background (I'm a highschool drop out myself) by any means, yet a common thread of self-sovereignty (including financial sovereignty), Free Markets and Free Speech. Heated debates, technical charts and slides, and personalities abounded while literally stimulating hearts and minds. Highlights included Joby Weeks getting Peter Schiff to admit that he had *NOT* read the Satoshi Whitepaper and then tossing one to him during a panel that included David Seaman (also of #Pizzagate fame), and Max Keiser, moderated by Stacey Herbert.

I would be quite remiss if I was to forgo sharing what I learned about the host, Nexus Earth, their vision for their Cryptocurrency, their team and their backgrounds. Founded by Colin Cantrell Nexus Earth is a pretty damn ambitious project that is preparing for a more quantum-computer centric future with a more secure hash rate using SHA-3 (1024 bit block hash versus Bitcoins 256 bit block hash) & 3D blockchain that will be mined in space using cubic satellites launched into space by his father's (Jim Cantrell, used to work under Elon Musk at SpaceX) company, Vector. Admittedly inspired by Bitcoin to be a Crypto on steroids (in terms of hash-rate and blockchain structure) being mined everywhere and kept on a blockchain in space. I know this sounds like some sci-fi Blade Runner type stuff, and maybe it is, but after listening 8+ hours of presentations about Nexus, on subjects ranging from an overview of the features and benefits of the coin by the development team, and overview of coins vision, future and concepts such as the 3D blockchain and the potential vulnerabilities to be protected against in a quantum computing world, as well as the rocketry and satellites that are to be put into the stratosphere to mine said coins and beam them either up and/or down, and complete with visual aides and Q&A sessions, I walked away seeing how all the parts could conceivably be put together to make such a vision a reality. [Read the whitepaper here](#).

Now, while I spent a few years of my life in IT Business Development, I'm not a developer by any means. That said, I really was impressed with the team I met there. Not only was their technical competence made clear during the Q&A sessions I attended, but I was also made aware of Keith Smith's passion for Liberty as was made apparent by his efforts to get Nexus to sponsor this year's End the Fed rally in Philadelphia (using Bitcoin!) and his alignment with Anarchist/Libertarian Hip Hop act Corrected Axion, which led to their performing at this year's conference. Preston Smith (no relation) did a great job of intellectually holding our hands while he fielded questions from the ever-inquisitive [Ernest Hancock of Freedom Phoenix Radio](#) regarding the technical features and benefits). I also had the fortune of socializing with Colin when we walked down the street from Bootsy Bellows where the Grand Finale (including a pretty impressive film festival and talented DJs) was being held, to Belly Up...

...where world renowned DJ Z-Trip was performing. My impression after watching his presentation the previous day regarding the SHA-3 and 3D Blockchain and getting to spend a little bit of time with him on a dance floor is that he's a potentially brilliant guy whose cranial gears are sometimes spinning at such a velocity that it's difficult to slow them down enough to get them to exit his mouth at a decipherable speed. Super energetic, with sincere passion for the project and an extraordinary mind I found myself having faith in his work ethic and vision and felt even more comfortable with my decision to invest.

Such an amazing weekend was aesthetically enhanced by the changing of the leaves and a light frosting of snow that appeared the last evening of the conference and the gorgeous drive to and from for all attendants. I even saw a bear and her cubs while walking to my car as the sun set that Friday evening. To call it gorgeous would fail to do it justice. And most would agree that to go through the pass that time of year is quite the visual, and heart warming, journey indeed.

In conclusion, it was one of my favorite weekends ever, and I've had more than a handful of epic ones. I have no doubt that the weight and ripples of the history I witnessed in Aspen will only become more apparent as time passes, cryptocurrency gains mass adoption, Bitcoin and Nexus continue to rise in value and the systems which have enslaved mankind for so long become less and less relevant as the blockchain continues to decentralize their functions and commoditize trust. Unlike the Ron Paul R3volution of 2012 however, it seems that we might just be victorious. As to what exactly that looks like it's still hard to tell but Central Banks and remittance systems in the future, may just be things of the past. They'll be like extinct dinosaurs that we have to explain to our children as they wear incredulous expressions on their faces. So that being the case, the future, minus all the other entropy and false flag fuckery that surrounds us, might just be so bright that yes, we'll have to wear shades. Big ones. That light at the end of the tunnel might just not be a train after all.

[Thanks for the report, Joel. Great story. Indeed, I believe libertarians should sustain a long-run optimism, despite being discouraged at times, as we have history (the American Revolution) and reason on our side. Keep up the fight. ~Mike, FRV]

RESPONSIBILITY AND THE STATE MAKING LIFE MORE DIFFICULT, ARTICLE BY MIKE MORRIS

There's a line by the great 20th century economist Ludwig von Mises, which, forgive me for I must paraphrase, that stuck with me upon reading some now-forgotten excerpt of some of his voluminous work. Mises was a great champion of capitalism and freedom, and his theoretical defenses of free-markets are more or less unmatched these days. In the brief quote he is explaining how, under a system of socialization (in this case, medicine), that people "*lose the will to wellness.*" What he means is that, when responsibility is no longer on that individual, but it's thought the good or service in question is capable of being provided by someone else, virtually divorced of costs and supply considerations, and probably imagined in some unlimited quantity, that there is less concern or planning on part of the individual. He can externalize his costs onto "society."

A complimentary quote by F.A. Hayek, who worked with Mises in economics, sums it up well too that, "*the more the state 'plans' the more difficult planning becomes for the individual.*" If one is not to bear the cost themselves of their own ailing health, and that is, they're essentially invited to consume as much healthcare as possible as prices have presumably been removed in socialized health care, as well as to ride on the support from the healthy, then they are less likely to maintain their own health. To some extent, the individual's responsibility has been removed. Why eat a healthy diet and exercise if there's no reason to worry about your health failing, as there is no direct cost to you now to consume more?

These economics can be applied to anything which has become socialized: it incentivizes imprudent behavior. On the demand side, the demand is subsidized, and therefore consumption *encouraged*; demand increases. On the supply side, the supply is *discouraged* by various restrictions; and thus there's less availability (supply) to meet that rising demand. Less doctors coming into existence, because, say, their wages are not rising, or licensure keeps them from entering into practice, coupled with increased demand upon those lesser and lesser health care providers, is a sure recipe for rising costs and lowering quality.

If the state has assumed sole responsibility, i.e., “single payer,” rather than just to be an interventionist, then these rising costs can no less be escaped. There will be shortages, waiting lines, and a decreasing quality of care for those who do receive it. A socialist healthcare system will come to ration its scarce supply of goods as it decides how to allocate them to those in need. It might even be true that a socialist health care system will come to discriminate against the obese, smokers, etc., denying them the service whereas they’d still be free to pay for some obesity/smoking-related surgery in a free-market.

Somehow though, despite acknowledging the great amount government spends and has intervened upon the service of health care, social democrats are persistent in proposing they spend even more, while maintaining that it must be some outdated capitalist system too which should catch up with the always-cited Europeans. But American health care is far from free-market; it is highly interventionist. The solution isn’t to continue the intervention to total socialism (as is their plan), but to leave the market for *everything* alone.

As for Mises’s words, though, I believe this is something of a principle that could be applied to all areas of life once the state has stepped in, replacing personal responsibility for the illusion that it can meet all of our various, subjectively-valued ends. For the State, assuming a role of protection of the people, and fooling them into following it, has substituted its own rules and ways for a variety of choices and services that otherwise would be available for us to explore. This keeps us from discriminating against services we don’t like, or discovering ones that we do like.

Application

As for relevance to the quote, we see in the tragic Las Vegas shooting that concert-goers simply expect (and it’s a shame they shouldn’t have) the venue to be safe to attend. Security probably crossed the minds of few that night, out to enjoy their time out in the Sin City and escape their normal worries that led them out there in the first place. I don’t wish to comment on the event, which private eyewitness accounts seem to contradict the mainstream narrative, but this brings into question the role and need for private security; and it illustrates the deficiencies of the public provision of security. We see that, despite

an intrusive and expensive surveillance state and local police force, the act was not prevented.

Ryan McMaken of the Mises Institute, and resident of Colorado, has suggested in a recent piece that private venues ought to bear the cost of security and not rely on the public police to provide it. This would seem to be the theme here for me: that we cannot rely on others to keep us safe, and that doing so leaves us with wholly inefficient alternatives, if not completely helpless at some point.

Following this sad display of human evil, whoever perpetrated it, which many other sick folks have found the opportunity to politicize into a gun-control debate, many event and concert promoters are seeing to it that *they* must be the ones responsible in assuring that nothing like that could happen at *their* event. This is a good development. They always should be concerned, and shouldn’t rely on police to show up in a timely manner should defensive force suddenly be needed.

This whole idea also fits well with the notion that “no one needs an automatic rifle,” or that people shouldn’t be able to concealed carry without a government permission slip. This is the thinking that only the people who call themselves the government should be able to own guns. Precisely, that is the theory of the state: that we must all submit to a monopolist of law and defense. This is also why Republican-types are collectivists too, if not for endorsing most of the welfare state just like their alleged political adversaries on the Left, then for believing in socialist security, i.e., the idea of a “common defense.” That is, the State be the ones with guns, with the sole authority to provide us with protection—that is, a coercive monopoly. If anything, it should have been the realization that *more privately armed individuals are needed*.

While any sidearm would have been ineffective in this case, perhaps any event of this nature should get people thinking about defending themselves. While many Americans *do* own guns, many still do not; they defer to the police should trouble come their way. As a saying goes, however, [a] “1911 is faster than 911.” People everywhere should be prepared to defend themselves, not waiting on others to do it for them. We then lose not only the *will* to protect ourselves—or care for ourselves and others—but the ability to, too.

Economics involving responsibility

Interventionism of the state makes everyone worse off, breaking up families, causing unemployment, stress, etc. Whereas free exchange means a maximization of utility among the actors, the alternative—statism, and its taxation, etc.—means that there are losers. Inevitably these losers are the ones who could tolerate it the least: the already-poor. The state means relative impoverishment as it grows parasitically on private production. It is not in the profit-making business of providing goods and services, but in the business of coercing payment from producers. Those who work for the state have a market income of *zero*, which means they're simply takers, not adders, from the pool of wealth.

Since the U.S. government has grown to an unimaginable size in the last century, or, hell, the last quarter century, this is another means in which people are finding it hard to take care of themselves, their families, and feel secure in their lives. Paying for an Empire is not cheap. Often, blame is misplaced on capitalism, but exactly what is wrong is a *lack* of capitalism, i.e., a lack of state interference in our private lives. In its place are numerous invasions of property rights, from taxes and regulations to minimum wage laws and central banking system, which serve only to make everyone worse off.

If things were cheaper, we would be more free and secure in our lives, but they've been made unnecessarily expensive. It doesn't have to be this way, but they don't want self-sufficiency for us; that would make us turn our backs on their alleged necessity. Rather, that want full dependence on them for all our needs, including solving any and every dispute that might arise in the world. This takes away from our personal responsibility.

In a short ten years, from my first apartment to the present, my rent has tripled from \$300 to \$900; a friend in Denver reports that his has tripled in the past *couple years*. This hasn't occurred in a free-market, but in the lack thereof. Like anything else, the way to bring down the price of anything is to increase the supply. Rising prices must've meant that demand exceeded the supply. For housing, aside from the fact that the central bank has deliberated inflated the housing market, there are permits, land-use restrictions, taxes and regulations, etc., all which hamper the production of housing.

Health care too, to unleash a supply and bring down price, needs the barriers before it—licensing, patents, subsidies, other government-imposed costs—removed so that more people can enter the profession to become service providers. It doesn't help either that the demand-side is subsidized, driving prices even further up.

I have virtually written off homeownership and health care as an option for myself, and not because of a lack of socialism, as social democrats would claim, but because the market for health care in the U.S. is highly interventionist, i.e., socialist. I have always struggled to maintain a car in my life, which has become a necessity for most these days. Cars, which are a major, excessively jacked-up expense in most of our lives—from registering it, renewing tags, paying for a license, mandatory insurance, endless tickets, etc.—could drastically fall in price were there not numerous regulations—from tariffs on importing cheaper cars, safety regulations, etc.

The same can be applied to virtually anything, as the state has its hands in all industries today. The state's scheme over time is to *incrementally* remove liberties. This is how they eventually posit that full socialism is the only solution to what half-ass "democratic" socialism ruined. What they have in place today would have even been more unacceptable in a pre-9/11 world, under two short decades ago. When they intervene, and screw things up, they're once again looked at as the solution. Usually, the claim is that it's because something isn't socialist *enough*. So while the U.S. market for health care is far from free, rather than suggest we go back to freedom, many end up suggesting that we go *all the way* socialist. One intervention begets the next, and they like it this way.

It might even be true that getting rid of the numerous legislative regulations on the books, more so than taxation, could unleash great prosperity into the economy, an immeasurable loss we're suffering under right now. Politician's promises, however, are notoriously spurious. They debate "tax reform" or deregulation rather than to declare taxation an intolerable theft. But "reform" alone should already tell anyone it didn't work the first time.

All these regulations create barriers and hurdles for people to make voluntary and beneficial exchanges with each other, preventing our...

...needs from being satisfied. They prevent us from taking care of ourselves, under the idea that "the collective" need (whether for defense or health or nourishment) comes before ours. This keeps us from being responsible adults. While I don't have statistics to show, it would seem more people than ever are finding it price-prohibitive to move out of their parent's home and begin a life of their own. How must that feel to young adults? Young couples? People who want to be independent?

Social effects

There is the just-mentioned effect above, of a lack of opportunity leaving young adults trapped in their home without prospects for work or a place of their own. This is hard for any man who wants to fulfill his need to be a provider for someone, or for anyone simply wishing to take charge of their life.

Another lasting line for me was in Hans Hoppe's treatise on economics and ethics, *A Theory of Socialism and Capitalism*, of the social problems created by the state. He speaks of the former need to be keen in life in general, i.e., responsible, which gets removed under socialism:

"..in short: the ability to initiate, to work and to respond to other people's needs, will be diminished, if not completely extinguished. People will have become different persons, with different skills, who, should the policy suddenly be changed and capitalism reintroduced, could not go back to their former selves immediately and rekindle their old productive spirit, even if they wanted to. They will simply have forgotten how to do it and will have to relearn, slowly, with high psychic costs involved, just as it involved high costs for them to suppress their productive skills in the first place."

Besides other necessities for wealth to come about, an entrepreneurial spirit is high on the list of the driving force in the economy. For this spirit to be sapped, and for production to be discouraged by taxation and regulations means inevitably that the economy will become poorer, as less and less people have the will or means to make their entrepreneurial goals possible, and consequently to inadvertently serve others in the process.

Socialism is thus a rolling-back of civilization, not the advancement it pretends to be. As diverse and unique individuals, the market economy and the division of labor harmonize our skills and interests, allowing for a maximized benefit to..

..anyone who wishes to engage in this economic network. Upsetting this process is not a way of achieving optimality in the economy, with the most efficient uses of labor and scarce resources being found. It [intervention] will inevitably lead to waste.

For example, all the worthless people who sit in cubicles doing administrative work for the state will have to enter into productive lines of work, ones that serve the consumer's demands. They're not quite ready to; they've kept their cozy jobs working for government for so long. Surely they work hard to preserve their wasteful positions, from military to local government, sitting on their ass producing nothing. But we have to work that much harder to show just how much a waste of resources, human and physical, it is to maintain a bureaucracy and other busybody state employees.

In another more frightening thought, it might quite literally mean war once the welfare checks are pulled for the non-government people, who, getting comfortable on welfare, have forgotten how to take care of themselves. They're trapped in the cycle. They will likely rise up in anger once the state finally admits it's insolvent, demanding "their" property from redistribution to continue.

The whole idea of socialism indeed is to expand the amount of non-producing consumers. Anything you subsidize you get more of: unemployed people, non-producers, inefficient companies, etc. This also means, as per the Mises quote, that you get more sick people when you subsidize them. People are even encouraged to call themselves "disabled" because it pays, and think of themselves as incapable of productivity anymore. The state encourages waste by lowering the cost of non-production, and discourages and punishes productive activity. This is the essence of socialism's impoverishment: lowering the cost of non-production (by redistributing property), and raising the cost of production (taxation).

Under the state, we ebb toward forgetting how to take care of ourselves as well as how to treat others. There seems to exist a tendency to become intrusive ourselves, as is the surveillance state, on par with North Koreans who might tattle on their neighbor for some behavior rather than to be imbued with a live and let live philosophy that I believe would be prevalent in a libertarian society.

It might be noteworthy to add a social effect: we've come to rely on the third-party state (the police) to arbitrate between all our petty disputes

rather than to approach one another ourselves. I recently parked in front of a neighbor's house, who, instead of telling me he didn't like that, opted to leave me a windshield note that, "I see you parking here, and the next time you do it I'm calling the police!" So, we don't even know, or care to know, our neighbors anymore. Trust appears to be diminishing in our society. Gone are the days of pumping gas before paying, or checking into a hotel with cash.

And what about the men and women living in the streets? Many callously shout to the homeless, "get a job, bum," perhaps without realizing that unemployment is an issue caused in large part by *government* policies, and not the market that has been severely hampered through interventionism. It is not so easy as to go out a "get a job," which is a likely conservative response.

Sure, there will be vagrants and nomads in a free society too, and many people simply don't want to be productive, but for the most part I believe they would be homeless voluntarily so if the opportunities, options, and choices that free-markets afford the people would be wide open and growing. More to the point, however, is that most likely assume the government's services are taking care of them just fine, and they don't need to do anything for them. Again, we might lose the will to lend a hand, if we ourselves are even able, in belief the incompetent government is doing something for someone.

Getting our thoughts back on track

The state has totally corrupted the minds of most with the idea of positive rights, i.e., entitlement to other people's property. So much so, that someone *not* doing something for you anymore (e.g. provide you with birth control) is equivalent in their minds to theft! Losing a made-up right to another's stuff, or not paying taxes, is considered theft when precisely the opposite is true: *the taxation is*. Ending compulsory funding of birth control, for a contemporary example, and anything else for that matter, is considered the same thing as preventing someone from freely obtaining it. My right to marijuana, in one way to put it, is not to have people *give me* marijuana, but to not have anyone *prevent* me from buying and using it.

I think there is a much more fundamental way to put this. If anyone really believed "health care is a right," then this should be stated in the context of property rights, i.e., our right to freely contract

with others. And therefore, we must ask, why can I not freely contract with others who want to provide me health services? Why cannot people freely offer services without a license? Why cannot someone go to a pharmacist for care? What about employee and employer? Company and consumer? Instead of freedom of contract, we get health care cartels, licensure, compulsory insurance, etc. To me, that's not healthcare as a right; that's cronyism.

For the democratic socialists who claim there is virtue in coercion against others by using government violence to get what they want, they should realize that the only true compassion and altruism must come from them, from within. There is nothing noble in robbing your neighbor, and indeed this causes antagonism rather than harmony. If you wish to be a humanitarian, the choice of helping others is on you, not compelling others to act. Being a statist does not make you a "nice guy," but a condoner of corruption and evil.

Why can't we take care of ourselves?

Of course, the government does not want independence and private opportunity to exist; and so, it stifles it anywhere possible. Independent people, who don't need anyone else, are natural enemies of the State. And since their rule ultimately exists and rests upon popular support of the public, they do all they can to keep us reliant and docile. It is for this reason of winning the people's sanction that the State engages in redistribution of property, to bribe and win support among the people who come to find it as a necessity rather than to be appalled at the idea of a special group of people who have some divine right to engage in expropriation, whereas no private individuals can rightfully do so. They have been much successful today. Beneficiaries of the state will always apologize for its ruinous continuation.

We don't have a culture that condemns theft, but rather, one that clamors for more of it through the political means. This can only mean social decline if the people at large continue to see the only means of organizing society to be centered around aggression, i.e., statism. For the few criminals that would indeed exist in a stateless society, though I believe they would tend toward integration into the economy out of their own self-interest, a massive thieving state of legalized criminals has been erected to supposedly stop this.

That there exists criminals does not justify legalizing crime in a state. When private criminals commit crimes, they don't, as American anarchist Lysander Spooner noted, claim they had any right to do so. He believes their theft is legitimate. He says of the private robber, who he considers more moral than the state thieves who euphemistically refer to their theft as "taxation", that, "*The highwayman takes solely upon himself the responsibility, danger, and crime of his own act. He does not pretend that he has any rightful claim to your money, or that he intends to use it for your own benefit. He does not pretend to be anything but a robber.*"

Not that sporadic crime has vanished upon their existence anyway, but to institutionalize it as a counter to a few bad people is completely absurd. As Rothbard said in a great essay *Society Without a State*, "*no combination of private marauders can possibly begin to match the state's unremitting record of theft, confiscation, oppression, and mass murder. No collection of Mafia or private bank robbers can begin to compare with all the Hiroshimas, Dresdens, and Lidices and their analogues through the history of mankind.*" Could anyone imagine private criminals compelling trillions of dollars worth of property from us for a war-budget, as they have, without legitimacy? It's impossible to imagine.

Parents' role?

Parents, and the family, have a role in raising kids that can take care of themselves one day. Delegating this task to the government should be found appalling, and not a substitute for parent-on-kid teaching. But since it's normal now to send your kids off to compulsory government-schooling each day of the week, surely many (or most) parents no longer see as great of a need to bring their kids up on this world and teach them about life, since they assume that's what the awful public schooling system is doing for them.

And the kids themselves believe everything is going to be taken care of for them, so long as they graduate high school. Less than instilling business-minded ambition in children, in schools we're more or less steered toward thinking of who we should sell our labor to, and how if you don't complete high school, or even a general education, there's no spot for you in the division of labor economy. We've bred a culture that believes liberal arts colleges are for everyone, and that

specialization and skilled-trades are subpar options.

I'd encourage anyone, despite prospects of income, to pursue what it is they truly love and are good at. The things frowned upon in the public school may well become the very thing those children pursue as a career upon getting out, but just because it doesn't fit in line with the mold, kids are often *punished* for doing those things. The kid who skips to play his guitar might be in a money-making band one day; the desk-tapper might become a drum instructor; the one who sits at home and plays video games might build or test those games one day; the doodler in class who is supposed to listen up might become a famous painter; etc. The idea that everyone should be some STEM genius misses that we don't only need people working in the hard sciences, but people in the economy to provide an assortment of goods and services. That we're all different, and not equal is a great thing, not something which needs to be stifled through statist-egalitarianism. This is precisely how the division of labor flourishes.

Instead of dreaming, we're taught to conform and fit in with the pack, rather than to express and delight in our differences. In general, we're told not to be ourselves, think outside the box, and discover our own talents, but to fit into a mold and be like the rest of the crowd. Any outcasts get shunned, and inevitably fall through the cracks. The idea of public schooling, like all state programs, is a one-size fits-all solution that is applied to subjective and unique individuals. Instead of someone caring for myself, for instance, a high school "drop out" (or, I prefer, "broke free"), schooling did nothing for me. Though I am not competent in mathematics or the other sciences, whereas I may have been suitable to learn another skill or have found interest in another subject, I left without learning anything at all. I would have been indefinitely better off now if I knew *one* thing, such as emerging as a young master-gardener adult, truck driver, *or anything*. I left with nothing but resentment that I was forced to attend a public school, which felt like, and was, prison to me. Maybe it is for some people, but certainly it is not for everyone. I had to learn on my own that you have to take control of life by yourself.

As a general rule, monopolization is always about doing away with choice and putting in its place a top-down, state-approved program [curriculum] in place of competition. Were we free to choose, different possibilities would be available to us, tailored to fit the various needs of different humans, than to find our little options acceptable. We would take the responsibility in our own hands to decide our future. It's unfortunate most tolerate the status quo without question. It is the way it must be, they have apparently resigned to believing.

What is needed?

We've come so far from the idea of government in its most limited, minarchist role of protecting *life, liberty, and property*, which is a logical and empirical failure, to a concept of government that isn't relegated simply to protecting our rights, indeed which *precede* them and which they come to infringe, but one where its scope is to fulfill our any and every need. The concept of rights, to most now, are not *negative rights* as the libertarian conceives of them, i.e., that it is your freedom to do as you please so long as you do not violate another's equal right to do so, but they're a plethora or buffet of *positive rights* that everyone is supposedly entitled to. Nearly *everything* is said to be a right, from newer inventions in the scope of things: internet, cell phones, air conditioning, to houses, healthcare, and anything else you can think of. This will create a culture of infantilization, not responsibility and adulthood.

In a time of crisis, which today necessarily means a government-created one (such as: recession, war, social division), anyone expecting the government to come to their aid is going to be at a loss of options. In fact, it has been legally decided that the police have *no* obligation to protect you. Can you protect yourself?

But it all leaves us in an interesting situation in that, though government cannot work to satisfy us, it nonetheless will never willingly relinquish power and turn its monopolization of goods and services over to the private market economy. This leaves us feeling that, if the roads are to be fixed, we must give in and provide them ever-more money. Or, although the socialized police cannot be fixed, that we should give them more tax-money.

Nothing will suffice to sustain our lives but a privatization of all public property, and removing the state from our lives. Humans need to get to self-government, or else the future of the world

will be one of war and misery, and other horrid conditions which states create. It already means this for many victims of state aggression.

Those who will look to the state for solutions to the very end will eventually find it coming up absolutely short. The state is unsustainable. Their operations are already financed by way of creating paper-money from nothing. The "debt ceiling" or budget deals are always in debate. One day the U.S. government will have to default on its obligations. This day could be bad, because it will catch so many unprepared. When central planning is substituted for a spontaneous order, trouble emerges everywhere, and in addition the people never knew what life was like without the all-intrusive state deciding things for them.

Without sound economics, as taught by that of Mises in his magnum opus, *Human Action*, civilization threatens to go with it. Civilization depends on the people at large adhering to the ethic of private property and the resulting free-exchange, natural money, and other things which follow from it. If it is everyone's responsibility to educate themselves, a philosophy of things would be a good place to start. Of course, government-schools don't teach any real economics, history, or philosophy, and this is why the bulk of the public have never even thought twice about the government they take for granted, but will soon be exposed as unable to make good on its promises. It's been a long time in the making.

We need to think about doing things ourselves and thinking for ourselves when it comes to solving problems. Indeed life *is* economics: solving one problem after another, and making choices at each step. We can only learn from our mistakes, which liberty provides us to do, and correct them in the future. We don't need a government to hold our hand, which is only a disguise for their power-lust. I can't say I practice what I preach. I cannot cook good, survive in the forest, shoot very well, or do all these other things, but I think it's a part of the lifestyle of libertarians that they're aware they must take their life into their own hands, as even if the government *pretends* to hold your hand for you, it is merely a show.

The government does not know our needs anyway. There is no "needs" databank it works to satisfy. Without a free market, and the tests market forces impose upon things, such as profit and loss, there is no way to rationally..

..allocate resources; and we don't get to know who might best provide us with some given good or service. We're forced to accept the government way, and that's that. The monopoly is hardly ever questioned, but is believed only to be in need of some "reform." If crime rises, rather than the police being viewed as inept at their job, their budget is said to be in need of expansion. If the schools can't teach kids, rather than privatizing the service of education, it's only because their budgets were insufficient. If the roads have potholes in them, it's because those greedy taxpayers wanted to keep more of their own money. The excuse provided, from Venezuela to the United States, that there just wasn't *enough* socialism for it to work.

Isn't it about time, instead of bickering over half-solutions, that some more people stand up and insist it isn't the role of the state to teach their children, provide them with healthcare, etc., until finally reasoning to the point that there is no necessity for any goods or services be monopolized *whatever*?

Can't they see they're preventing us from being free and acting freely? They can't allow a social order to emerge out of a division of labor, or for the economy to be *too* free, because then we would have no need for them. Our needs would, more so than now, all be met. They need to get in the way, screw things up, and then declare themselves the indispensable third-party in our lives. This is the problem of government: it is the *cause* masquerading as the cure. Since another option, the free society, isn't even on the table, discussion exists within the tiny statist box for how people ought to be organized. Almost always this includes evermore public goods, and talks of "privatization," like of air-traffic control, school vouchers, etc., are all half-assed and don't really involve getting the government out entirely. The government subcontracting out tax-funded services is not privatization in the way the libertarian means it.

But I think, if what we have now is safety, then give me danger. I don't want the state's "security." If without the state, there would be an underproduction in force, then give me that. I'm done with a military spread around the world that I'm forced to support, and expected to bow down to. I'm tired of police brutality that I'm supposed to apologize for, assuming they'll hire some better

people or reform the department. Yeah, right! When? Never! They will only get worse.

But liberty perhaps *is* dangerous: it requires responsibility! Criminals aren't going anywhere. As I'd always uphold, that they exist does not logically lend to a need to institutionalize crime (theft, aggression) in a state. In fact, this increases crime, as no private crime could ever amount to the trillions of dollars siphoned off by the state to run its burdensome programs that help no one but the non-contractors and non-producers who receive a government check.

We might, in a free society, with increased property rights, be able to exclude people from our property, and thus have one element of natural justice that is social ostracization should a few bad apples not wish to cooperate in an order that respects each man's right to liberty and security in his property. But more likely is that people whom the state presently turns into criminals, and the people who work for that non-productive criminal organization, would begin to join the productive ranks of economic activity, leaving behind aggression for the more profitable venture of serving others in the voluntary market economy.

As of now, being that any recipients of state redistribution have a market income of *zero*, their activities are parasitic on production and serve only to make us poorer. This prevents us who strive for bettering our lives from reaching that point. The poorer we are, the less we're able to uphold civilization that capitalism and freedom can give us. Wreckless irresponsibility and the existence of a state go hand-in-hand in my mind.

Closing thoughts

When I was first turned on by libertarian ideas quite some years back, I realized it must be stressful being a socialist and feeling like everything is owed to you, and not receiving free things means you're oppressed, because I experienced quite a sense of relief to see that no one owes me anything; I need to create my own life if I am to be satisfied. Our rights are negative, and yet this *does* come with great responsibility. Should we concede our rights to a monopolistic agency that is the sole provider of protection (i.e., the state), we will lose with it the ability and will to take care of ourselves elsewhere in life. That our freedom comes from the state looting us is the joke of our age. It means we will lose freedom.

[This submission comes to us via email. Personally, I'm somewhat skeptical of creating "new" philosophies; I see no reason to reject the non-aggression principle, and believe the private property ethic can be defended in the same a priori argumentative grounds as is the logic of Misesian economics; and the admittedly little I know of egoism and Stirner strikes me as leftist nihilism. I think the info is still useful, however.

~Mike, FRV]

SOMETHING NEW: THE BIRTH OF POST-RIGHT, BY MACK FOX

In the current state of affairs in not only the United States but the rest of the world, people are searching for answers for many philosophical questions. Whether they be political, economic, or ethical, potential solution to these problems arise in both mainstream and fringe strains of thought. In focusing on the unorthodox ideologies that play a significant role in today's political climate, a number of individuals gravitate towards one position or the other. Some tend to join or support radical groups like AntiFa or the Alt-right seeking a desperate grasp to use the state as a tool to achieve their goals, despite numerous instances of the government putting their actions to a halt after the public calamity both sides have caused. Others, instead, search for options that criticize not only these two movements in particular, but also the entire political field in general. One of these options is "post-right."

Post-right is a relatively new philosophy whose origins only trace back to the spring of this year. Their creators and thinkers are predominantly young and prefer to remain anonymous (for the moment). There is no current work published about post-right that one could look up to gain insight and contemplate if it is the right ideology for them, though some of the practitioners would admit that there could've been others who toyed with the term before (taking full credit for being the first to coin it would be spooky). Much like post-left anarchism, post-right offers staunch critiques of political philosophies that are often considered "right-wing," like conservatism, libertarianism, and anarcho-capitalism. Despite showing this resentment, in the tradition of post-left, post-right takes a wide number of influences from both left and right philosophers to form this latest edition in avant garde political thinking. They aren't as dangerous as those who ascribe to the ideals of AntiFa or the Alt-right, but still provide some very thought provoking..

sentiments on history, politics, economics, culture, ethics, and other branches of philosophy.

While the inceptions of a new philosophical thought may generally be laid out in classrooms, conferences, or a local bar, the founders of post-right began formulating their ideas in Facebook messenger conversations in the spring of 2017. Their discourse in the chat came to symbolize that the right was dead and the development of critiques to both mainstream right-wing thought and market anarchism. Through this chat group of disillusioned free-market advocates resulted in the creation of the Post-Right Discussion Group on Facebook. A group for those who prefer the works seen on the Center for a Stateless Society (C4SS) than those provided by the Radical Capitalist and Liberty Hangout websites. The original idea of post-right was Stirnerist-Austrianism, a combination of both egoism and Austrian economics, where one could be pro-market without being a "principled" vulgar NAP supporter. Since the creation of the Facebook group, newer members began showing up to study and partake in the posts made on various topics and pontificate about what all post-right means and could become, provided they aren't there to troll (though trolling can be a part of the ideology). A lot of the newer members include anarcho-capitalists, libertarians, mutualists, and egoists who may have grown tired of shit-flinging and insults seen on other pages that offered no sustenance in terms of education on various topics of discussion.

Many of the influences of the post-right philosophy can be seen in various aspects of anti-authoritarian thought. Using dialectics as a praxis and disagreements as a building block is a key component with this group of current thinkers as they take inspiration from numerous philosophers from different strains of political theory that were generally at odds with each other. Some of these influences range from economists like Ludwig von Mises and Samuel E. Konkin III, legal scholars like Gary Chartier and Frédéric Bastiat, anarchist philosophers like Pierre-Joseph Proudhon and Benjamin Tucker, and the psychoanalytic views of Max Stirner and Friedrich Nietzsche. Other influences include David D. Friedman, Kevin Carson, Karl Hess, Friedrich von Hayek, Voltairine de Cleyre, Roderick T. Long, Gustave de Molinari, and Peter Lesson among others. A lot of these thinkers that have influenced the post-right creators and...

..followers might not be as admired or known to those who prefer adherence to traditional ways of political thought. This is because it can be seen as a way for libertarians, and others, to break away from dogmatism. It provides a place for those who feel left out or ostracized from the libertarian-right in general with the current factions in place, like those who went Chris Cantwell (Alt-right) or Kyle Wagner (minarchism).

Coinciding with the tradition and the format of post-left anarchists, one would find similarities between the two philosophies. An egoist approach towards (or, in a way, against) ideological purity is a common theme with many post-left and post-right thinkers. Holding a code of ethics or morals for something other than one's own determination can be seen as "spooky." Some reason as to one who follows post-left or post-right may believe in this is because it may only be for the individual who practices them and not for others and the fact that those set of principles are not an objective truth. The two schools of thought may also view the use of labels as a "mirror" to each other and view themselves as counterparts as both sides prefer not to restrict themselves to narrow ideas with post-left referring to themselves as "illegalists" and post-right's endorsement of counter-economics. The two consider it as philosophy following suit as discourse develops further. Post-left and post-right are more interested in building a practical theory and praxis as differences between the two can be considered as perspective. While there may be a few differences between post-left and post-right (such as some followers of post-right may still adhere to private property norms), overall many are looking for a "postie unity" to encourage further engagement and develop their dialogue even more with an avoidance of "shit posting" and name calling towards each other. It is a very integral part for each side to ensure a solace between the two.

As typical with any type of ideology being creative during trying times, post-right thinkers also provide opinions on current events that affect the world. One topic in which they had a lot of input on was the current feud between AntiFa and the Alt-right. Post-right can see a lot of nuance to be had with this current conflict and could also see it as a false narrative to further

divide people. They see the arguments from both sides of the topic as very flowery and complex and generally lead to the conclusion of, "I prefer side A over side B so B is bad and must be dealt with." With how much attention the altercations between AntiFa and the Alt-right have been receiving this year, many who follow post-right observe how detrimental their actions are even to the point where most are fed up with the issue. They realize that both groups have produced much toxic violence not only aimed towards each other but also to those around them and have noticed the trend that each side brings out the worst that legitimize the most cancerous within the two. It can be generally agreed upon that both sides are clowns bringing abhorrent ideas to light, though do consider libertarianism and anti-fascist ideology. Many thinkers in the post-right would tend to hope these groups would stop playing into the false paradigm and let the dialectics play itself out.

Post-right offers an escape to current mainstream thinking for those who have grown tired of the traditional left-right spectrum. Their influences come from a wide range of political thinkers throughout history and they aren't afraid of voicing their opinions on any philosophical subject. Each individual who follows post-right come from diverse and unique backgrounds in life and thought and have come together through their disillusionment of the current system and what a majority of others outside of the philosophy ascribe to and position certain ideologies in modern politics. Only time will tell how far this new philosophy will go in the coming years, but as of right now it's a creative and invigorating alternative to what is out there.

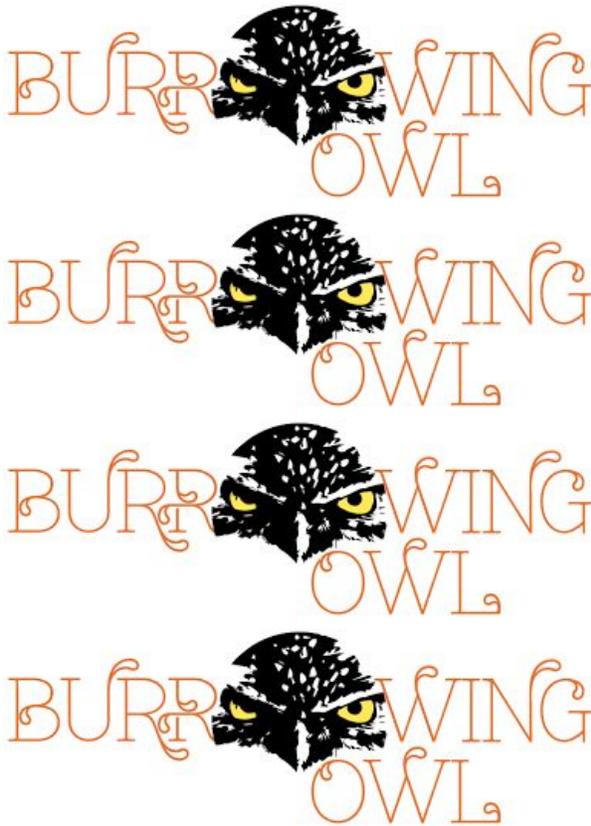
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net

ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net

Building Liberty Communities!

ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net
ResilientWays.Net

Building Liberty Communities!



**CONTRIBUTE, DISTRIBUTE,
COMMUNICATE, ADVERTISE,
REPORT, EXPOSE..**

READ ONLINE:
FRONTRANGEVOLUNTARYIST.COM

SUBMIT CONTENT:
CONTACT@FRONTRANGEVOLUNTARYIST.COM

MAKE A VOLUNTARY CONTRIBUTION TO HELP US
KEEP GOING AND PRINTING AT:
PAYPAL.ME/THEVOLUNTARYIST

FIND US ONLINE:
FB: /FRONTRANGEVOLUNTARYIST
TWITTER: @FRVOLUNTARYIST
INSTAGRAM: @FRONTRANGEVOLUNTARYIST