



Send Us Your Article

Our Country is the World, our Countrymen are all Mankind.

TheLiberator.us

Date: 4/13/2024 Edition 36. Main Editors: Cory Edmund Endrulat, William H. Douglas

## The Counterweight To The State

By William H. Douglas ~ TheLatterDayLiberator.com

This week we continue our study into the nature of statism (“state-sim”) and political servitude based on the insights found in *The Undiscovered Self* by Dr. Carl Jung. Our last article on Jung we discovered that the increasing secularization of the contemporary world had led to psychic instability within individuals. This has caused pathological problems in secularized individuals and they have **externalized their internal discord and chaos onto society, resulting in mass social discord, normalized hatred for any who disagree with you, and the treatment of political leaders/parties with religious fervor** – the very problems that plague most nations today.

*If in [the scientific] pursuit of the longing for light we stumble upon an immense danger, then one has the impression more of fatality than of premeditation. It is not that present-day man is capable of greater evil than the man of antiquity or the primitive. He merely has incomparably more effective means with which to realize his proclivity to evil. As his consciousness has broadened and differentiated, so his moral nature has lagged behind. That is the great problem before us today. Reason alone does not suffice.*

*...The mass State has no intention of promoting mutual understanding and the relationship of man to man; it strives, rather, for atomization, for the psychic isolation of the individual. The more unrelated individuals are, the more consolidated the State becomes, and vice versa. (pgs. 70)*

No one wants to see themselves as a monster and therefore we always redefine our monstrosity as virtue. **War is “self-defense” not the mass murder of hundreds of thousands of innocent people, for example.** As a result, mere knowledge of facts and information is not enough to slow down or stop the destructive nature of men. We project our own inner darkness, the evils we are capable of, on others and then make them the objects of our hatred which, if we could but destroy, would make the world a better place.

In this pursuit the pure rationality and detachment of the rationalist is a boon because if you are detached enough and throw enough numbers around it turns out that any monstrosity can be justified. As Josef Stalin is supposed to have said, *“A single death is a tragedy; a million deaths is a statistic.”*

Dr. Jung’s example of this is nuclear weapons. (pg. 70) Only monsters could use nuclear weapons to wipe out hundreds of thousands of people and set the stage for the final end of all life. Only madmen could build bigger and bigger weapons to wreak even worse destruction and threaten the obliteration of everything and pretend this was good. But that is exactly what the State does. It does not build connections between humans within its borders or between those under its rule and others in different nations. **It dehumanizes them,**

**turning people into mere collectives of ethnic or national groups, which makes their destruction more palatable because what is being firebombed aren't people but faceless, nameless, numbers.** Other examples of this would be the slave labor camps, the gulags, of the Soviet Union or the Holocaust perpetuated by Nazi Germany. Science and rationalism is incapable of discovering morality and anything can be justified, can be rationalized, given the right scientific parameters.

But there is hope.

Starting on *page 61*, Dr. Jung goes on to explain that the religious person, one who has a deep and overriding experience with God, has an advantage over all the secularized. The advantage is that the religious person has long acknowledged that he is not the ruler of his life. It is God who rules and orders and who must always be obeyed, not the individual self or its desires, not the masses or their idol State. This, Dr. Jung says, places the individual religious believer under the guidance of his unconscious, usually termed the conscience, and allows it at least as much influence in his life as any ego driven internal or external power.

Conscience then acts as a check upon the personal desires of the ego and the desires of the masses as conscience asserts that some things simply are forbidden because God said so. This actively limits the powers of the State and the actions of the masses. **When enough people believe something is wrong then those in power cannot act without threatening the very foundation of their power, the acquiescence of the people.** In response to this threat, the secularized (masses and political authorities) try to either emasculate or destroy God as an active force by reducing it to delusion. But for the truly faithful these efforts, and the efforts to expand the power of the State by doing so, fail for reasons explained below:

***That religious experiences exist no longer needs proof.** But it will always remain doubtful whether what metaphysics and theology call God and the gods is the real ground of these experiences. The question is idle, actually, and answers itself by reason of the subjectively overwhelming numinosity of the experience. Anyone who has had it is seized by it and therefore not in a position to indulge in fruitless metaphysical or epistemological speculations. Absolute certainty brings its own evidence and has no need of anthropomorphic proofs. (pg. 64)*

The numinous is an overwhelming experience with Deity, one that defies description and which transforms the heart and mind of the person having the experience. In the familiar language of **Christianity, we might describe the numinous as the presence of the Spirit of God or the power of the Holy Spirit. It is subjective, meaning it cannot be dissected, objectified, and rendered into inert matter for study,** and it is wholly Other, coming from outside the mind or experience of the person having the experience and through which, it is revealed both the power and grace of God.

**Our inability to render religious experience into anything intelligible is why we always end up talking about how religion “feels.”** Our language fails to capture the experience and communicate the absolute truth which can be gained only by revelation and for which no other proofs man can offer are necessary. Theology is unnecessary when one has revelation. Man (and his governments) are nothing when compared to God. They can do nothing when enough people have a morality anchored in a system of ethics outside of the power of man to question, define, and control. They can only submit or perish.

## A Citizen Of A State ~ Or A Citizen Of Nature

*By Carlos Cuellar Brown*

The state can be understood as an entity of governance whose mission is to make citizens out of human beings. Put briefly, citizens are inhabitants of a defined space. We are really citizens of Earth spinning through the heavens in the middle of nowhere. Bounded by our universal freedom and not by the physical maps of modern nations. Star children born in these spaces live only in exploration, imbued with untamed curiosity. **To make a citizen of the state, discovery has to be replaced with domestication. The children of society have been domesticated in the best interest of preserving the institutions of the state.** To do this a charter is set up to perpetuate control over land and its subjects. In exchange for state protection, humans in these jurisdictions are conditioned and forced to settle for certain privileges. Enslaved in duties and state service, we surrender our liberty for a basket of cultural goods.

The very first pristine states were represented by a collection of elder wise men, a gerontocracy which more or less cared for their people. Driven to manage and control their expanding territorial perimeters, the first states were forced to centralize power. Decision making was left to a very qualified few on the top. The success of centralization has deep roots in theocracy. With God himself as the recognized head of state, the ruling clergymen can manipulate people into submission. For thousands of years, we have been granting authority to the church with its acquired paternalistic powers and God-like will.

Stateless societies like the hunter gatherers allowed more liberty to the individual. With its assortment of seasonal fruits, nuts, and grasses, growth and output were left to mother nature. In this foraging system, the universal plan sorts itself out. Humans gathered and organized to collect the offerings of the land. North-American Eskimo hunter-gatherers sit in a circle of 30 to 40 people, with no particular authority structure. They talk to each other directly without an agenda. After this meeting, every member of the group knows exactly what to do. The success of the hunter-gatherer system is based on clan member contributions. In such small societies manipulation and deceit among its constituents are never possibilities. Reciprocal balance with each other and nature is at the core of this system. 190 thousand years afterward, the Neolithic revolution confined small and mobile groups into sedentary societies of villages and towns. With the introduction of specialized food-crop cultivation, the human environment changed radically. Food-crop cultivation became possible because of innovation in irrigation, labor diversification and merchant trade for surplus. This revolution is what we know as agriculture. **In agriculture human beings domesticated the land, controlling its output and production. This gave way to ownership, land rights, and chiefdoms. The leaders of the first agribusiness were charismatic, intelligent, and despotic individuals who enforced authority over the rest of the community in their small circumscriptions.**

Chiefdoms expanded their territories and created the first city states. These city-states had jurisprudence over all land and its production within a full day's journey by horse. Specialized bureaucrats occupied positions of control within the city state. With the territorial expansion of states, a giant hierarchy of administrative offices occupied by full-time specialists also expanded. Through history, this bureaucratic system has set the course for humanity and has imposed its hierarchical institutions of knowledge. Be it monarchy, tyranny or democracy, the state provides a grid that can accommodate any ideology. The first state represented a culture of patriarchs who created laws to defend territorial interests.

The defense of land and family is at the root of special interests, a pervasive virus that has infected and corrupted the governing hubs of humanity throughout the bloodlines of statehood. **This idea of power over others lends itself to deception and abuse as individuals inside ruling elites lose their integrity and become corruptible by the illusion of control. The enforcement of control has corroded the moral integrity of state for millennia with intrigue, conspiracy, and autocracy in the interest of preserving the status quo.** History is full of abuse of power, directed by top down commanders who use state terror to control. With little to no concern for the rest of the population, tyrants use deception to assault our intrinsic freedom and inalienable rights.

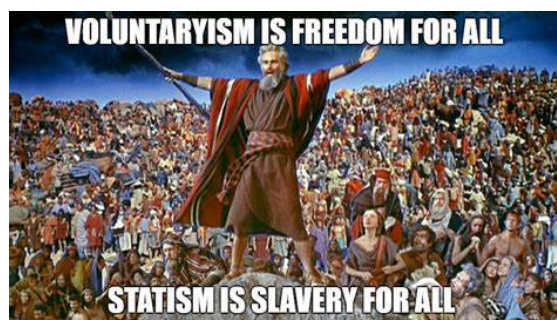
As part of the deception, the state feeds people the necessity of “an authority” to make decisions. In modern nations, if we did not have leaders or a political agenda we would feel very anxious. To rule us, the corporate state propaganda machine sells us worthless, powerless and empty notions. **They want to make decisions for you; they want you to live in fear. The latest transition in this cultural experiment, the global corporate state, might be the biggest system of oppression to date.** A solution to this would be a grassroots system of global villages, with small “governments” led by residents of neighborhoods. Special interests and taxes would give way to a new age of freedom in a *gift (voluntary)* society. Never before have the words of Thomas Jefferson resonated more clearly:

*“Every man and every body of men on earth possess **the right of self-government. They receive it with their being from the hand of nature.**”*

In these uncertain times, we are facing the dissolution of the nation state. An “Orwellian” police state is taking over and becoming the new world government. If we telescope into the future, the deployment of a global state will lead to a new priesthood of corporate power, the mega-computer. If this happens we will have lost our universal given liberties to machines, and we will live oppressed in the age of the cyborg state.

Humanity needs to unleash a mutiny aboard this blue spherical vessel. For the sake of our children, we are here to live our star given potential, to think in immeasurable ways, to live by the purest of self-references and to admire the miracle of this universe which is reflected in us. **How did we, as a collective, ever lose sight of the spectacular entitlement that is, to be alive? How is it that we gave our lives away to the gangsters of the land? We are not here to be controlled nor to yield to what state institutions oblige and take.** This does not have to be the case; the hunter-gatherers left us a different heritage. We do not have to be a citizen of any state. The state does not define us. If we take our life into our own hands, sovereignty takes on its true dimension of responsibility and integrity. It’s an essential God-given choice.

Carlos’s website & book: <https://carloscuellarbrown.wixsite.com/author>



## What We Can't Forget

*By Lizzie M. S. Holmes (1889 Excerpt)*

We all agree that the earth is for man; without it he must die. His birthright is as much of the natural elements as he needs; and when he is robbed of these and made to toil for his necessary share, he is robbed of so much of his life. We know that human labour applied to nature's resources alone creates wealth. **We know that the labourer is wronged when in every land he is poor, helpless, dependent, duped and enslaved, instead of being in the enjoyment of his productions, walking upright and free before his fellow-creatures.** We know that his deplorable condition is due to established and lawful systems in society, continuous methods, ever increasing in disproportionate results, recognised and accepted ways and means of production and distribution. We know that the present standard of right, which does not recognise every man's need and right to the land, nor to the full results of his labour, is working most terrible suffering among the human race, when there is literally no excuse for poverty on the face of the bountiful earth. We all know, but we do not realise it, that all the boasted advantages of civilisation are obtained at a fearful cost of human suffering.

And this is what we ought never to forget.

**If we are comfortable-shut up in cosy rooms away from wan and hungry faces, we can easily discuss tweedledee and tweedledum. The bricks of houses do not show the drops of blood from little children's rasped arms that carried them.** The coal that burns so cheerily in the grates bears no mark of the drudgery and agony of men and women's lives, the wasted youth of hopeless children; nor do the ghosts of the dead, sacrificed in its procuring, peer out from the blue dancing flames. The comfortable clothing we wear carries no stain of the tears dropped from weary eyes at midnight, the stitches tell no tales of the worn lives and faded youth sewn into the seams.

Our cosy tea-table bears no mark of the gambler's art; **the crisp loaves tell no story of the farmer's unrequited toil, his mortgaged farm, nor of the bursting elevators and full bank vaults of "brokers," manipulators of the world's food.** Sitting quietly at home, we realise nothing of the many men wandering homeless, hopeless, friendless; of the uncared youth, to whom no pathway is open but the road to crime and prison life; of the hungry children, whose wan pleading faces seem asking why they were born to suffer so.

But, bringing these dismal facts home to ourselves, I do not mean that we should be charitable-go out and feed a few hungry people, or save one or two boys from jail; if we did this we but make room for more. The causes beneath the surface of society continuously produce such results; the seething pool of injustice and corruption is constantly making wrecks of human beings, and casting them up as mere driftwood. **The whole of societary arrangements must be changed, and soon, or civilisation will go backward.** While we are philosophising, the most terrible suffering is going on; the degraded are becoming more degraded, the poor poorer, and the ruling classes wealthier and more greedy.

**It is well enough to cry "Patience!" when you are not in the fire.** One can wait for the slow growth of better conditions if one is never hungry; but how can we look out upon the gaunt, woeful, hardening faces that peer at us from the highways and byways, from dark cellars, from factory doors, and from frightful mining shafts, and still cry "Patience!" How can we feel "patient," when knowing that this repressed, smothered, smoothed-over crater of

wrong, suffering, and discontent, must burst forth into more terrible ebullitions than anything the world has ever seen if the present course is pursued?

The only hope there is, is that a general sense of "danger" may be infused among intelligent people; there is little time for waiting, for patience, or for philosophising. Not that I would stop the discussion of economic subjects, be they discussed ever so mildly and politely; but **I would urge upon the already converted the necessity of more determination, more zeal for work, more of the spirit of self-sacrifice, less regard for respectable and conventional observances, and more for the truth, and a keener sense of the importance of the vital question.**

---

