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The State As An Addiction

By Nikola Pavkovic

Larken Rose, one of the great Voluntaryists of our time has famously identified the belief in the authority of the state as a religious superstition, a cult into which all peoples are indoctrinated. **The greatest lie** ever told to humanity, that some people may have a right to steal from, kill and enslave others, whether in the name of a supposed 'divine mandate', 'democratic consensus', 'public order', 'equality of peoples', or perhaps most pernicious, 'the greater good'. This dogma has captured nearly all peoples of Earth, and is certainly the most successful religion ever. It is certainly an illuminating observation, that the patterns of belief which constitute statism are simply religious zealotry by another name.

It is in a similar sense that I wish to identify another characteristic of the relationship to the state– that is, that the state is an addiction. **It makes victims of innocent people**, and turns them into servants for an irrational power over their will. It grows larger over time, as the victim is deceived that they 'need' more to be happy or secure. As it grows, it becomes harder to stop, the victim creates ingrained patterns of behavior and justifications for their addiction, they will often fight like their life depends on it in order to satisfy the addiction. Most sinister, it makes the victim dependent, creating a painful withdrawal should the victim ever decide to escape, and feeding into delusions and justifications that the person 'needs' the addiction.

All states grow over time, even when it is constituted with checks and balances. Just as 'the right of the people to keep and bear arms shall not be infringed', so too 'I will only smoke once a day'. We have heard both lines before, shortly before it was proven false. All states hurt their population, even if they purport to protect them, so too are all addicts harmed by their addiction. Either directly, through physically harming the body of the victim, or indirectly, through destroying their well-being and prosperity, it is a harm. The longer the victim is addicted, the greater the damage, and the greater the withdrawal.

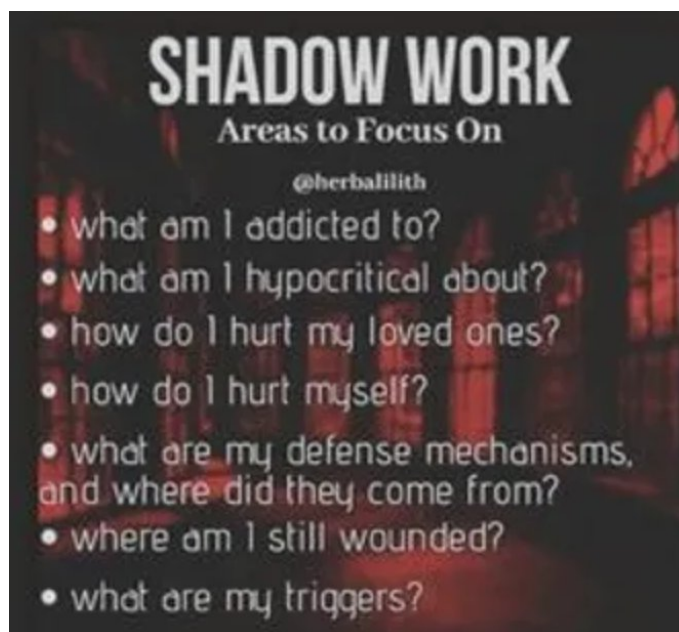
And **all states turn their victims into dependents**. 'State welfare', a vicious oxymoron like much of the state's vocabulary, creates the illusion of satisfaction, but in reality only tightens its grip on the victim, making them view the state not as a violent attacker, but a paternal provider. To some greater or lesser extent, the state makes everyone in its borders a 'beneficiary' of its works, and so convinces them that they 'need' the state. The smoker feels irritable, and so he smokes and feels better– not realizing he is irritable because he is a smoker. So too, 'citizens' are poor, and so when the state 'gifts' them goods such as shelter or police, they feel their needs are somehow alleviated, not realizing it is the state which destroys wealth and promotes poverty.

This substance, the state, has fascinating properties and effects on the society which is its victim. At once, it is a stimulant, **causing activity where there otherwise shouldn't be**, like the rapid heartbeat of an economic boom and the seizure that is an economic bust. It is also a depressant, crushing activity and response where there otherwise would be, like the hampered breath of a socialist healthcare system, or the incontinence of a state environmental agency. As well, it is a hallucinogen, with the profound effect that the subject imagines a heartbeat of 300 beats per minute and gasping breaths to be a normal state of affairs, no matter how it harms or hampers them.

There is a way to stop addiction, and that is to face withdrawal. Where we are dependent, we will suffer withdrawal when the state is removed, and nature reasserts itself. For a time, those who depended on the state for healthcare will go without healthcare. For a time, those who depended on the state for protection will go unprotected. But a free society will reassert itself in good health, if given time to heal. As said previously, the longer the addiction goes on, the more painful the withdrawal is, as dependence has grown. Therefore, for the good of our society, the best course of action is that we release ourselves from this addiction immediately, and heal as soon as possible.

Grassroots Solutions For Real & Positive Change *by Mark Passio*

- Heal worldview (do you need to do shadow work?)
- Non-support of dominators (are you supporting any evil?)
- Change quality of attention (what are you paying attention to?)
- Develop mindfulness
- Develop true present moment awareness
- Use of Entheogens in conscious context
- Change diet (are you eating real food?)
- Positive thinking
- Detach from monetary system
- Help others to awaken



Creating True Freedom Towns - 19th Century Abolitionists Teach Us!

By Cory Edmund Endrulat

When our freedoms can be lost today and tyranny growing suddenly amidst, many people will cower in fear, but others will devote their life and energy toward restoring that freedom, even if that means going against the law. The underground railroad was an effort created by the Abolitionists in the 19th century; it was a network of towns that provided safety **away from governments and away from slavery**. The fugitive slave act was a law passed by the government at the time that assisted slave owners and the closely related slave-patrol, now modern police, to capture runaway slaves or even re-enslave those African Americans considered free among the whites. **Abolitionists were willing to break the law in order to uphold morality**, and that is exactly why the underground railroad is considered “underground”, much like the concept of black markets.

To think this through, **the mere pen and paper altered morality** saying that it was wrong to do what is right, that being, to free yourself from slavery or to simply live your life free from slavery. However, it wasn't the pen and paper doing this, it was the masses of individuals, both the general public, the slave-patrol and slaveholders, which believed in it's imagined authority and followed it's orders. A quote from author Larken Rose: *“The evils of slavery, for example, are often blamed on racism and greed, but ‘authority’ played a huge role in making slavery economically feasible. If there was not a huge, organized network of ‘law enforcers’ to capture escaped slaves, and any who helped them escape, how long would slavery have continued? If freeing slaves was not ‘illegal,’ and thus immoral in the eyes of authoritarians, how much larger and more effective would the ‘underground railroad’ have been?”* *“Shipping slaves halfway around the world would be a very risky business indeed if, the moment you landed, your ‘cargo’ might be forcibly liberated. The problem is that most people believe that even immoral, unjust ‘laws’ should be obeyed until the ‘law’ is changed. Clearly this means that such people’s loyalty to the myth of ‘authority’ is stronger than their loyalty to morality, and doing what the masters tell them is more important to them than doing what they know is right. And mankind has suffered greatly because of it.”* Bearing these facts in mind, we may question for ourselves in our current day and age, are we upholding this concept of authority, in disregard to morality? Individuals should always follow what they know to be right as opposed to wrong, never to follow some presumed authority other than their own conscience, in respect to other's own conscience. The abolitionists also spoke much about this, for which is why they were even considered “radical.”

Abolitionist Adin Ballou spoke of the evils in all forms of human government, it's core connection to slavery and the problems with political power, always emphasizing that morality is contrary to legality and creates the most change. Abolitionist Charles Lane spoke of how if government were voluntary and based on consent, not violence, it would not be government, it would be a truly free world. Abolitionist Jeremiah Hacker spoke of how prison systems are failing individuals, jailing them for victimless acts, how political parties divide people and reduce them to foolish sheep, how governments are contrary to love and how our action must be educating the public. Abolitionist Josiah Warren spoke of how governments do not protect rights or property, but actually have historically always done the opposite, as it is in it's nature. All these individuals, among many others, were part of the efforts of the underground railroad, not simply to end chattel slavery for freedom, but to create freedom to end many forms of slavery. In the new printing age of the 19th century, not many people were aware of all their town experiments and struggles, yet here we are now in the 21st century, able to study their efforts and realize we can make an impact now that

wasn't able to be fully made before. For they ended chattel slavery, it is our duty to recognize the political slavery they also spoke of and warned us about, that of which ever upheld the other form.

Among towns many people don't know about, one town experiment was known as the "Hopedale Community" by Adin Ballou, founded in 1843. It stood for temperance, abolitionism, women's rights, spiritualism and education. Fourteen years after the purchase of the land however, the town went bankrupt and was sold off to the Draper corporation. The town did what it had to do at the time, welcoming individuals who were in need of help. Many stories from this town have surfaced since, even with community gatherings about it occurring to this day, sharing how many of the residents loved their stay and safety away from the rest of the world, many passionate about the principles of non-violence.

Another town was called "Fruitlands" by Charles Lane among transcendentalists, which now serves as a museum today. The town was to promote principles mostly of self-sufficiency. They broke away from trade or any connection whatsoever to slavery, including the clothes they wear. Though efforts became extreme to such an extent, the land was found not able to be used for crops, causing the town to no longer continue, though it still played a role in the efforts of abolitionism nonetheless. Lane would continue to experiment joining with other communities. This passion we see in these freedom fighters breeds the search of excellence. Not every engagement based on principle is successful, but that does not mean one should abandon principle.

Among towns, reform schools for boys in Maine were also created by Jeremiah Hacker. Through his educative efforts, both him and his readers were able to start up projects that went on to land more than 100 years after his death, also becoming among the top reform schools in the country. The governor of his town would go on to take credit, and Jeremiah criticized it, since the idea originated with his work. His advocacy efforts for land reform also was able to provide land for those without, estimated about two million people over the next century. This is the power of influence and education done by everyday people.

Among one the most accredited abolitionists, Josiah Warren created several towns, one called Modern Times, emphasizing the sovereignty of individuals. No money, no laws, no government, yet there was very little crime and commotion throughout all 13 years of it's history. He was able to provide homes for families without. The reason why this town could not continue was due to the 1857 Panic and the Civil War; among the fact as resident Charles Codman stated, the ideas of Modern Times were not spreading to the rest of the world. As the name of the town began to get criticized, the civil war preoccupied the era, the name was changed and the ideals died out. Still, inspiring and may be considered successful at times none the less.

So, with the successes by these communities, often only with failure due to an outside world not ready for it, why do historians call them utopian? Simply because there were voluntary ideals contrary to the involuntary government? Should we disband ourselves from the rest of the world and create our own community? Perhaps the world is in need of knowledge, of the concepts of authority and the nature of governments, among the questions challenging statism we propose for all to inquire, before we can ever voluntarily create whatever society we choose to live in for ourselves. **The domino effect can occur** from just one community stopping a vital statist action and showing the reasoning behind their actions to the rest of the world. We cannot just run away from our problems, otherwise they

will come back to get us. We must face them, and therefore help our fellow man who is enslaved, come to freedom. That is, **freedom for all**. Let us know your thoughts.

Statists vs Pro-Slavery Advocates *by Larken Rose*

Plantation Owner (1815): "This whole 'abolitionist' movement is just another silly, impractical, idealistic fad that will pass. Show me one successful example of a country functioning without slavery! Sure, there are problems with it, and there are abuses, but to think that humanity will ever exist without it is utopian and ridiculous! This is just human nature-this is how things are, and how they will always be, and the whining and complaining of these abolitionists isn't going to change that!"

Statist (2015): "This whole 'voluntaryist' movement is just another silly, impractical, idealistic fad that will pass. Show me one successful example of a country functioning without government! Sure, there are problems with it, and there are abuses, but to think that humanity will ever exist without it is utopian and ridiculous! This is just human nature-this is how things are, and how they will always be, and the whining and complaining of these voluntaryists isn't going to change that!"

“Well sure you can say that slavery is bad and all, and that people shouldn't be forcibly robbed of the fruits of their labors, and I don't necessarily disagree but I mean we can't just do away with it with nothing to replace it. We have to gradually transition from slavery to no slavery and I wouldn't even go for that unless and until you can describe for me just how every aspect of society will work without slavery. You can't just say it's wrong and suddenly end it. I mean, who will pick the cotton? You have to ease into these things; maybe we can start by petitioning slave owners to allow their slaves to have more free time and maybe ask them to not whip the slave so hard or so often but we can't be extreme, we can't just say 'it's bad so end it right now.' Think of the chaos that would ensue if tomorrow there was suddenly no slavery. You know, just because some slave masters are really nasty, yeah I guess it's pretty much all of them, but it still doesn't mean that slavery in and of itself is inherently bad, yeah we definitely need rules limiting how nasty the slave owners can be to their slaves but that doesn't mean that the institution has to be done away with entirely. I mean no slavery? Come on, that's that's kooky and extreme, it's utopian, I mean just think of slavery as a necessary evil.”

“Well sure you can say that government is bad and all, and that people shouldn't be forcibly robbed of the fruits of their labors, and I don't necessarily disagree but I mean we can't just do away with it with nothing to replace it. We have to gradually transition from government to no government and I wouldn't even go for that unless and until you can describe for me just how every aspect of society will work without government. You can't just say it's wrong and suddenly end it. I mean, who will build the roads? You have to ease into these things; maybe we can start by petitioning congress to reduce or eliminate certain taxes and to repeal unjust laws but we can't be extreme, we can't just say 'it's bad so end it right now.' Think of the chaos that would ensue if tomorrow there was suddenly no government. You know, just because some governments there's a really nasty, yeah I guess it's pretty much all of them, but it still doesn't mean that government in and of itself is inherently bad, yeah we definitely need rules limiting how nasty these governments can be to the people but that doesn't mean that the institution has to be done away with entirely. I mean no government? Come on, that's kooky and extreme, it's utopian, I mean just think of government as a necessary evil.”

The Government's Unending War On Society

By William H. Douglas

The last few years have seen riots multiple and cities burn as people rendered impotent by the violence of the state have begun to vent their rage at their oppression. This rage, like all rage, has grown and grown until like all rage it has hurt the innocent as much as it has targeted the guilty. Those in power are even using the military directly against the people. You might expect those of us here to write a scathing denunciation of such violence given our support of nonviolent civil disobedience. And it is true that none of us here celebrate such destruction, but to focus on the destruction itself and ignore the context in which that violence has occurred, why it has occurred, is to ignore the real lesson here and what has to be done to not just end the violence but take meaningful steps to keep it from happening again. As Dr. King put it:

“Now I wanted to say something about the fact that we have lived over these last two or three summers with agony and we have seen our cities going up in flames. And I would be the first to say that I am still committed to militant, powerful, massive, non-violence as the most potent weapon in grappling with the problem from a direct action point of view. I’m absolutely convinced that a riot merely intensifies the fears of the white community while relieving the guilt. And I feel that we must always work with an effective, powerful weapon and method that brings about tangible results. But it is not enough for me to stand before you tonight and condemn riots. It would be morally irresponsible for me to do that without, at the same time, condemning the contingent, intolerable conditions that exist in our society. These conditions are the things that cause individuals to feel that they have no other alternative than to engage in violent rebellions to get attention.”

The George Floyd Riots of 2020 shocked many people with how widespread and violent they were, but in reality they were but another instance of riots being tied to race based violence in the long history of the United States, where it seems like such riots happen at least once a decade. And these are, in turn, but a small subsection of the overall history of rioting in the US. Trying to focus on each specific riot itself and their individual sparks, the straw that broke the proverbial camel's back triggering the violent outburst of the riot, is impossible in anything short of a long history book.

Instead, I want to talk about the “intolerable conditions that exist in our society” which have given rise to them, that make people all over the nation feel that the only way they can have their voice heard is by application of the torch and the rod to break, burn, and destroy. I want to talk about the example every rioter is following when breaking, burning, and destroying those people and things which he or she deems an enemy or threat.

I want to talk about the State.

The War of All Against All

The State is often lauded as the only means by which peace can be obtained. The argument goes something like this: People are not angels, therefore they must be controlled. The organ of control is the government. The government issues edicts (“laws”) that are designed to restrain the people and force them to observe good behavior. In order to make sure that people obey these edicts the government needs the power to punish the disobedient and needs officers -police- to hunt down the disobedient to punish them and scare everyone

else into general compliance. The general outcome of this system is supposed to be the creation of a general peace that allows people to live successful, happy lives.

What nonsense. Here is what really happens.

In the name of securing the “general welfare” a system of control is organized that uses blunt force violence to control the populace through outright force and terror. The levers of power, always exercised by the social and aristocratical elites, are used to secure and increase the wealth and power of those elites through “legalized” theft and extortion (taxes and fines). In order to ensure their power and wealth extraction is maintained, the elites in power use their stolen money to hire domestic and foreign military forces (the police and the armed forces) to force people at home and abroad to comply with the dictates of those in power. Those who do not are brutalized until they do. They are kidnapped, assaulted, robbed, and imprisoned until they comply. If they refuse to comply with this program of terror and dare defend their lives, their liberties, and their properties, then they, are killed. That is why the State has given its policing agents -the police, the cops- near carte blanche to do as they please and face little to no legal consequences.

The State can be summed up simply: “Comply or Die. “

It is also no accident that this same organization controls the educational system. Those in power well understand the wisdom of Solomon, *“Train up a child in the way he should go: and when he is old, he will not depart from it.” (Proverbs 22:6)*

What better way to indoctrinate the masses, ensure compliance, and convince them of your necessity than to train them from childhood to love and obey the state itself? If you can control how they conceive of the world and how it functions then you do not need to constantly exercise the overt means of political oppression, you will have constructed a prison of the mind where people will mostly obey because they assume the system is simply a fact of reality and their obedience is automatically assumed as a general moral good.

In this system of coercion and violence, it is inevitable that the people will be set at war with one another. That is rather the point, actually. To paraphrase Jeffrey Tucker, the more we have violence as the underpinnings of our society, the more we are in conflict with one another. The more we have laws governing how we live and go about our day to day lives, the more we will inevitably be in conflict with one another. The law in a statist society is nothing more than one group trying to force its will upon another and those people will inevitably resist. For the frustrated minority, their inability to assert their individual wills or to take control of the levers of power themselves – their permanent status as victims and never the victimizers – will always lead to rage and violence.

The system of taxation alone ensures this as it extorts money from the unwilling and spends it on projects or organizations the individual taxpayer would not support. People naturally resist being forced to fund things they oppose and the power of the state to rob one group to fund the utopian plans of another means the two groups will always see each others as enemies, fighting each other over the taxing and funding powers.

The more we can use the law to compel others to live in a manner that we believe they should live but they oppose, the more we fear that the law will in turn be used against us to force us to do the same. This in turn makes us suspect of others, causing us to see everyone as a potential or actual enemy, which in turn generates within us a hatred for them.

Being subject to such violence and compulsion breeds within those subject to it hatred for those who they feel are the ones imposing their ideals through the violence of the government. The statist (state-ist) system itself is never the target, after all it merely represents “the people.” It has indoctrinated so many into assuming its existence is a vital necessity that they are incapable of conceiving of a world without it. So, people end up hating not the system which allows authoritarianism, totalitarianism, racism, sexism, nationalism, and all other forms of oppression to exist and function; instead their hatred is re-directed against some other target group -a Them- and the goal becomes assuming the reins of power to punish Them.

Therefore, the actual system of oppression, the cause of the hatred and anger, escapes being held accountable. Instead **its existence is strengthened as it becomes the goal of all groups to seize control of it so that they can escape its oppression and use its tools to oppress others.** The result of this is that the State, through its very function, creates an unending war between the parts of society over the power and plunder to be gained by controlling the reins of power, all justified by the ideology of the State. The result is social chaos where hatred is increased as political limits narrow and everyone who isn't aligned with you is your enemy trying to destroy you- **an Endless War** of All Against All where the only victors are the politicians in power and their politically connected friends.

Methods of The State Applied Privately

So, how are riots an outcome of this system? It is rather straightforward. Riots are merely the methods of the State applied by private persons. The robbery, death, and destruction wrought by a mob is merely the small scale private enacting of the methods and ideas that people have been taught to exercise through political methods. Looters are merely taxing the stores for the good of the public- themselves. The beating and killing of people by the mob is merely a repetition of the State's willingness to hunt down and kill any and all who threaten it under the guise of “treason” or “crime.” From childhood we as a people have been taught that “the People” have the right to enact violence and brutality through mass action. There is no difference between the right or wrong of that violence whether it first goes through the convoluted rituals of the state or the masses merely act for themselves directly. Truly, the children have not departed from the ways they've been raised to adore, merely the forms most commonly followed.

That the police are the targets of such violence is unsurprising, as well. As the main occupying forces of the State, they're the ones with boots on the ground, enforcing the edicts of the State, including the corresponding theft and extortion involved, with brutal efficiency. They, as opposed to the Presidents, Governors, and Mayors, become the symbol of the State and end up being the targets of the rage of the populace, and not unjustly so. The issue is that this is all a shell game because when the riots have ended, the protests are over, and the people in the streets go home, they will go right back to being cows on the tax farm.

Why? Because the police will be the scapegoats that will be sacrificed for the continued preservation of the system of statist oppression. Indeed, **its power will likely grow without abatement as the latest rounds of violence are co-opted by it to justify its continued growth as an example of why it needs to exist.** To paraphrase Dr. King, a riot merely intensifies the fears of the community while relieving its guilt at having engaged in such oppression to start with. Though a result of oppression -of the War of All Against All created by the State's unending war and robbery that pits society against itself- the riots will only be used to justify even more oppression. And, most likely, the majority of people will

celebrate such oppression as a sign that things are being “set right.” Thus the cycle that justifies the State’s apparatus of robbery and oppression, continues.

Breaking The Cycle

Famed French theorist Frédéric Bastiat once observed:

“When plunder becomes a way of life for a group of men in a society, over the course of time they create for themselves a legal system that authorizes it and a moral code that glorifies it.”

The State continues because it is an ideological and moral system that people have not only been taught to embrace since childhood but a system which they are incentivized to embrace because they hope to be the ones to benefit most from the wealth it has plundered through legal violence. Knowing this helps us to recognize why riots, though they be outgrowths of the Unending Warfare engendered by the State, only end up empowering the State in the long run. Knowing this also helps us to see the way to break the cycle and move forward towards a truly better future.

We must end the State. This means rejecting the legal system that justifies the State in all its forms -Progressivism, Conservatism, Tribalism, Nationalism, Minarchism, Constitutionalism, et al.– as well as the moral system that justifies the State- the belief that violence can be used as a tool to force people to be good and make society better. **We must embrace decentralization, nonviolence, and voluntaryism.** All interactions between people should be based on love, service, mercy, nonviolence, noncompliance with evil, and even the willingness to suffer evil instead of seeking vengeance. This path is possible for all people, no matter what religious belief or lack thereof. All people can come out of the State and embrace voluntaryism, human dignity, and liberty. These are the foundation stones for a moral and free society. By living them is the better tomorrow made real and tangible today.

The Methods of Manipulation *by Mark Passio*

- Obfuscation (taking of necessary or helpful, information or resources)
- Control of mass media
- Worldview poisoning
- Fake "food" and "medicine"
- Primal fears (without conscience)
- Divide and conquer
- Indoctrination
- Illusion of time
- The D-H-R factor (Denial, Hassle and Ridicule)
- Religion / Binding Beliefs
- Controlled opposition
- Subversive symbolism
- Financial system
- Chaos sorcery (creating intentional problems)

“Emancipate yourself from mental slavery, none but ourselves can free our minds”
- *Bob Marley, Rastafari Freedom, Musician (1945)*