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JUNE, 2017

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WHY VOLUNTARISM IS NOT A UTOPIAN PHILOSOPHY

Though we voluntaryists are almost always well prepared to discuss the very rational and empirical foundations of our philosophy, that is to say, the objective morality of the non-aggression principle, and the reality of self-ownership and property rights, the type of objections we most frequently receive when presenting our arguments do not take issue with the conclusions of our philosophy, but with the feasibility of it. Those who disagree frequently say something to the effect of "But that could never work in reality!", and criticize voluntarism as a utopian fantasy. As it turns out, this is not a well thought out argument, and a society based on voluntarism would serve humanity much better than does our current society plagued by statism.

When you think about an average day in your life, what comes to mind? Perhaps you wake early in the morning to get your coffee, go off to work, put in your hours there, grab a drink with some friends in the evening, and come home to your significant other at night. There are dozens of interactions you are involved in every day, and they are all quite peaceful, mutually beneficial, and most importantly, voluntary. The truth is, almost everybody already lives the vast majority of their lives according to voluntaryist principles. The average person does not steal from anyone, start fights, make violent threats, or defraud people. In fact, most people never seriously consider any action this heinous. Because respect for self-ownership and property rights and the non-aggression principle is in line with objective moral truth, most people act in accordance with these principles.

Excluding victims of individual crimes, for example, robbery or assault, there is only one large way in which most people do not live completely voluntary lives. In their interaction with the State, nobody truly acts voluntarily. Everyone is stolen from by the State, and to a large degree. Their tax money is then used to fund immoral laws, and destructive policies which commit even more aggressive acts, such as warfare and imprisonment of people who committed victimless crimes. Additionally, many people also receive part of the loot that the State has stolen, in the form of salaries from the

government, and most often, welfare of various types. In this regard, people's lives are not voluntary, though most do not yet realize it. Though this is a small part of most people's daily life, it's damage is real.

The argument that voluntarism is a utopian and unrealizable idea seems quite certainly to be false. There is only one area in which most people are unable to act voluntarily, and most people very much would like to live a life wholly voluntarily, as they already try to do so. However, many still complain about the supposed impossibility of the provision of services which they think only the state is capable of providing.

The most common argument, to the point that it has satirical value among voluntaryists, is that without government, there would be nobody to build roads or other infrastructure. This is almost nonsensical. Is there really no way for a wealthy and ingenious population such as our's to build something as useful and relatively uncomplicated as a system of roads without butchering and stealing from each other? Of course there is. This could materialize in the form of large businesses paying for roads so people can access them and they can trade, or even voluntary organizations reminiscent of homeowner's associations or rotary clubs paying for roads.

Many also complain about a lack of police force or fire protection. Already, however, approximately 69% of all firefighters in the United States are volunteers, funded mostly by donations, and a large part of security provided is done so privately, rather than police. Additionally, private security has no incentive to enforce immoral and unpopular laws, or to consolidate their power violently, as does government.

The constant objections to voluntarism claiming that it is infeasible are plainly false, not only because it is already present in many areas of our society today, but also because it would not be difficult to restructure our society to create a functioning and wholly voluntary society which would indeed be more effective than that which exists today.

[Submitted by Non Facies Furtum]

— WHAT IS VOLUNTARYISM? —

[Voluntaryism is a political philosophy which states that the initiation of violence against people or property, i.e. aggression, is never morally justified, and recognizes that such aggression is the very foundation of the State. In each issue we will look to the philosophy's adherents to answer the question "What is Voluntaryism?"]

Voluntaryism is the principle that all interactions should be voluntary. In everyday life, almost all of us strive for this; we'd flee an employer who used whips and chains to direct and to keep us; we name that slavery, and rightly so.

But voluntaryists look deeply into things which are considered "ordinary" - such as mandatory attendance laws, which require children to be at state-approved schools during state-approved hours, studying state-approved curriculum. We wonder why People With Guns - bureaucrats and enforcement officers - should dictate what we eat, smoke, read, drink and even think.

I name them *People With Guns* not because I object to guns; in fact, I think everyone ought to be able to defend themselves with whatever weaponry they consider appropriate to that important task. A better phrase would be *Privileged People* - and by this, I do not mean "white people," but "those people who are most carefully protected by and privileged by the government; especially the government itself." Voluntaryists observe the government is much more careful about protecting its own prerogatives and agents, than about protecting the rest of us. In so doing, the government consumes a vast percentage of our efforts, much of which badly serves our putative interests.

Voluntaryism strives to level the playing field; it begins with the assumption that you and that person with a badge and a uniform are not of different status; that your interactions should always be completely voluntary, as if you were peers. Our actions should be circumscribed not by the arbitrary scribbles of "lawmakers," who write whatever is politically fashionable, and profitable to their campaign donors, but by the constraints of logic, reason, and civility toward each other. Voluntaryists, unlike the socialists of old, do not confuse society with government. We seek an honest, voluntary society, one which we expect to be far less burdened by government, and far..

..productive, fueled by the efforts of people to..improve their circumstances and those of others via voluntary interactions.

To better understand what is meant by "equal" and "voluntary," consider this. When you and your neighbor reach an impasse, you may often "agree to disagree." If you have a disagreement with an official of the government, a more aggressive person - an enforcer - will take up the dispute; if you do not back down, you will be captured and kidnapped, or even killed. The mere act of resisting such kidnapping is itself deemed to be a crime, one which justifies - in the eyes of the government - your death.

[This submission comes from Terry McIntyre]

EQUALITY AND ISONOMY, SEBASTIAN ORTIZ

The idea of isonomy, or equality before the law, is based on prohibitions (do not steal, extort, attack, etc.) applying universally to all persons and institutions, and is contrary and incompatible with the socialist ideal of equality. Isonomy means that valid rules apply to *all* persons capable of intentional action.

Equality, understood as a static and homogenous distribution of material goods among particular persons in the human population, is not only impossible, but undesirable for it goes against innovation, improvement, and the personal variations in obsessions, tastes, and preferences which bring about voluntary exchange; the very same exchanges *intensify* an unequal distribution of material goods among different persons based on what they like, at the cost of what they don't like, so that when those who prefer to spend may exchange with those who prefer to accumulate, they increase inequality by contributing to each other's goals on a peaceful, voluntary basis.

To argue for equality as a desirable state of affairs is *of the Devil*, where by the devil we mean those falsehoods, intellectual errors, misunderstandings, impulses, behaviors and ignorance which if put into action result in crime. That is, the violent and forceful violation of someone's physical dominions (their body and their property) for the profit of others.

To desire equality in the distribution of material goods is to desire an impossible state of affairs which goes against human preference, cooperation and choice; that is to say, equality in the material distribution of goods goes against human liberty. (Cont. pg. 4)

THE SPACE SCOUTS, BY JIM DAVIDSON

"Let us not, I beseech you, sir, deceive ourselves. Sir, we have done everything that could be done, to avert the storm which is now coming on. We have petitioned; we have remonstrated; we have supplicated; we have prostrated ourselves before the throne, and have implored its interposition to arrest the tyrannical hands of the ministry and Parliament. Our petitions have been slighted; our remonstrances have produced additional violence and insult; our supplications have been disregarded; and we have been spurned, with contempt, from the foot of the throne. In vain, after these things, may we indulge the fond hope of peace and reconciliation. There is no longer any room for hope. If we wish to be free -- if we mean to preserve inviolate those inestimable privileges for which we have been so long contending -- if we mean not basely to abandon the noble struggle in which we have been so long engaged, and which we have pledged ourselves never to abandon until the glorious object of our contest shall be obtained, we must fight! I repeat it, sir, we must fight! An appeal to arms and to the God of Hosts is all that is left us!" ~ Patrick Henry, 23 March 1775

It has been a long time coming, for many of us. I was not born an abolitionist; I had the desire to abolish all forms of slavery beaten into me. Repeatedly. I have eleven broken bones in my body due to an exceptionally bloody and violent beating by the police in Houston in 2004 - the ticket they gave me said "Houston Super Bowl Dragnet." I have been bloodied, but I am not bowed. I will not bow down to these scum.

You may say that we are weak, that we are not able to contend against so formidable an adversary as the state. But when shall we ever be stronger? Next week? Next year? When more of our brothers and sisters are out of work, are in prison, are deeper in debt? There are 71 million people in the United States with libertarian ideas and inclinations, who seek to be free, and would fight for their freedom, if only someone were to show them a plan that made even a scintilla of sense.

Sensible people may cry "peace, peace" but there is no peace. The government of the United States has been at war with the people of the United States since at least 1916. The Union League brownshirts, the Black Chamber spying on telegrams and phone calls, the enemy alien act,

the Federal Reserve system, the lies to promote wars, the war profiteers to profit from them, the endless propaganda, the national police force. If you doubt that the FBI is at war with the American people, visit Waco, Texas and see the cenotaphs at Mt. Carmel.

The path to victory involves the high ground. It involves choosing the times and places of battle, the rules of engagement, and having control of our communications. If you value your freedom, get in touch with me. Find me on Twitter.com/planetaryjim; or email me at jim@vertoro.com and let's get organized.

(Cont. Equality & Isonomy)

As an impossible goal, it serves only as an excuse to justify theft, extortion and other forms of envy-based redistribution. This is the most common, modern form of justification for state theft and redistribution: that it is necessary to promote equality. But in reality the fallacy of equality is necessary to promote theft.

While the general man in the street may doubt or have reservations about the market being able to provide services of governance, that is, protection of life and property as well as judicial resolution of disputes on an exclusively voluntary and contractual basis, the main justification given as excuse for the institution of the State, especially under social-democracy, is to promote equality through extortion and redistribution.

In this way the correct functions of governance, of security and resolution of conflicts is substituted for the false presumption that an entity of forceful redistribution is needed to ensure greater equality. The evil reasoning then goes: theft is needed to promote an even distribution of material goods.

From a judeo-christian standpoint: although the government currently monopolizes the function of protecting life, property and solving disputes, one should remember that even if as a consumer one has no option but State police and courts. The institution itself is illegitimate for it goes against the commandment thou shalt not steal.

The only possible legitimate "government" would be police and courts paid for on a strictly voluntary, contractual, individual basis.

[Sebastian Ortiz studies law in Costa Rica]

**“SEDITION, SUBVERSION, AND SABOTAGE
FIELD MANUAL NO. 1”, BOOK REVIEW BY
JASON BOOTHE**

Written by "Bad Quaker" Ben Stone, "*Sedition Subversion and Sabotage Field Manual No. 1*" summarizes the knowledge he's gained over the years through successes, failures, research, and observations in dealing with the State mixed with a 1944 OSS (which later became the CIA) publication titled "Simple Sabotage Field Manual". It is not, in Ben's words, "an evangelical tool to give to your friends to convince them that roads can exist without government". Nor is it an introduction to libertarian thought or an anarchist primer. It is a tool meant for those already accepting the premise that the State is an oppressive, coercive, immoral entity.

In short, it is a field manual that lays down a three-part solution to ending the State based on the scorpion with its two claws and stinger:

- Education, Propaganda, & Above-Ground Activism
- Simple Sabotage
- Ethics-Based Irregular Warfare

Ben's manual is a pseudo battle plan of harassment, distraction, and precision strikes. It doesn't tell people the when and where, but simply the why, and a little how thrown in.

The first claw represents that "aboveground anarchist network". This is the "education and propaganda" part of the plan. The "aboveground activist" are the backbone of the cause, according to the manual. They are the majority of the activists. They are the public voice and image. They are the outspoken, the podcasters, the parents teaching their kids about self-ownership and the NAP. They are the educators that inspire thought in those being indoctrinated to the worshipping of government. Using Ben's words,

"The aboveground activists predict the failures of the State, advertise the lies and failings of the State, and guide those who wish to learn about a greater understanding of peace, liberty, and a free life."

They encourage subversion in those already under the influence of those in power. They do this to "*transform the established social order and its structures of power, authority, and hierarchy.*"

The other claw represents the "underground sabotage network". This is the "Simple Sabotage part of the plan. Using Ben's words, "*The hackers and friend-saboteurs work to agitate the State by seeking out weaknesses in its security, transportation, manufacturing, and communication infrastructures, then exploiting those weaknesses, if possible, to cause systemic failure or at least confusion.*" They are the "coup de main" (French for "blow with the hand"), a swift attack that relies on speed and surprise to accomplish its objectives in a single blow. These can be anything from hacking to slashing tires to jamming up machinery to a simple non-cooperative attitude or even blackmail, extortion, and scandal. Basically, anything that slows the government down and makes it more inefficient.

The "aboveground anarchist network" also highlights the failings of government created by the "underground sabotage network". They do so by, according to Ben, "*consistently advertising the failures of central planning and forced compliance, while trumpeting the advantages of spontaneous order and peaceful voluntarism.*" This Ben says "is the essence of the duel pincers of the scorpion."

The third part of the plan is the "stinger" of the scorpion. This is "Ethics-Based Irregular Warfare". Described by Ben as a guerilla or small squad tactics being employed against the enemy that "*rejects the use of violence against the non-combatant and their property and favors strategic selective engagement with those considered highly valued or highly aggressive targets.*" The primary purpose for this is not to openly confront the State in an effort to end it and thus bear its full wrath, but to "agitate and irritate our enemy". He compares this to "whip the money changers and knock over the tables." The market will end the State when it's ready. The goal of the "Ethics-Based Irregular Warfare" is,

'to erode our adversary's power, influence, and the individual's will to fight, while economics and the aboveground activists do the job of shifting market demand.'

The manual emphasises that the moral high-ground must always be maintained and that all actions must fall within the limits of property rights and be in defense. This is because the enemy, the State, won't act morally and will hurt the innocent to "move the herd" or strike fear in the populace. (Cont. pg. 6)

(Cont. Book Review)

"Left to themselves, violent governments tend to collapse, but in their fall they are typically replaced by an equally unstable and corrupt crime gang that become the new government, often made up of the most violent elements of the previous government. Therefore it is not the purpose of this manual to hasten the fall of one government so that it can be replaced by another. Rather, it is our goal to destabilize the concept of the State in the minds of its believers around the world so that we may all escape this cycle of coercion and slavery."
- "Sedition Subversion and Sabotage Field Manual No. 1" (pg. 80)

This book, or "manual" as Ben emphasises, is not for the light of heart. It is not for the borderline libertarian. It's not for the "but who will *insert Statist talking point here*?" crowd. They won't get it. Their mentalities are still chained to the idea that they need other people to run their lives. This manual is for those that wish to be truly free. It is a no bullshit, no filler or fluff, no wasted words three-part battle plan to hastening the fall of the State. And it's a must read for anyone that has a serious desire for freedom.

For more information on Ben Stone, a [link to a free pdf](#) of "Sedition Subversion and Sabotage Field Manual No. 1", or to hear the audio book, visit: <http://badquaker.com/>

VOLUNTARYISM AND THE STRUGGLE IN VENEZUELA, INTERVIEW BY MIKE MORRIS WITH ADRIÁN SÁNCHEZ

[Here I interview Adrián Sánchez, who has become well-read in economics at this point, having found it important to set time aside to educate himself. He and others care to learn how to defend liberty despite the ongoing struggle in their daily lives for basic necessities. The internet has allowed for a rapid spreading of ideas, and the principles behind liberty that make up the voluntaryist philosophy have amazingly and thankfully landed in Caracas, Venezuela]

The Voluntaryist: Adrian, thanks for the interview. I hope your day is going good. You live in Caracas, Venezuela, which you call "Socialist Utopia" as a joke. The situation down there seems to be getting worse all the time, with shortages of every good possible as expected under an adamantly socialist government. What is your daily life like?

Adrian Sanchez: Thank you so much for the opportunity you have offered me to express my ideas, Mike. And yes, I have to point out that what we are living here is a socialist utopia, especially to the people who enter to see my twitter profile because some of them don't believe what happens here. They believe there is an agenda of the media against the regime, or something ridiculous. Take into account that the vast majority of the private media are self-censored because the fear they have that they will be expropriated by the government as happened with one of the media which rebelled and informed as much as possible about the reality of the country. RCTV, expropriated in 2007, is now tv media propaganda in favor of the government and has served as an example to many other tv media, radio and newspapers, of what could happen to them if they don't comply with the government agenda.

Regarding to my daily life, given that I have a stable job that depends more on the income that the company receives internationally, I have been able to overcome some difficulties that unfortunately people of even lower resources can't. Although this isn't sufficient to have a decent life, I still work, and I try to keep informed through the internet. I must be constantly aware of where I can buy some basic products that I need because the shortages. I also must maintain frequent communication with members of my family, to know if they are fine, or if at their work site selling some basic products that we may need, or if any of the current protests are occurring in their location, or if there is transportation to return to home safely. After work I talk with my friends about these issues and I continue staying aware of what happens in the country. Of course, I take my time to read. Since 2014 I was able to keep interested in the ideas of Liberty and I have read a lot since then. I also try to clear my head a little by watching tv shows and movies, or playing some video games, or even making memes (always critical to the statist reality that surrounds us). It is usually on the weekends where I'm with my mom and brother trying to buy food for the rest of the week, looking for places where they sell it at a good price, or buying goods in the black market.

The Voluntaryist: You're more than welcome. I'm equally excited to share your situation with other Americans. You had told me before that you worked. What do you do for work? How are you paid? Could you describe your working conditions for us? You're taking care of family members too?

Adrian Sanchez: Yes, currently I work as a programmer and consultant in Oracle Venezuela, I'm getting paid in the country's currency (Bolívares) using one of the permitted dollar rates from the government available to private companies which is called SIMADI and obviously is way lower than the rate of the black market, which is almost 7 times higher and 500 times higher than the official rate (the official rate is only used by the government to import products of higher necessity, usually food and medicines but as you can notice, with this general shortage, they are so corrupt that they use this money for themselves and with the remains they try to buy loyalty of those of lower income) also as a mandate from the government we must get paid with a special bonus that is only for food (meal vouchers) which is a fixed amount (but subject to change at government wishes) for all employees no matter the range at the company. Generally a company of that level is pretty good for the standard here in Caracas and the country in general, but also I have the benefit to work at home mostly because they only use me to work in projects from outside (yes, like when they do this with Indians and Chinese because cheap labor); also, this is because here in Venezuela there's no demand for the products that Oracle offers to other companies. Most of the companies here use outdated software because they cannot afford the licenses to keep updated. I consider myself fortunate to work in this conditions while I'm in this country because most of the people which don't work in the IT area must take public transportation which is deplorable. It is in overcapacity and you must wait for hours, and they must wake up pretty early because they live in satellites cities or pretty deep in the slums that surrounds the city (look for Petare and 23 de Enero in Google to see what I mean).

And yes, I take care of my family members, I live with my mom and my siblings. I'm the eldest one. Between my mom and my brother we try to provide with most of the income. My sister has a part time job and also she studies; my little brother also studies, both in the university soon to be graduated. We currently live in the proper city of Caracas in two rented bedrooms. The general income here isn't sufficient to rent a complete apartment nor buy a house (most of those apartments and houses are rented to people from outside who come as tourists). In general is pretty hard to survive, food is becoming expensive as the rent of the bedrooms, also I try to make an extra income mining cryptocurrencies and freelancing.

The Voluntaryist: I very much wish for the people around the world to live happy comfortable lives, and it sounds like you're doing your best. It makes sense why anything socialized (the public transportation) is going to be over-consumed and over-utilized by those caring for it. If the government steals your permission to drive here in the U.S. you're condemned to poor public transportation is well. It remains a cost for a lot of us as well. The IT field seems to offer security to many around the world. Interesting that it does for you too.

It helps keep you Bitcoin savvy and informed about the world too. I hear that inflation has caused daily price increases. Do you have to spend your wages immediately or else they'll lose value by tomorrow?

Adrian Sanchez: Inflation is pretty difficult to keep track of but it certainly increases rapidly in a short amount of time. Those products that rely exclusively on dollars - mostly cellphones, computers, technical equipment in general, bedrooms, apartments, cars - will in general increase at the same speed that the dollar rises; those products which aren't tied to dollar prices - such as food, some of the clothes and other services - have their own rate of inflation, which usually occurs in a hit when the government announces an increase in the minimum wage or the value of the meal vouchers. Public services like electricity, gas, water, internet are severely cheap as they are subsidized, but with terrible infrastructure. It's pretty easy that we spend most of our wages on food and housing mostly. The last time I bought good clothes was in 2013. I also mine cryptocurrencies which is pretty profitable due to the cheap electricity, and with that I try to save money for the future. If I get a bonus on the job I just buy Bitcoins immediately to save this money from the heavy inflation rates.

The Voluntaryist: That's amazing that Bitcoin offers you a way to save and hedge. What is currently going on there in the streets? We're getting pictures here in the U.S. of Venezuelans standing up against the police, stories of people eating their pets. Is revolution on the rise? If so, what do the people want? What are the politicians doing?

Adrian Sanchez: It all started in March when president Maduro tried to unconstitutionally remove from power the National Assembly which is the legislative branch (or what you call Congress in the U.S.) with a large majority of political opposition. The opposition coalition called to go out to the streets to protest in order to get elections and that triggered all the events that are unfolding currently, with heavy repression using the armed forces. Riots and looting ensued. Recently everything became wilder when the president started to change the constitution in order to legalize a communist regime. There are a serious disruptions in what the opposition wants. The opposition politicians want elections to elect governors to balance the political power to their favor, but the people are tired of elections. As they see, even when the opposition wins with a landslide, the government will try to just ignore this and keep governing as a single party on the power.

The Voluntaryist: It's always good when people begin to question the government. Are Venezuelans fed up with socialism in general, or just the specific people in power? Leftists in America oppose Trump, but not the presidency itself. Is there a real libertarian political movement at all?

(Cont. pg. 8)

Adrian Sanchez: A good portion of Venezuelans still love socialism, mostly because the government has certainly gifted them with houses, food, cars, jobs. But some of them are realizing that that's only a price to keep them loyal to the government. They're getting tired though, as shown in the last elections; many pro-government supporters voted for opposition parties. Those people are starting to feel what they are receiving is not food of quality; that they have bad medical service; the free houses that were given to them is filled with high insecurity rates; the extensive lines for food; etc. Others are nostalgic from the illusion of wealth that they received from Chavez and they think "Well, with Chavez we lived better. It's maduro who isn't following the plan of Chavez." It's like our own local form of "this isn't real socialism." Obviously the people in power are trying, with heavy propaganda, to show that "we are at an economic war from the U.S. Empire" and that "most of opposition are being paid by the CIA."

Since 2015, a few libertarian movements started to arise. I'm currently a member of one which is called Movimiento Libertario de Venezuela (libertarian movement of venezuela), and there are others like Rumbo Libertad, Movimiento Libertad de Venezuela, and a political party of social-liberals to classical liberals called Vente which is lead by Maria Corina Machado, a center-right politician. These people criticize the government for what they are: a bunch of socialists; something that most of the other opposition parties don't do because they are social-democrats and believe that we must only restore democracy in order to make good the welfare state that Chavez couldn't.

The Voluntarist: Glad to hear their is some ideological opposition for the cause of liberty! States everywhere are able to fool people by letting everyone share in their loot (military members, welfare recipients, bankers, etc) to keep people apologizing for the system they benefit from (though the economy as a whole loses). They can't see the "unseen" effects of their policies. Thankfully the internet has helped to spread ideas across state-borders. Did the internet lead you to discover anarcho-capitalism? Are you alone among your friends in your beliefs? I very much am.

Adrian Sanchez: Of course, starting 2014, when a wave of riots surged and Leopoldo Lopez were kept captive, I started to question myself why socialism fails. At that time I considered myself as a centrist and believed that socialism could work in "The Nordic Way", more or less the way that Bernie Sanders believes this. Like others, I started to read Mao, Marx, Che Guevara, and a popular book of Galeano called "The Open Veins of Latin America" which is a pretty popular book (you can also find a Youtube video where Chavez gave to Obama this book). But then I discovered a libertarian page, but I didn't knew what libertarianism was. I only followed it because it was also an atheist page and I considered at that time an atheist. The page is called Frente Ateo Libertario and there was a moment where they recommended reading *The Fatal Conceit* by F.A. Hayek,

..and I thought "this is the book I was looking for." It kept me convinced, and from there I became very interested in more. I read "The Road of Serfdom", also by Hayek; then I found some other authors like Bastiat, Hazlitt and Ayn Rand. At that time I only considered myself a minarchist, but it was only a matter of time before I started to read Ludwig von Mises, Stephan Kinsella, Lysander Spooner, Murray Rothbard, David Friedman, Bob Murphy, Bryan Caplan, SEK3, etc. I also followed the Anarchyball page on social media sites, and this helped me go full anarcho-capitalist.

As far as my main group of friends, they don't share the same political visions as me. They see me as too radical. I've tried to convince them at least that markets works better than government, and some of them have realized this, but the word "capitalism" has so bad reputation that they refuse to at least accept classical liberalism, even. Every idea of market liberalization was heavily satanized by Chavez using the term "neoliberalism" mostly due to the policies that president Carlos Andres Perez tried to implement in the country (a sort of Reaganism) which lead to some riots and the failed coup that Chavez gave to him.

The Voluntarist: I just love to hear that such ideas can spread to Latin America. That's truly wonderful. Being that states rest on public opinion, ideas matter. I myself hold great convictions that a private property rights order is the path to prosperity as well as the only compatible ethic with the self-evident truth that we own ourselves. Anarcho-libertarianism is mostly a Western philosophy, though, likely with most of its followers living in the U.S. You mentioned that there is minarchist organization down there, too (that's better than nothing). Are they doing anything? You also told me you discovered an anarcho-capitalist group. Can you tell me more about either of them?

Adrian Sanchez: Yes. There is some rising of libertarian movements. The organization that I mentioned is a classical liberal think-tank called CEDICE and it has done some good work spreading liberty ideas. They mostly do talks in some libraries and spaces that let them, and also they are selling some books including Rand, Mises, Hazlitt, Bastiat, Friedman, Rothbard, Hoppe and Tucker. Currently the movement which I am a member of there are other anarcho-capitalists that I consider my friends. They found me on Twitter when I was Tweeting some captures of my Rothbard readings. Also some of them founded the Mises Institute in Venezuela and some of the time we try to spread the ideas of Liberty using memes or positioning trending-topics on Twitter that were successful. We also give some talks and go to streets with our libertarian flags. Some of them also give classes on universities and try to spread the ideas, in a subtle way of course.

The Voluntarist: This makes me feel grateful that I'm freer to express my disloyalty to the world's largest criminal gang, the U.S. Government. I could see your need to be subtle, though. Some members of [Mises Cuba](#) were arrested for "distributing enemy propaganda." (Cont. pg. 9)

By “enemy” they meant liberty. Is such a threat to people like you? How openly do you speak of your views to family and friends and how much of a risk is there in doing this? Doing so here in America will reduce you to an outcast as well.

Adrian Sanchez: Currently there are no heavy risks. Even Vit Jedlicka and Gloria Alvarez came here to give some speeches and appeared on national tv with no harm. I openly talk to this mostly with my family and my friends. I tend to avoid these topics in meetings and with people from work because political topics are extremely intense and don't end very well. They can cause wild verbal confrontation, but at the level of being persecuted by the government like in Cuba, we haven't reached that level yet. They are busy repressing protests instead.

The Voluntaryist: Same here. It's a shame everything is so politicized. I always wonder what we might be discussing instead if politics hadn't invaded our lives. I find it very hard to keep my mouth shut at work when I hear people spewing economic fallacies. Many prevail. Socialism is still popular in the U.S. among the younger generations, seeing the rise of Bernie Sanders in the recent 2016 presidential election. On Bernie Sander's Senate website, you can [still find](#) a statement from 2011 that *“the American dream is more apt to be realized in South America, in places such as Ecuador, Venezuela and Argentina, where incomes are actually more equal.”* (Sanders). Obviously, that was a lie, and Sanders has zero understand of economics. But what would you have to say to these Americans, or to Bernie Sanders? It's sad to say that I don't think you're living the dream down there.

Adrian Sanchez: Yes, I noticed that as well. I try also to keep track of what is happening in the world, mainly in the U.S. People who believe in Sanders must study very well the history of Venezuela. It started just like that, with the soft-left and social-democrats; when they couldn't handle the crisis that this type of government can create, the people who were used to this type of policies wanted more. It comes the point where hardcore socialists start to reach power. This also occurred in Greece. and I'm starting to perceive that this will happen to Europe. Just like in Venezuela, we're rich in the good old days and then we ended in this disaster, primarily because the social-democrats opened the door.

The Voluntaryist: This is where we are in the U.S., too. One failed intervention after another leads to more interventions to “fix” the last one. There is ever-greater production of laws, taxes, regulations, and proposed solutions to the mess they've already created. Nothing will suffice to reverse it but a desocialization. No one can begin with socialism, because they'd never achieve any sort of significant wealth. Socialism doesn't create wealth; it is a plan to expropriate, redistribute, and consume existing wealth. As Murray Rothbard put it, “production must always precede predation.” It would seem the socialists in Venezuela don't understand that..

to have something to loot, someone must have produced something first. If you had to guess, how much of the population still believes that government will save them despite all these troubles?

Adrian Sanchez: I think there are mixed views. There exists those who believe a politician like Obama must take the power; others that think that Chavez wouldn't go as wrong as Maduro; there are people who want that the military to overthrow the government sort of like Pinochet did it in Chile; etc. We libertarians and even classic liberals are such a minority here but we are trying to keep it up.

The Voluntaryist: Well I encourage you to stand by your principles no matter what, Adrian. It's people like you who can change the world. I imagine many “black markets” have formed since private property rights are limited, including ones for money. Do you turn to these “illegal” markets for anything?

Adrian Sanchez: Yes, mostly for food and hygiene products. There exists a lot of resellers of these products mostly because those who make up the lines get them subsidized and resell them at the black market with higher price. As I don't have time to make those lines because I work, I mostly buy some of it. Even bread is getting sold at the black market. Usually one must be cautious because there are people who alter those products in order to cheat you, although the internet has helped to spread information on who tries to cheat you and how to detect an altered product. It's like a sort of spontaneous order of justice.

The Voluntaryist: I understand Venezuela was relatively free economically (though ruled by a military dictatorship) and rich before the social democratic parties of the 1960s took power and began many socialist projects. Americans can look back a couple decades even to less taxation, regulations, laws, and rising healthcare costs, etc. Do the people know of this history or has everyone fallen for socialism at this point?

Adrian Sanchez: Yes. Chavez and his propaganda machine made people believe that all of that was “neoliberalism” and wild capitalism that concluded with the “radical” policies of Carlos Andres Perez that I told you earlier. In the Libertarian Movement we try to explain that all of that was the *social-democracy* which lead us all to what we are living in now. Not all Venezuelans believe that those governments were “wild capitalists” as Chavez also said. There is also rising nationalist movements that try to spread that the government before that—a right-wing dictatorship leaded by Marcos Perez Jimenez—was the real good old days without socialism, and that we need to restore that. Venezuelans were ruled constantly by caudillism (warlordism) and an illusion of wealth that oil gave them. It was like a spiral of events that led to this disaster of constant State enlargement we have now.

The Voluntaryist: Socialists will inevitably say that “it wasn't real socialism” once it fails. What would you say to them? Chavez, and all of them, are ideologically..

..Marxist. Chavez was sort of a "true believer" in it all. I have even heard leftist anarchist friends say that it's American propaganda that Cuba, Venezuela, etc., are bad; that "the capitalist U.S. government wants you to believe that", while those places in fact have barely operating economies. What do these hipster Marxists know?

The Voluntarist: Socialists will inevitably say that "it wasn't real socialism" once it fails. What would you say to them? Chavez, and all of them, are ideologically Marxist. Chavez was sort of a "true believer" in it all. I have even heard leftist anarchist friends say that it's American propaganda that Cuba, Venezuela, etc., are bad; that "the capitalist U.S. government wants you to believe that", while those places in fact have barely operating economies. What do these hipster Marxists know?

Adrian Sanchez: Even Noam Chomsky admitted that Venezuela is in ruins because of government incompetence. But for those of you who live outside of Venezuela, who are drinking at Starbucks while claiming that Venezuela is just fine, I will gladly to accept an exchange: you can live here, and I'll drink your Starbucks for you there and we'll see if everything would be just fine for you. Any takers?

The Voluntarist: Indeed, the Marxists in America are well-off white kids who were just indoctrinated in the public schools and underwent further leftist political correctness in the universities. They wouldn't accept your offer; they're hypocrites of the finest. I saw in Brazil that many were holding signs "Less Marx, More Mises." Is this going on in Venezuela too to such a large extent? What Latin American countries hold some hope for achieving liberty if not Venezuela?

Adrian Sanchez: Well, in the Libertarian Movement here we carry our flags and try to spread liberty on the protests. We also have some talks. Besides Brazil, which I am amazed at how big the libertarian community is there, I'm seeing that Colombia is moving in a good way too. There are some Libertarian movements in Mexico and Ecuador I am aware of. I have friends in Chile that moved out of here that are spreading the Liberty ideas as well.

The Voluntarist: When I see Venezuelans in videos, or by talking to you, it's always a reminder that you'all are just trying to get by like the rest of us, just however oppressed more heavily by their government. Do you plan to leave Venezuela? Do you want out?

Adrian Sanchez: I don't have plans yet to leave Venezuela. The high prices for plane tickets also prevent me from moving, and the government is not giving passports anymore (although if you give them dollars you can get one but it is expensive). But yes, I want to move out of here.

The Voluntarist: America is by no means free, but it's relatively capitalist to other countries, and richer for that reason (among other things that temporarily keep the system propped up). How do Venezuelans view

Americans? Are we "the imperial menace", or do people look favorable on Americans? I always hope people around the world can separate the state from the people it rules, to see that we shouldn't partake in the hatred states want us to have for other people around the world. The U.S. government has long been manufacturing enemies, whether it's Muslims, Mexicans, North Koreans, Chinese, Russians, everyone. This is how these protection rackets stay in power by keeping the people believing they're our protectors.

Adrian Sanchez: Venezuelans tend to look on Americans in a favorable way, also some jokingly say "please come to invade us, United States" just to piss off the pro-Chavez people. But even with your political problems Venezuelans still see the U.S. as a land to reach to have a good life, mostly because of the nostalgic tales of our grandparents who could then afford to travel time to time to the U.S. People here still enjoy your culture; the pro-Chavez people only look bad onto the U.S. government and the corporatists, but they tend to look good onto the ones who are from the working class, feeling shame because "they are just alienated"

The Voluntarist: Good to know. I certainly don't hate the Venezuelan people! I wish you all best of luck in reversing state power! The U.S. is definitely imperialist, but this is statist thing. Maybe one day they'll stop calling it "capitalism." Stay strong, friend. Anything else you would like to say?

Adrian Sanchez: I enjoyed the interview and I'm glad that people are keeping interested in what's going on in Venezuela, which is an example of how ongoing statism goes wrong. If you wish, follow our Libertarian Movement on Twitter @MovLibVzla; also on Twitter is @MisesVenezuela; our Facebook can be found searching "Libertarian Movement of Venezuela" and "Instituto Ludwig von Mises Venezuela" to keep up on how we spread the ideas of Liberty. Thank you!

The Voluntarist: Thank you so much, Adrian. If the time ever comes for you, I would be happy to help run a campaign as part of this paper (*The Voluntarist*) to arrange you a flight out of Venezuela and help get you a passport if you were ever ready to do so. You'll have to let me know. I'll have you back some time in the future. Take care, and keep in touch.



THE STATE AGAINST THE COMMUNITY, BY MIKE MORRIS

A seemingly trivial, though widely unrecognized, fact of the State is that it must first do they very thing—steal, through taxation—that it goes on to claim to protect us against: theft, aggression, etc. It's an inherent and unavoidable contradiction for this taxman-protector. For something "good" to come out of it must be preceded by an act of original sin. Most people don't consider this when they casually mention what they think is the proper role for the State. That is, they don't justify it in terms of "*am I willing to use aggression to have this?*" Most simply think of the State as some consensual organization of people whose proclamations aren't really backed by force, but mere people asking nicely for your cooperation. In truth, its decrees are comply-or-die.

For instance, for the State to pretend that it is "our" protector, it must *first* violate our property rights by way of taxation before it can even go on to make the claim. Such is why the State is a protection *racket*: it unilaterally determines how much we pay for our "defense." Would anyone find it excusable for someone to mow your yard without asking, and then demand at gunpoint that you must pay them for the service you never requested? I doubt it. What they're doing to us today, say, taxing half our income, is indefinitely worse than what they posit would happen to us *without* them. Distant Arabs aren't robbing us or telling us we must be licensed to run businesses; it's the U.S. government.

Unlike private businesses, its ventures are not subject to the test of profit and loss, either. When the State loses money, it continues operations and forces us to pay more; when crime rises, it says it needs a bigger budget; when it misappropriates funds, it says "whoops"; when it screws up, harasses or kills us, you can't discontinue your payments but must keep being a "customer." In short, abstention from buying is not an option; the boycott (called resistance) is not without consequence.

Since what the State spends money on had to first be coercively extracted from the people, whose preferences would otherwise be for something else, evident by their demonstrated preference not to voluntarily fund said operations, the State is inherently wasteful, too, i.e., it goes to satisfy something less-valued at the expense of something valued higher, thus a loss in social utility.

And since its income is not dependent upon continued voluntary payments, it has no incentive to care for us, nor to protect the capital values of its resources (that now no one really owns); and furthermore no reason to care if what it provides is anything the people really wanted. In addition, no incentive, nor means of knowing, where to direct these resources. Without private property, and thus the prices that come out of free exchange, there can be no rational allocation of resources. Its use of resources therefore must come at the expense, or the cost, of the non-production of something that we valued even higher. The State thus indisputably grows at the expense of the people.

Contrary to popular superstition, the State is not "us", either. Its progress—which means more production of its *only* products: inflation, taxation, war, bureaucracy, etc.—means our decline. The State is not a producer; the people are, and the State the expropriators. The State is that class of privileged people who claim a superior right to aggressively appropriate, which is to say, *expropriate*, our resources, whereas no one else has such a *legal* right; and where *no one* has the moral right. It's one law for them, another law for us.

This conflation of state and society has thus been detrimental to true progress. Seeing them as one and the same, the people have largely come to believe that to have one you must have the other; there is no society without it. I would argue differently: The State comes at the expense of society; and to have a society, you don't need a State.

The centralization of government substitutes local, community-driven solutions for its own plans; plans that increase dependence and grow its power, just how they want it. The State wants to be the sole arbiter in disputes; and so it creates conflicts, and the further they go on the harder it is for anyone to see a way to reverse this, i.e., to get rid of the State. Interestingly, as non-consensual exchanges accumulate, consensual exchange becomes more unforeseeable.

Societies work their problems out best internally, i.e., when they arbitrate privately. Democracy is only a source of conflict for incompatible peoples, as we see today. Forcing everyone into a democracy doesn't make them altruistic toward one another; it makes their interests antagonistic, causing hostility and pitting neighbors against each other. Harmony is found in the market economy; in consensual exchange.

Nor is the State is not a charity, as many probably think of it as; and private charity is not socialism. Charity is a voluntary act, and should be community-based. But now with the Federal welfare-state, people shrug off the notion that they should act themselves. The government will take care of that homeless man, right? They will take care of my health when it's ailing, right? Daddy-government is substituted for personal responsibility as are community-based solutions for centralization of power.

This "forced altruism", which democratic-socialists propose, is contrary to the idea of being altruistic, which again must be a voluntary act. It's like being forced to apologize when you're not really sorry. It's not genuine. Benevolence doesn't come at the barrel of a gun.

Socialism, conceived of as aggression against private property, is not "progress" for mankind. The height of civilization should be that of *voluntary* cooperation. Rather, we're supposed to believe that coercion is a means to forcibly *make us* civilized. Such a scheme should be roundly dismissed as the method that brings about community, if that is anyone's concern. It does the opposite; and the more it destroys community, the more people become dependent upon it, and the less community-driven solutions we have. (cont. pg. 12)

(cont. from. 11) Such is why it is in the interest of those who make up the State to destroy community, the family, or other such institutions that compete with it for security: they offer an alternative to government in its coercive, institutionalized form, which it doesn't like. Humans *can* self-govern; but in order to rule them they have to be made to believe they cannot. The propagandists have been thoroughly successful.

The way people think of the State, abstractly as some nice social tool full of benevolent people working tirelessly in our interest, is, needless to say, not the reality. But as well, the issues behind anarchism are often dealt with too much in the abstract as well. While the burden of proof *should* be on the person advocating aggression, anarchists are expected to conceive of every possible detail of an admittedly conjectural stateless society, or else we keep the demonstrably atrocious State, an entity absolutely evil and corrupt to the core.

Though many precedents exist in some time or place for the private provision of each of the goods and services we contend could *all* be privatized, but which are now thought could only be "public goods", this argument is more intellectual than the task before us of getting rid of statism wherever possible. We don't have *every* answer, and we should be comfortable with that: nor do the central-planners! Spontaneous order cannot be predicted, but should be free to function.

We're not utopians who think that statelessness is perfect; we're simply asserting that it's *preferable*. The utopian idea is socialism, or "limited"-statism as in the "minimum-government" constitutionalist idea that failed to restrain itself in the United States. This is why it the only logical conclusion to classical liberalism is anarcho-capitalism: to oppose *all* aggression, even in the name of a "national defense" that supposedly must be of public provision.

No anarchist is promising to make crime vanish. We're upholding, what I believe correctly, that no crime could amount to the one's presently concocted by the State; that their theft and plunder of our resources couldn't exist on such a grand scale without this institutionalization of aggression against property and people they've shrouded in legitimacy; that there was turn skirmishes into *world-wars*; and that local, community-based "government" could devise the means to preserve their property rights and lives in a manner far more superior than that institution—the centralized state—which is only pretending to do so.

Few would still believe, or openly admit, they think the Federal government still represents them, though most still find it indispensable despite its misgivings. The idea that Trump, or anyone else, has the "consent of the governed" is, if using the metric of voter turnout, quickly refuted in that three-fourths of eligible voters didn't vote for the victor; around half abstained altogether. There is no representative "mandate." Their right to rule us is just a decree. They use the fallacy of "proof by assertion" to justify their rule: point to a law on the books and say it applies "because we said so."

We need alternatives to the coercive monopolist State, and it's necessarily only *voluntaryists* that offer it. We're not against people voluntarily organizing however they wish, be it a commune that lives by "each according to his need, each according to his ability"; an all-white Christian community that excludes, say, blacks and non-Christians; an all-gay community; or whatever an example you wish to make. Any non-aggressive configuration is possible and compatible with liberty. Any competition in government is an improvement from the present state of centralized authority.

Today, we live under a massive State where people intend to use it to maximize inclusivity, thereby destroying the rights of free association through non-discrimination laws; and hence destroying liberty and prosperity with it. Discrimination is a right, as harsh as this may be interpreted. Such is the problem of the State: we're not free to deny its coerced services.

While we still see the need for community, but haven't confused this for relationships that are coerced, i.e., non-consensual, like our association with the State, we reject the notion that non-contractors of our property should decide for us how we live. Other people who are liberty-adverse like to claim that this is "necessarily a government" to form together in a union to protect ourselves, but this is distinguished by the primary feature of the State as an *aggressive* monopolist over a given territory, which self-governing is not.

People should be free to voluntarily organize into whatever different ways are to their own specifications. And when they do, this isn't a State; it's a genuinely contractual relation unlike that of the State's "social contract." This idea of self-determination, or self-ownership, is a spirit that needs to return into the people's hearts. Free association, i.e., consent, is what man knows. Everything else is coercion and slavery.

Now, I don't think a libertarian social order must be conservative, as some seem to think. It must *uncoerced*. Whatever flourishes in the absence of coercion is up to those people. Preferences outside of political philosophy (say, to smoke cannabis, or homosexuality) should remain outside of it. The problem, really, with most is that they want to insert their personal morality into it, in an inability to compartmentalize thoughts.

It's necessarily another misconception of the anarchist position that what we demand is ultimate individual autonomy, i.e., the freedom to go do whatever we want to, wherever we want to. While I do think this individualism could be achieved, being that there presently exists a State our position first and foremost is to advocate rolling it back and any and every point; cut, chop, and abolish everywhere possible. Taxation is not necessary, but is inexcusable and patently coercive. If it must exist, it should be as localized as possible. But shipping our money away thousands of miles is obviously not in our interest. With small communities, or "governments" if you will, achieved after a decentralization and abolishment of the State, such might be considered truly contractual.. (Cont. over)

...at that point (since you *could* actually “leave if you don’t like it”, and go right up the way). Wouldn’t it be nice to travel a couple hundred miles some way and discover a whole group of people who would look at you dumbfounded if you asked if they knew who Donald Trump was? Instead, the geographically-huge U.S. government, the monopoly on force for 3.7 million square miles, has extended its reach into life everywhere. It knows no bounds.

Being that humans are diverse, subjective, and unique individuals (and such philosophies as Marxism deny this), it’s insane to believe that one government could represent us all. There is no reason it’s not possible for us to revert, though not economically or socially, but indeed the opposite, to a decentralized governance.

Those who champion diversity for no reason but to virtue-signal are probably useful idiots for those who centrally control societies. States create homogeneity, not diversity. The aim of the State is to destroy preexisting culture, nationalities, families, “governments”, etc., and subject the people to *their* one-size-fits-all ways, which always comes before the individual; to prevent any and all competition in security; to turn us all into one similar mold where no one person can think for themselves. They wish also to quell rebellion at an early age as they do so through the public school system, which again should be provided privately by local, not central, organizations. As the pessimistic H.L. Mencken points out:

“The most dangerous man, to any government, is the man who is able to think things out for himself, without regard to the prevailing superstitions and taboos. Almost inevitably he comes to the conclusion that the government he lives under is dishonest, insane and intolerable.”

He was right: we should find it an Intolerable Act of their very existence, which is only to subjugate us.

Liberty, on the contrary, would offer true diversity; a chance to truly see what types of governance can evolve outside of the central state. We still see it to a smaller degree now, such as how the Colorado government won’t cage you anymore simple marijuana possession, but whereas the Utah government might. But why should be stop there? The “governor” should make laws for everyone living within “Colorado’s” borders? Why can’t Colorado be broken into fifty pieces as is the United States as a whole?

As Murray Rothbard put it, which should make the case against the nation-state maintaining its territory:

“Once one concedes that a single world government is not necessary, then where does one logically stop at the permissibility of separate states? If Canada and the United States can be separate nations without being denounced as in a state of impermissible ‘anarchy’, why may not the South secede from the United States? New York State from the Union? New York City from the state? Why may not Manhattan secede? Each neighbourhood? Each block? Each house? Each person?”

We should stop the division between all those who..

want liberty—between anarcho-capitalists, minarchists, constitutionalists, disaffected conservatives, and perhaps even Antifa types (though they can’t stop labeling anyone who wants freedom an “alt-right fascist”, and I’m unsure they’re not just communists who are unwilling to reason)—and unite against the rise of statism, which most certainly will continue under Trump. Republicans have long since ceased to be advocates for limited government. Now they, like their adversaries on the Left, simply wish to be the ones in control. There is nothing wrong with the *presidency* per se; who presides over the office is what’s important.

If we could ever even hope to get to that point, where the State’s role was no more than “collective defense”, though this utopian idea of limited government has been a complete failure in the American experiment, then we’ll argue that last little bit of statism out of existence once we get there. But a long battle awaits us. The State’s success can be seen in that even anarchists are adopting titles of “left” and “right”, and can’t join together to oppose the central government.

But division, as many know, is the name of the State’s game: *Divide et impera*. A “low class consciousness” prevails toward the ruling-class. They’ve submitted us into docility. Anything the people might revolt against, if not the State, is the wrong enemy; or at least not the primary one. The State wants us to bicker over petty issues it has politicized so that no one takes issue with itself. Talk about abortion, not the IRS.

It’s sad this is where we have found ourselves. We could all be interconnected through trade and the division of labor, but instead we choose politicking. Man’s nature though—preferring more goods to less—in democracy means mass plunder; all against all; the tragedy of commons. In liberty, it’s to trade, not to war; to peaceably cooperate with each other. When I see the so-called political-*Left* – represented by the Bernie Sanders cult and Antifa-types – and the political-*Right* – represented by Trump supporters – fighting in the street (as in Berkeley, California) it strikes me as the end of America as we know it. We forgot what we should be doing: living. I guess we’re all just protestors now. It truly isn’t how our lives are supposed to be—politicized as they are. We’re supposed to be living, laughing, loving, producing and exchanging. We’re not supposed to be embroiled in political battles. This isn’t normal; it’s not our nature to know this.

Can anyone recall a time when American society was so politicized and divided than today? I’d say it’s truly unprecedented what we’re witnessing, and that these developments, specifically the rise to national prominence of “Antifa” after Trump’s near-unexpected victory – the violent, wrongheaded anti-capitalist Leftists who have existed long before their recent popularity, now to oppose Trump – will not end nicely. Internal strife is brewing; a second American Revolution is not out of the question. Hopefully Trump will do what Obama did not: totally delegitimize the State, revealing it for the sick joke it is. (Cont. pg. 14)

(Cont. from 13) Their schemes are just that: schemes meant to swindle the people. The State is shrouded in such perceived legitimacy that even when they fail outright they are still sustained as solutions. The aim of egalitarianism by socialization often isn't achieved anyway; bureaucrats direct resources where *they* think they're most valued. A ruling elite form among them.

This explicit goal of "equality" through the State is a fantasy. Why are there such inequalities today when the State is bigger than ever? Chavistas ostensibly pushed this for Venezuelans too and look what has happened down there. While inequality is natural and would be the case in an anarchist society, as production and exchange increase the total social wealth the economic system would grow to alleviate poverty for many marginalized people who previously suffered under taxation, regulations, trade restrictions, and all of the hindering effects of central government. The people would flourish and thrive could we achieve a truly voluntary society, but it would seem that accepting enslavement is a built-in biological feature that all too many are unable to shake.

The institution of private property was one of the great advancements of civilization, for prosperity and liberty, and now, those spoiled by its fruits are hostile to it. The American government was never meant to evolve into a system of positive rights (e.g. "free" health care). Obviously though, once established, the State cannot be constrained. Begging the State for redistributed property is what keeps it in power. They know that. But no one is entitled to another man's property. The only thing anyone owes you is liberty, which clearly centralized government doesn't provide.

So, amidst the political bickering they've successfully reduced us all too, and would love for us to continue, don't forget to care, and set a little time aside, for the people who truly care for you, i.e., *not* those people in government who pretend to be our representatives: family, friends, romantic partners, businesses, community centers, neighbors, clubs, those in need, and other social systems. They need your support; the State wants you to beg for theirs.

There is no stateless society without the society; and such relies on the bonds of family, friends, free association, etc. If private institutions (e.g. the family, the church, community center) will replace the State, we must not let the State tear them down.

Don't confuse friend from foe. The State is not for "the people" and it's not "progressive." It's *regressive*, rolling back our gains and stifling further ones. Any change that occurs with it is *in spite* of it, not because of it. Change comes from us, the people, not from politics. The sooner people begin to accept this, the sooner we'll stop looking toward a backward institution as the only possibility for the advancement of mankind.

[Article by Mike Morris]

A BEST-SIDE STORY, BY PAUL MENZIES

Once upon a time there was a flame-haired clown who lived in a town surrounded by medieval walls called West Side. He did very well for himself, but despite his success as a performer, every night he would gaze out the window of his tower and wish for even bigger crowds and bigger applause.

This is not to say the clown was a bad person. These are fine things to desire, are they not? Who of us does not wish for more success? After all, as someone famous once said, great ambition is the passion of a great character. And so the Clown thought, why not wish for the very biggest stage? If bigger crowds and bigger applause were better, then the hugest would be the finest thing of all.

The Clown of course knew the biggest crowds followed the leader. In fact, like most civilized societies of the day, the town's leader was determined by whoever could command the support of the biggest crowd, which isn't as easy as it sounds. Making a lot of people happy at the same time takes a lot of promising.

But the Clown had spent his life performing for crowds and knew well how to win them over. Like any good court jester, he flattered them. Told them they were a special people. And of course, they believed it. Who of us wouldn't? After all, what could make a person more special than having been born in the same place as other people? And when that place is your home, well let me tell you, you'd be called crazy if you didn't believe it.

Now, in their defense, the people had been suffering through some tough times. For some reason no one could fathom, past leaders had used their power for their own purpose and popularity. Sadly, they had left the once glorious town worse off. But having been played the gullible fool by their leaders so often before, the townspeople knew they had to throw caution to the wind and find a leader who could bring them back to their former glory.

Besides, after all the hucksters and shysters that had come and gone before, the people were a little jaded. They were pretty sure that if anyone could spot a fake; they could. And they knew this Clown was no fake. They had experience in this sort of thing. And after all, the Clown recognized how special they and their home were. How could this possibly be wrong? And so like last time, they knew this time was different. Things were going to change, you'd better believe it.

And so the Clown promised the town that he was going to make their special past become their special future. In short, he promised to make West Side the best side again and he was pretty sure he knew how. He was going to protect the people's specialness and then that specialness would shine through.

The town threw its support behind him. The crowds rose in ovation wherever he told his huge tales, and he was carried into office on the shoulders of a mad, ecstatic mob. Optimism ruled the day. The people had a new hope, a new skip in their step--naturally none more so than the Clown's own friends and family, and why wouldn't they be enthused?

(Cont. pg. 17)

ON BEER: THREE TIERS FOR TYRANNY, ARTICLE BY NICK WEBER

In what will surely be touted as a free market win for Colorado businesses, lawmakers have gone off the rails and proffered a bill allowing brewers to expand tasting rooms by a factor of...two.

Current Colorado law allows for wineries and distilleries to operate sales rooms separate from their manufacturing locations; noticeably absent, are breweries. The new legislation seeks to improve the situation, as all bills are purported to do. The state Senate has approved a measure (SB17-253) that would allow breweries to open up to two additional tasting rooms without an attached brewery, allowing them to serve beer and sell six-packs to-go. The bill would also allow brewers to sell beer at farmers' markets and other temporary events, with restrictions. The bill is expected to receive approval from the House and ultimately, the Governor.

What could be wrong with that? It sounds great on the surface, but as with most things government related, we must review the history of how we got here in the first place and the pitfalls of disallowing consumer preference to guide the market. The legislation continues to firmly cement a manipulated market approach to the brewing industry that dates back to the post-Prohibition era. The history surrounding the current laws and proposed legislation encompass a whole swath of liberty-related concepts: the unreality of limiting government, government intervention into markets, personal liberty, crony capitalism, war, taxes, progressive "superiority" and government "solving" problems that it most certainly created. You might need a beer for this.

Passed in 1920, Prohibition created an expansive government net cast over the individual's right to consume a beverage. This was an era of massive government expansion, including but not limited to, the Federal Trade Commission, Selective Service, the Committee of Public Information (think propaganda), War Labor Board, Food Administration Agency and above all, the Federal Reserve. But how did Prohibition happen and how did we get to the current three-tier distribution system to begin with? It took a massive effort involving the federal income tax, a social revolution to provide political viability and a war, but

ultimately it involved convincing a "freedom-loving people [to] decide to give up a private right that had been freely exercised by millions upon millions... condemn[ing] to extinction what was, at the very moment of its death, the fifth-largest industry in the nation. The original Constitution and its first seventeen amendments limited the activities of government, not of citizens. Now there were two exceptions: you couldn't own slaves, and you couldn't buy alcohol." [1] Keep in mind the fifth-largest industry emphasis, and we'll get back to it shortly.

By enforcing prohibition, small breweries were decimated and after repeal only the large brewers were able to survive, so of course they would dominate the landscape. "Of the 1,345 American brewers who had been operating in 1915, a bare 31 were able to turn on their taps within three months of the return of legal beer – primarily the big companies that had kept their doors open producing ice cream or cheese or malt syrup during the dry era." [2] In the wake of repeal, power was returned to the states who sought to control the alcohol market by regulating the industry in the name of public safety (that age old government desire to protect us from ourselves); and to prevent the big companies from taking over the brewing landscape. Enter the three-tier system, which is comprised of a supplier (brewer), wholesaler (middle-man) and retailer. This system requires separate licenses for each tier along with a myriad of fees and regulations, but more importantly, it codifies a perpetual three-pronged tax apparatus.

Remember the fifth largest industry bit from earlier? Alcohol excise taxes filled a huge portion of the public coffers in the era leading up to Prohibition. This was a major problem for the Prohibitionists, upon passage, all those tax dollars would evaporate; insert the federal income tax - problem solved. The concept of a federal income tax had been roundly debated in the years leading up to 1913. But should you ever doubt the malleability of the Supreme Court, in 1895 they deemed the federal income tax unconstitutional; by 1913 it was acceptable; and nowadays it is blasphemy to suggest the unconstitutionality, nay, immorality, of a federal income tax. Not that we need unelected appointees in black robes to tell us that.

(Cont. 16)

Let me be clear: there is nothing inherently wrong with a wholesale distribution model. If brewers want to use that type of service because it gets better exposure for their beer or because it's the easiest, most cost efficient way to get their beer to market, fine. If the association is voluntary, there is no issue. When forced under the heavy hand of crony capitalism, there is no free market; you have a cartel. Speaking of crony capitalism, in the run up to WWII, big brewers bought up the maximum allowable amount of war bonds in exchange for lawmakers exempting brewery workers from military service. Now there's a leg up on the competition: your head brewers won't get blown up in a far away land.

That being said, there is also nothing inherently wrong with big brewers, since a healthy marketplace will have a diversity of products encompassing multiple price points. The problem lies with government intervention into a market. As Clarence B. Carson summarized in *The Freeman* [May, 1971]: "*Government intervention into the economy is an employment of force to induce men to do what would otherwise be contrary to their interests and inclinations.*"

For some brewers, the market is, and has to be, local; and the regulation requiring a brewery at each location in order to be able to sell beer in a particular neighborhood or market presents a significant barrier to entry that is antithetical to the concept of the free market. Simply put, if the consumer could just go straight to a tasting room the brewer keeps the profit and eliminates the markups associated with the middleman, retailer and taxes. They can reinvest that profit directly into their brewing operation and potentially expand if the market allows - the risk being on the entrepreneur. Such a system lets the locals decide with their wallet to determine how many and what kind of expansions will survive by creating an immediate feedback system; those with a poor product will fall by the wayside, those with the greatest innovation will naturally move ahead.

To put things in perspective with [real numbers](#): "*selling a keg for \$150 to a retailer middleman such as a bar simply makes little sense when that same keg can fetch \$600 in the brewer's own tasting room.*" Additionally, when forced down the wholesale distribution model, the ultimate decision of how to run and expand one's business is removed. The current law disallowing tastings rooms without a brewing facility coupled with a forced

distribution model makes entry into the market many times more difficult than it ought to be and represents gross manipulation of a market.

Given the House and Senate sponsorship (31 in the House, 22 in the Senate) and a Governor with a hearty brewing history, it's hard to imagine this bill not passing. But instead of adding to, we should be subtracting from, the current antiquated laws. Incrementalists will note that the legislation, although flawed, is a step in the right direction to allow brewers to expand and provide economic growth at the local neighborhood level.

But, this type of legislation is indicative of the difficulty of limiting government. Given the opportunity, it will always expand and never contract. It becomes a vicious cycle: government creates a problem, blames the greedy corporations, creates regulations, which in turn create additional problems that require additional regulations, on and on ad nauseam. Think about healthcare and why it is tied to employment: our benevolent government imposed wage restrictions in the run up to WWII and companies responded by offering healthcare as a perk to retain the best employees, but that is a whole other topic.

Let's give them the benefit of the doubt: let's say the three-tier system has aided the small brewers in the long run, albeit by a forced distribution system, but one that has prevented the big brewers from taking over everywhere. Looking at the situation with "martian" eyes, excluding any knowledge of the prohibition era and looking at the current Colorado brewing landscape, there's no need for a forced distribution system now, nor any law limiting the number of tasting rooms.

Notwithstanding every other incremental tax, fee, permit or other regulation that is piled upon the beer brewing industry, the three-tier wholesale distribution intervention only increases costs and decreases competition.

The real reason the legislation is not going the other way, as in, completely removing the current regulations versus tinkering with it, is that free markets are disruptive; ultimately wreaking havoc for the those who are enjoying the continuation of protectionist laws enforced by the heavy hand of government. In the end, bureaucracy has only produced more bureaucracy. Do you really want another round?

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(cont. *Best-Side Story*)

One day shortly after he took office, the Clown's old friend the Woodsman came to visit. The Woodsman told a sad but true story that he was going to have to shut his doors and seek out some other livelihood. "How could this happen?," the Clown wondered. He was the special leader of a special place. The

Woodsman explained that he could not log his timber as cheaply as the North Side and so the townspeople bought their lumber from the north.

The Clown was crestfallen. What kind of leader was he if he couldn't protect someone even more special to him than your average, run-of-the-mill, special townspeople? His friend would lose his business, his

dreams, perhaps his home or worse. And how would this look to the people, after he himself had promised them the best future? Who would applaud him if even his own friend could fail?

But he was still the leader, and had sworn to protect the interests of the townspeople; surely there was something he could do? The Woodsman acknowledged that there was one thing that could be done, a simple thing really. The Clown waved his hand. Anything for his good friend.

Well, the Woodsman reasoned, if a tariff could be charged on the *North Side* lumber, it would then be more expensive than his product and the townspeople would buy from him again.

The Clown thought this was a capital idea.

The two good friends hammered out the details and sealed the deal with a handshake and a drink, as was the tradition in those days. Attorneys were called to draw up the edict and the Clown stood in front of the crowds and proclaimed the new regulation, promising that it would Make West Side the *Best Side* again. The crowds cheered long and lustily, as they always do whenever a new regulation is issued. A couple of townspeople were hired to administer the tariff, and of course another hired to manage and supervise the first two.

The newspapers were excited and applauded the move (to the Clown's delight): What a boost for local industry and local jobs! Who could possibly be against such a magnificent plan? What smart townspeople we are for believing in such a leader; although that is to be expected: after all, we are special!

The Woodman's trade boomed. People were proud to buy local, now it was the cheaper choice. Heck, it only made sense. Encouraged, the Woodsman expanded his operations and the banks were more than willing to help since his income was guaranteed by the tariffs.

Taxes went up to pay for the new customs department, and everyone was happy to pay their fair share for the good of the town. The North Side retaliated with a tariff on milk and so everyone in the dairy industry suffered, but sometimes sacrifices have to be made for the good of the town. The price of lumber went up, and thus so did the price of building things, and those costs were passed on, and so between prices and taxes and the rest, everyone had less money. But who could complain; it was for the good of the town. The success of the lumber store became a matter of pride. Look at how well they are doing, how well our town is doing; does it really matter that the rest of us are temporarily worse off?

The local bachelorettes, of course, wanted to marry the town's new success, and the Woodsman courted the best among them and found himself a pretty wife, settled down to raise a family, and lived happily there for a time...and unhappily thereafter.

I know that sounds sad, but you see our old friend Woodsy had never been very good at business, which is why he needed help in the first place. It wasn't long before others noticed the helping hand the Woodsman was getting, and they took some of their hard-earned savings and invested it in the lumber trade.

Now he had to compete with other outfits that were getting the same advantage as him. Why that was no advantage at all! And as people found themselves with less money, they spent less on lumber. More competition and less business was a double-edged sword, so of course his expansion failed. The loans were called in, he was made bankrupt and his wife was left destitute.

The Clown's popularity plummeted as more and more people realized that his methods were doing more harm than good. He tried to make things better by protecting other businesses with tariffs—Steel and Sugar and so on—but every time he did some other industry would fail, and the town's economy would sink further and the Clown felt a whole lot like the farmer trying to hit a gopher that would pop up from a different hole with every swing.

As the economy dived he became reviled by the people, just like the leaders of the past. The applause he so desperately craved turned to jeers, while the crowds he so adored turned to throwing rotten produce. His friends and family cut their ties with him to save their own reputations, and so he hid from the world and spent his last days alone and bitter.

As for the townspeople? Well, the burden of higher prices and taxes, the job losses, the bank failures from failing loans and the wealth destroyed by malinvestment collapsed their incomes, and many struggled mightily to even survive. The betrayal (yet again!) made them mistrustful and restless, and violence and aggression became the norm. Their popularity contests became divided and polarized and angry as they fought each other over the path forward.

But one thing they all knew for sure.

This time they really were going to need a strong leader to protect their best interests. This time they really did need the best in the west to fix their crumbling society, and so they found two new performers—the best performers of anywhere, really—to take the stage and be chosen by the town's applause.

This time it really would be different. The fairy tale would come true and they would live happily ever after.

Of course, the fools would live no such thing. In the end, the joke was on the townspeople yet again. And so instead, their Ever After was crystallized in the old

Soviet proverb: "*We hoped for the Best...and it turned out like always.*"

[Paul Menzies submits this story from Cochrane, Alberta, Canada]

KARL MARX, CONFLICT THEORY, AND THE COMING BATTLE BETWEEN LIBERTARIANS AND SOCIALISTS
LIBERTARIAN SOCIOLOGY 101 COLUMN, BY RICHARD G. ELLEFRITZ, PHD

As an introduction to what will hopefully be a regular column by the Libertarian Sociologist (me), what follows are a few of my observations, opinions, assessments, and criticisms of a recent attempt to revive interest in an ideological system responsible for conditions antithetical to its stated goals, i.e. peace, prosperity, and equality for all. Let me first apologize for the length of this essay, and for its erudite and pedantic nature (see what I did there?). I believe these features are necessary, though, for an introductory essay, and I use several devices throughout to indicate that I have much more to say on each topic (and this is done through the use of parentheticals and the phrase, "more on that later"). And, finally, in the spirit of Marxist, Leninist, Stalinist, Maoist and other forms of communism, I must apologize for I am going to make a great sacrifice for the greater good, and I do this by citing at length the words of Colorado socialist, Emma Redman.

Published in issue number two, May of 2017, in the nascent periodical, *Rocky Mountain Revolution* by the group *Colorado Springs Socialists*, Redman's article, "Small Batch Theory - locally sourced and easily digestible bits of socialism [sic]," begins as follows:

"In our last issue, we discussed the very broad term "socialism." In this month's issue, we'll dive further into leftist ideology and discuss the political, philosophical, and economic philosophy of Karl Marx, perhaps the world's greatest contributor to socialist thought."

I will have more to say on this in later columns, but I suspect that the reference to "socialism" as a "very broad term" implies Redman's understanding that socialism has been theorized and implemented in various ways, which is one reason why the argument, "Well, true socialism/communism has never really been tried," is not altogether false. Though, I do question which theoretical version is the true version, and to that end my understanding is that even devout Marxists and Marxian thinkers (possibly a difference without distinction) do not (and cannot) agree on the best or proper way to interpret Marx (in that regard, one might be reminded of debates and schisms over the proper interpretation of religious texts, but more on that later).

Getting back to Redman's passage above, I see that I not only have deep seated ideological disagreements but stylistic differences as well. Typically, I capitalize "leftist," because it seems to me to be a proper noun; though not a proper, i.e. *desirable* social philosophy, the Left, Leftists, and Leftism seem to me to represent a somewhat coherent group of people who adhere, however loosely or tightly, to the ideas and writings of Karl Marx (and, in so doing, to Marx's material and intellectual benefactor, Friedrich Engels, but more on that later). So, I already sense an unresolvable conflict with Redman (and, yes, sometimes this becomes as petty as to which letters should or should not be capitalized, but I can be a stickler for details and nuance). However, at least she (assuming that *is* zir gender - more on that later) recognizes and states her philosophy (Leftism) and properly labels it as an "ideology." In polite society, terms like propaganda, Marxist, socialist, and communist, like the term ideology, typically carry negative connotations, but Redman's Marxist propaganda seems to be designed to re-educate society on the "truth" of Marx and the "true" meaning of Marxism. Thus, [the goal of Colorado Springs Socialists](#), like the goals of socialists and communists generally, is to spark a material and ideological revolution to the point where socialism and communism are not only considered as rational, justifiable, and preferable social systems, but are instituted as such. To tell the story of how her ideology came about, Redman takes the route of *David Copperfield*, going all the way back to Marx the baby to tell the story of Marx the man (I question why either is necessary, but more on that later):

"Marx was born in Germany in 1818. As a young man, he became involved with the communist party and eventually had to flee to the country of his birth. Marx settled in London as the Industrial Revolution shifted much of the world into a capitalist economy, driving workers into cities in search of jobs and forcing them to work for pitifully low salaries and in unsafe conditions. Marx quickly became one of capitalism's loudest critics, and began to build his own philosophy."

The passage above is Redman's second paragraph, and the next cited passage below is her third. I have several questions for both: Why did Marx have "to flee the country of his birth?" Did he ever have to "flee" any other places? And, why? You will have to (and should) seek the answers yourself, for one reason because Redman does not say, and that is a pattern I have noticed of Marxians and the Left in general, sometimes they present certain facts and details while ignoring or obfuscating others (but more on that later). It will be apparent in future essays and below why I say this now, but after having earned Bachelor's and Master's degrees in sociology I had heard only seldom criticism and condemnation of Marx the man - let alone Marxian theory, and were it not for reading texts contrary to what I was assigned by my sociology professors, such as a starkly revealing account of Karl Marx in Paul Johnson's book, *Intellectuals*, I might never have learned of his despicable, loathsome character or the fatal flaws in his thinking and works (e.g., see *Requiem for Marx*, edited by Yuri Maltsev).

Further questions one might ask after reading the above passage are how, exactly, did Marx "build his own philosophy," and why was he such a loud critic of capitalism? (I will, hopefully, have more to say on those subjects in later essays.) I would guess that the average person has no idea what the answers are, but for those poor, unsuspecting victims of mainstream education by contemporary sociology instructors, the answers (probably) lie in Marx's general outlook, perspective, paradigm, or worldview, which is known in the field today as "conflict theory" or the conflict perspective. With that in mind, Redman continues her essay from the passage above with the following:

"The basis of conflict theory refers to a society at conflict with itself. This conflict, in a capitalist society, refers to the divide between the classes. The factory owners whom Marx referred to as the 'bourgeoisie,' and the working class, called the 'proletariat.' Marx further argued that capitalism was designed to ensure that the poor remain poor, and the rich become richer."

About Redman's assumptions, I have to assume one of two things (though possibly both): Either Redman knows or has good reason to believe that her readers share an implicit understanding of the relationship between what sociologists refer to as "conflict theory," or she is a bad writer, for why would one jump from discussing Marx the man right into a discussion of a mainstream sociological perspective propagated in mainstream sociological textbooks to undergraduate college students? Would you, the reader, have known about this relationship had I not shed light on it? (Do you even care? You should, but more on that later.) The majority of college students enter higher education straight out of high school, and most are mandated to take introductory level general education courses in the social sciences and humanities, which include courses in the fields of philosophy, history, geography, political science, anthropology, sociology, and psychology. Having taught Introductory Sociology since 2007, my experiences (and research, but more on that later) tell me that most young adults in Introductory Sociology do not question the assertion in their textbooks (which they don't read) and espoused by their instructors (not all, but many) that Karl Marx developed conflict theory, which is patently false.

Often listed as a philosopher, historian, political scientist, and sociologist, Karl Marx was actually a professional journalist who, most notably, published articles in the *New York Tribune* before his services were no longer needed or provided after his requests for a raise in pay were denied. He then largely relied on Friedrich Engels for material support (and, more importantly, intellectual support, but more on that later) while he wrote and revised *Capital: Critique of Political Economy*. In doing so, and in his various other collected writings, Marx *did not* develop conflict theory proper, i.e. he was not explicitly nor intentionally setting out to develop framework for sociological thinking.

In his propaganda booklet, *Manifesto of the Communist Party*, it is easy to see that Marx and Engels were concerned with promoting their vision of the past, present (theirs), and future (ours and our progeny), which entailed a vision of two great competing camps of people, the poor yet vast underclass and the powerful yet small ruling class. To note, a modern (though long deceased) 20th century conflict theorist, C. Wright Mills, preferred the term “ruling elite” over “ruling class” to avoid the Marxian bias toward a class analysis of power structures (but more on that later).

Modern Marxian conflict theorists view society as more complex than that of merely *two* competing groups, but society’s competing groups are currently theorized as being differentiated along class lines nonetheless (though, they don’t agree on what “class” means nor where or how to draw the lines between them, but more on that later). Other types of conflict theorists (e.g., feminists, critical race scholars, queer theorists – their term) view society as composed of other types of competing groups, such as groups defined by gender, race, sexuality, etc., and these can be and are combined in various ways (this is known as intersectionality, but more on that later). So, conflict theory, or the conflict perspective(s) rest(s) on the assumption that society (should we define that term, for how can, as Redman asserts, society be at conflict with itself?) is composed of various interests groups competing over *scarce* resources, and I question whether or not Leftists, Redman, and/or Redman’s readers (limited, though, as they may be – but look who’s talking) understand the nature and functions of scarcity. (If you didn’t know, to speak of “functions” in the field of sociology is to reveal one’s self as a backward thinker stuck and lost in the prevailing thought of the 1950’s, but more on that later.)

Before moving on to the final paragraph I would like to address, which is incidentally the final paragraph in Redman’s essay, I will note that she caught my attention with reference to the idea that “the poor remain poor, and the rich become richer.” Certainly, average wages have been stagnant for the middle and lower classes for nearly four decades, with the most gains in income (and wealth) going to the top 5% and 1%, but inequality is even more sharply defined in the upper echelons of the class system (which does exist) with most gains going to the top 0.1% and 0.01% (but more on that later). Following Marx and Engels’ celebration (yes, *celebration*) in their *Communist Manifesto* of the explosive effects of capitalism on the growth of wealth in and throughout society, it should be noted that though wages have been stagnant, the growth, advancement, and prevalence of information-communication, transportation, medical, and other technologies is an effect of capitalism not possible under socialism or celebrated by modern socialists (but, again, more on that later). What might Redman have to say about this? We are given insight at the end of an essay that lionizes a detestable man and that runs roughshod over the effects of his ideas (conservatively, *100 million* state-sanctioned murders under socialist/communist States of various sorts – but, yes, more on that later), where Redman asserts the following:

“Therefore, one of the biggest dangers of capitalism is not that those at the top are inherently evil; this can be said for any sort of human hierarchical system. Instead, the danger lies in the subliminal messages and thought patterns through which our actions are influenced. These thoughts patterns teach us to be anxious, competitive, and greedy. We are also taught to be conformists and politically apathetic. In this way, the capitalist economy and the state ensure that the workers are kept complacent and removed from any type of radical thinking or action.”

When Redman refers to “those at the top,” the assumption is based upon a class structure upon which capitalists rule, but who else rules? That is a question picked up by contemporary Millsian (yes, that would be C. Wright Mills) and Marxian scholar, G. William Domhoff, in his book, *Who Rules?* Like any Millsian scholar, Domhoff locates power in the State, economy, and military, and like a good Marxian, Domhoff comes down squarely on the corporate class as the predominant ruling class. But like most Marxians, Domhoff overlooks and underestimates a dimension of stratification and inequality that Marx was squarely and roundly criticized for by an actual sociologist, Max Weber, who conceptualized society’s interest groups as being composed of those competing over power, property, and prestige (but more on that later).

There is an internet meme going around that depicts the difference between Marxian and Weberian thinkers fairly well: Marxian thinkers look to “the top,” where sit a class of people who are vastly more wealthy and who experience the highest income payments and gains as compared to the 95-99.99% of people below. Weberian thinkers look to the left (Left) and right (Right) sides of the structure to where those with political authority sit (at the top, i.e. the ruling elite), but who are supported by a column of people below who subscribe to ideologies that legitimate the authority used to justify why it is that some people in society can make and enforce laws that differentially affect the majority of society. If society is composed of competing interest groups, a Weberian would say that we are better off questioning political and authority structures that lead to fines, brutalization, incarceration, and/or death rather than an economic structure that, yes, benefits a minority economically but which enriches society totally. (Of course, there are plenty of problems with capitalism as it is currently practiced by, for example, profiting from prisons and war, as well as ecological degradation, but once again, more on that later).

So, with all that said, I will end with a point of agreement between myself and Redman: I agree that “the capitalist system *and* the state” are problematic, but I must emphasize the conjunction, for under the conditions of State authority, capitalism cannot, by definition, perform its function as a free market system where prices, interest rates, services, and products are all based upon supply and demand, not cronyism and arbitrary laws and regulations (but, I will have much more to say on that later). And now I have finally revealed my own ideology, i.e. *laissez faire* capitalism, and this is a fundamentally problematic term for sociologists and society writ large (but, one last time, more on that later).

HEGEMONY AND SPONTANEITY, CHAPTER I REVIEW OF FREDERIC BASTIAT’S ECONOMIC HARMONIES, BY SCOTT ALBRIGHT

Today, our political leaders believe that the excesses of self-interest lead to gross inequalities and that liberty must be restricted due to the inherent inequalities resulting from self-interest, unfettered market forces, and the nature of economic progress. These inequality hucksters seem to mostly believe that man's self-interest is inherently antagonistic with the general interests of society.

The wrongheaded nature of this attempt to facilitate a kind of equality of outcomes, in which man's self-interest will be restricted so that there is justice or equality, is a belief that man is like clay, to be molded by his impartial benevolent political leaders for the betterment of society.

Excerpts that Bastiat quotes from the Social Contract shows the gross inconsistency in Rousseau's reasoning. "We should have gods to give laws to men.... He who dares to institute a society must feel himself capable, so to speak, of changing human nature itself.... of altering man's essential constitution, so that he may strengthen it. The lawgiver is, in every respect, an extraordinary man in the state." Bastiat soon follows up with his classic witty rebuttal, "And what, then, is mankind in all this? The mere raw material out of which the machine is constructed." [1]

Rousseau was double-minded to think that since men are like beasts, they need to be tamed by a superior, selfless and impartial lawgiver while simultaneously believing that these lawgivers were worlds above the sentience, trust and intellectual development of the laymen. Some things never change!

"...We must nonetheless recognize that the social order is composed of elements that are endowed with intelligence, morality, free will, and perfectibility. If you deprive them of liberty, you have nothing left but a crude and sorry piece of machinery. ... Yet, for myself, I say: Whoever rejects liberty has no faith in mankind." [2]

Bastiat's description of the cabinet maker in chapter one shows how he is able to obtain the satisfactions he has because of a plethora of talents and skills other than what he himself possesses. Everything from his bread and clothing to the officers of the law who protect him—all of these trades and skills that he utilizes of others in society come at costly sums of schooling/training. The division of labor that Bastiat so eloquently describes shows how society's needs are harmoniously satisfied when we serve each other much more productively through social cooperation and voluntary exchange so that we don't have to produce all that we consume.

Upcoming chapter summaries will show that Bastiat was one of the classical economists who started to embrace subjective value theory, along with his cogent description of the harmony in capital: that as it accumulates in society, its share in returns to employees, both in their capacity as workers and consumers, "tends to increase both in total amount and percentage wise. The share going to the owners of the capital tends to increase in total amount but to decrease percentage wise." [3] Also, the notions of income and wealth inequality are lopsided and are exposed throughout the rest of the book.

[1] Bastiat, Frederic. *Economic Harmonies*, p. 14, The Foundation for Economic Education, 1996; [2] *Ibid*, p. 18; [3] *Ibid*, p.xii

ROTHBARD IS A NAZI, ARTICLE BY MATTHEW DEWEY

“Rothbard is a Nazi, someone punch him” might be something heard today if he was still alive. Despite the fact that Murray Rothbard is one of the most influential Anarcho-Capitalist advocates to ever alive, today’s misinformed and economically uneducated youth aligning themselves with the regressive Left would be calling for a violent silencing of him.

Murray Newton Rothbard was born March 2, 1926 in New York City and became one of the most widely known libertarians, as he was a prolific writer with over twenty books on political theory, revisionist history, and economics. He is considered the founder and leading theoretician of anarcho-capitalism and who was heavily influenced by the Austrian school of economic theory. One of Rothbard’s most important influences is Ludwig von Mises, who wrote *Human Action*, who also praised Rothbard’s work [1]. He also became friends with and influenced the greatest living libertarian, Hans Hermann Hoppe, when they were colleagues at the University of Las Vegas, where Rothbard held the title of S.J. Hall Distinguished Professor for Economics. Hoppe described Rothbard’s existence as on the fringe of academia, but acknowledged that Rothbard attracted a large number of “students and disciples” through his writings, thereby becoming “the creator and one of the principal agents of the contemporary libertarian movement” [2]

If he were alive today and giving speeches, or hosting a web based media channel, the regressive Leftists of Antifa and the like would be gathering outside the venues to riot, destroy random property, or flooding the comment sections with half-truth based opinions and irrational unwarranted insults. Rothbard understood, as far back as 1992, that Leftism is the biggest threat to civilization. He wrote an article titled “Right Wing Populism” in which he said,

“Left-wing populism: rousing the masses to attack ‘the rich,’ amounts to more of the same: high taxes, wild spending, massive redistribution of working and middle-class incomes to the ruling coalition of: big government, big business, and the New Class of bureaucrats, technocrats, and ideologues and their numerous dependent groups.” [3]

He goes on to explain why the Leftist media and academia attack anything that threatens big government:

“The problem is that the intellectual elites benefit from the current system; in a crucial sense, they are part of the ruling class.” [3]

If alive today Rothbard would be supporting people like Kyle Chapman (Based Stick Man), Christopher Cantwell, Milo Yiannopoulos, and Augustus Invictus, along with organizations like The Proud Boys and the Alt-Knights who advocate right-wing ideology and take defensive actions to protect free speech, even if he disagreed with them in other areas.

“The basic right-wing populist insight is that we live in a statist country and a statist world dominated by a ruling elite, consisting of a coalition of Big Government, Big Business, and various influential special interest groups.” [3]

The Left is advocating communist ideals politically and pushing cultural Marxism in the heavily Leftist media. Rothbard knew why communism implodes,

“Because in the end the system was working so badly that even the nomenklatura got fed up and threw in the towel. The Marxists have correctly pointed out that a social system collapses when the ruling class becomes demoralized and loses its will to power; manifest failure of the communist system brought about that demoralization. But doing nothing, or relying only on educating the elites in correct ideas, will mean that our own statist system will not end until our entire society, like that of the Soviet Union, has been reduced to rubble. Surely, we must not sit still for that. A strategy for liberty must be far more active and aggressive.” [3]

“Hence the importance, for libertarians or for minimal government conservatives, of having a one-two punch in their armor: not simply of spreading correct ideas, but also of exposing the corrupt ruling elites and how they benefit from the existing system, more specifically how they are ripping us off. Ripping the mask off elites is ‘negative campaigning’ at its finest and most fundamental.” [3]

(Cont. pg. 23)

If exposing regressive Leftists includes not only exposing their intellectual contradictions, but also making the cost of their oppressive campaign so high that they become demoralized and lose their will to rule, and as Rothbard's most famous protégé, Hans Hermann Hoppe, explains, that physical removal is justified where libertarian order is established. Exclusion and physical removal from private property is simply the only way to absolutely be sure that those who don't align with libertarian thought aren't pervasively destructive toward the freedom of libertarian ideals. Exclusion and physical removal ensure that those seeking to destroy libertarian society and ideals are not going to pose an issue towards the future of libertarian thought.

Murray Rothbard understood that the battle for humanity is the battle between totalitarian government and total human freedom of an anarcho-capitalist society, and is one of the intellect and requires physical defense. The regressive Left has been escalating their violent intentions in the face of a rising sentiment for right-wing freedom of association and if Murray Rothbard were alive today he would be speaking at events with a group of right-wing populists like the Proud Boys and the Alt-Knights guarding his right to do so. Leftists and cultural Marxists would no doubt be perpetrating their violence trying to silence him and he would have found sanctuary with the right-wing populists of today. He would be organizing the right wing, making friends, alliances, and business relationships with anyone right of center. An anarcho-capitalist at heart, Rothbard, would see the value in setting up profit seeking businesses and seeking contracts solely with those individuals that have expressed in words and deed that they believe in, uphold, and defend private property norms.

[1] "The Essential Rothbard" by David Gordon (2007); [2] "Murray N. Rothbard: Economics, Science, and Library" by Hans Hermann Hoppe (1999); [3] *The Irrepressible Rothbard, "Right Wing Populism"* by Murray Rothbard edited by Llewellyn H. Rockwell Jr. (1992)

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ENVY AND AUTHORITARIANISM, BY CHRIS LE ROUX

Democrats, liberals, socialists are typically envious authoritarians who *always* want more rules. Generally speaking, they don't even care what rules, as long as it is more, for instance when they call for "more regulation", as if that means anything.

But, conservatives, republicans, fascists on the other hand are just flat out pathetic. They seemingly *never* tire of losing. The government's tyranny just keeps growing and they keep on worshiping it, lighting off fireworks, and drooling over the government's stupid flag. They seemingly only care about one issue: having the most powerful, aggressive, tyrannical, socialized military in world history. As long as the government is bombing a lot of people, they feel important and powerful. They tend to oppose other expansions of government, for a little while; but they eventually become hardcore defenders.

Once, they rightfully said social [in]security was socialist and opposed it; same with medicare, medicaid, food stamps, and so on. Now, they fully accept these evils, just mouthing empty words about trimming them, always to shift funding to the warfare state. They are essentially democrats, but 10-20 years behind democrats, aside from their fetish for endless war - not that the democrats don't love war, as long as it is a democratic president.

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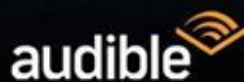
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