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Think Happy Thoughts ~ The Power of Thinking!

By Anonymous (Unsigned Article To Editors)

Negative and positive thinking serves a purpose. These modes of perception can be useful tools. Both can be harmful to a person when taken to the extreme. A bit of preconception like seeing a negative outcome if certain priorities aren't met, can be helpful. And positive thinking like "everyone makes mistakes; this is how we learn" moves a person forward in accomplishing goals.

Tony Robbins has a saying: *"I don't believe you should go to your garden and chant, 'There's no weeds, there's no weeds, there's no weeds,' and think that that's going to solve something. I'm a believer in find the weed and rip it out."*

There's a certain fear that comes with positive thinking where one suppresses – as much as possible – all negative thoughts and thinking. That's not helpful. **Humans have a range of emotions. And they all serve a purpose. How long and in what situations are they most useful?** That's for whoever is in the experience to decide, using *moral law* when it comes to action.

Another mode of positive thinking lies in having to be in a high vibration all day long or as long as possible. But is the high vibration preparation for feelings that may not feel so good? Is it helpful in dealing with the not so great and often harsh realities of life? Food for thought. Ignoring something doesn't always make it better or go away. **Seeing things for what they are is the first step in making things better.** Using action and our imaginations to hold the possibility of a good outcome, can only move us closer to a holistic goal.

A useful analogy by Tony Robbins is about a race car lesson. The race car instructor told Tony about a button he's going to push that'll make the car skid. He – Tony Robbins – must turn his gaze to the left to steer the car away from the wall. **The instructor told Robbins not to focus on the wall because that'll steer the car towards and into the wall.**

Christopher Hyatt says, "Become who you are-There are no guarantees." No matter what there is always risk. No matter what, an outcome may not be what was expected. A solution with the proper guidance can be employed in bringing about an outcome coming from a healthy imagination. **This ability to move forward with a solution and not pushing down feelings that need to be felt and moved through is courageous. It may not be easy, but it can be done.**

Taking the role as a gatekeeper of one's mind is another gem. Not dwelling in feedback loops takes time. One practice suggests humans have the choice to accept, reject or keep an open mind on ways of thinking. After a while of keeping a consistent practice, a person

becomes more apt to make clear headed choices in behavior. The other side of that is a person who is constantly reacting more or less like a puppet to the emotions.

But how does one accomplish this strength of mind? A practice needs to be found and done. **‘Consistency not perfection’ is a great way to build a habit. That practice must involve more than just feeling good. It can be paired with a moral code that goes beyond anything man can come up with.**

Clearing up mental clutter is important. These are fears, resentments, etc. They have penetrated the brain. They make certain ways of viewing the world – perception – harder to let go. They take away the ability to see them as unnecessary.

New pathways need to be built in the brain to replace that which no longer serves one’s life. A practice needs to be found and made part of one’s life. This practice can open up new perceptions that are in line with actual reality. And these new ways of thinking don’t IGNORE things. They help one face and move through challenges that need attention.

In the end actual reality can be known as what comes from nature. It is not man made. It is not written on a paper, enforced through an iron fist or deceptive means. It needs no religion or fear.

Clearing the mind of unnecessary fears and resentments helps one find where the focus should or could go. Negative and positive thinking don’t have to be extremes that one swings from.

Acting as though there is no say, like servants to whatever urge fear wants to steer one into, doesn’t have to be what one practices best till one’s end. There can be a balance and usefulness in these tools of perception.



MORE or LESS Government Does NOT Matter!

By Joseph Dejan, The Voluntaryist Newspaper (1987)

To the academic question of MORE or LESS government, we may find more useful to compare the political structure with the voluntary system. To sustain life and maximize his well-being, organized human efforts are mandatory. Individually, man may survive, but complete independence requires all the efforts necessary just for this task. But even in a social organization, each man is capable of independent conduct, so long as he does not become a parasite on others. Since the dawn of history, men have found only two ways of organizing human energy to reach specific goals. They can organize voluntarily, offering rewards to those who agree to cooperate, or they can organize coercively, dispensing punishment to those who refuse to join in. They also combine these two methods and establish organizations which employ simultaneously the “carrot” and the “stick.”

While one cannot deny that compulsory organizations may reach the goals intended, they can only do so through the process of enslaving others; whereas, when voluntary methods are employed the basic human and moral rights of each individual are respected. Each individual is capable of exercising his own value judgment so that he can withdraw from an organization if and when it no longer fulfills his needs or wants. Of course, we know of two types of coercive organizations: the formal type is government (being a dictatorship or a democracy) and the informal type—any criminal gang. Formal government can be defined as a group of men who sell retribution to the inhabitants of a limited geographic area at monopolistic prices. Informal government seeks to enforce their wills upon others without prior consultation. Formal governments rely on retribution; informal governments rely on direct compulsion. **But isn't it remarkable to note that the more formal they are on the outset, the more they gravitate toward informal operations where, when an informal government is organized, it's tendency is to drift toward formality!** All governments, whether formal or informal in nature contain elements moving toward ultimate control of men. All formal governments begin with the tribal council or townhall type of democracy up to and including dictatorship which rely on politics. Politics may be defined as the method adopted by government to obtain a monopoly. **Governments are the perpetual enemies of competition and freedom. They begin by seeking a monopoly of force over the inhabitants of a given territory, they usually end when their monopolies become total.**

Contrary to any form of coercive organization, voluntary association maximizes human well-being. Each individual acts on the basis of his own value-judgment without imposition on others. A voluntary organization as the FREE MARKET is an open system. It has a point of input where the demands from the market are communicated to the system. It has a voluntary organized method of production. It has a point of output where there results of united efforts (goods or services) flow back into the market to satisfy the demands. But most importantly, it has a feedback loop wherein the market signals its degree of approval or disapproval to the results of the output. It issues then new input information, so that the organizational operation can be corrected, increased, diminished or suppressed in terms of market demands. But there is another way of assuring the output of a given system: It is by suppressing the freedom of choice and by structuring the system. It is a process of corruption which in turn corrupts the environmental system. No matter what the real feedback information may be, this system continues to function in spite of its output no longer being wanted or acceptable. An environment, through political pressure, can be compelled to accept and sustain a system that is no longer wanted. If a businessman can get a law passed that will protect him from competition or can guarantee the purchase of his production, or can penalize his competitors, or can get tax-paid support of one kind or another, then this businessman can ignore the will of the market and simply act to please the political structure. The market system then becomes dysfunctional in regard to the alterations of demands. Dysfunctional attributes introduce corruption both in the basic system as well as in the overarching total system. Through artificial tampering, the dysfunctional system is sustained and will spread. It closes the system until the overarching system—being the body, the market or the entire culture—dies.

Three natural open systems exist that derive from man's nature, not requiring coercion or force. They are based on biological, economical and aesthetic necessities. They are: the family, business and voluntary associations (clubs, fraternities, etc.). Man by nature needs a mate to reproduce. The result of this system is a family relationship. Laws need not to be passed to compel people to organize business, anymore than for the creation of families. Voluntary associations are also open systems to organize human energy based on sharing human values. They depend on voluntary choice to join and freedom to withdraw.

Although these systems are all qualified by their voluntary character, each provides for a large measure of order. Each system has its rules which must be obeyed by those joining. By adhering to these rules, order is reached. Of course, these rules are not binding on non-members. If a member refuses to obey the rules, he is asked to leave, or if the organization alters its laws, he simply withdraws. Rules are means to obtain order... **A family does not pass rules for other families in their neighborhood. One business does not seek to force another business to follow the rules established for itself. The rules in all open systems follow the lines of property-ownership and control.** Conversely dealing with a closed system, especially a political system, the process is precisely reversed... The rules formulated in the closed system become an end in themselves. Indeed, they become sanctified and often a matter of ritual and even obsession. The closed system introduces compulsion and coercion. Deviations from the rules are met by police, courts, jails and, in extreme cases, by death. If a person decides to leave a closed system, he must first obtain permission, which is not always easy or possible, and if he does manage to get out of a given closed system, he will find that he has merely exchanged one set of masters for another. nowhere in the world can we find free territory of an open system. Furthermore, **the characteristics of all closed systems are that they ignore property boundaries and all other rights, while they often were created to uphold them.** Thus, with the passing of time, closed systems tend to create frustration, resentment, aggression, disorder and a breakdown leading often to war and chaos. And while it is the open systems, the free systems, that organize human energy in an orderly fashion, it is the closed systems that are credited for it. All closed systems depend on surpluses. Although any government could own and operate productive enterprises, those who govern are always members of an elite which does not engage in productive work but concentrate their baneful activities on regulating others and punishing them according to the laws they have created.

Ideally, man does not need nor should he have any government. All closed systems impair human liberty and in the long run prove destructive to human well-being. They are institutions that man has created which have proven to be inadequate, immoral and dangerous to the survival of the human race. We all know in a general way, although few have absorbed its full significance, that science and technology have brought rapid and drastic changes in our lives, and are of such a magnitude that they are comparable to a mutation. This mutation, whether recognized or not, appreciated or not, contains undreamed of possibilities for wide betterment of man's life on earth. But if the institutions are not brought up from their barbaric era, these possibilities can be turned into an irreversible disaster. **The basic psychological challenge before us is that these new conditions demand drastic changes in deeply ingrained habits of behavior and thinking patterns.** As the economist Kenneth Boulding puts it succinctly...

“If the human race is to survive, it will have to change its way of thinking more in the next 25 years than it has in the last 25,000 years.”

19th Century Pro-Slavery Advocates Are The MOST Pro-Government!

By Cory Edmund Endrulat ~ *TheLiberator.us/book*

What if I were to observe history, and speak as though government is a necessary evil. What if we said that without it, society would fall into chaos and ruin. That without it, people would run amok doing all sorts of wrong because people are not capable of being peaceful or moral without some sort of system to protect the innocent and punish the guilty. Now, what if I were to say, these are the same exact justifications for slavery used in the 19th century, and almost every century before-then. What if I were to say that these justifications have existed ever since the foundation of government, which we simultaneously observe as the foundations to all institutional or systemic slavery. **What if I were to say that the most pro-slavery advocates were the most pro-government advocates. Finally, what if I were to say that these advocates even admitted that government is based on violence and not true consent, yet still claiming their necessity because they saw slavery as good.**

During the times of 19th century, pro-slavery advocate Sen. Hammond, of South Carolina stated, *“the great strength of the South arises from the harmony of her political and social institutions. This harmony gives her a frame of society, the best in the world, and an extent of political freedom combined with entire security, and as no other people ever enjoyed upon the face of the earth... **In all social systems there must be a class to do the mean duties, to perform the drudgery of life — that is a class requiring but a low order of intellect and but little skill...** Such a class you must have, or you would not have the other class which leads progress, refinement and civilization. It constitutes the very mud-sills of society and of political government... Fortunately for the South, she has found a race adapted to that purpose to her hand. **A race inferior to herself, but eminently qualified in temper, in vigor, in docility, in capacity, to stand the climate, to answer all her purposes. We use them for the purpose, and call them slaves.** We are old fashioned in the South yet; it is a word discarded now by ears polite; but I will not characterize that class at the North with that term; but you have it; it is there; it is everywhere; it is eternal. Northern Laborers are but Slaves.”*

Many pro-slavery newspapers would attack the efforts of Abolitionists, such as the N.Y. Courier & Enquirer, having an article titled **“Shall the Government be Preserved, or the Abolitionists Have Their Will”** saying *“do you, fellow citizens, feel this disregard for the constitution of your country? Are you ready to do an act that from the very nature of things must plunge this great nation into confusion and disaster, and then stand with impious lips to charge the calamity upon your God! We trust not — we will not suffer ourselves to entertain so foul a suspicion of our countrymen.”*

The pro-slavery advocate Thornton Stringfellow (1788) states *“What is Slavery in the United States? It is a system of personal servitude, under a form of government adopted for the African race, the leading principle of which belongs to **every form of government among men.** What is that leading principle? It is submission to, and control by the will of another. This is the essential principle of all forms of government; **and without it there an be no government...** What is government? And what is its origin? **Government is control; it is the opposite of freedom, or a right to do as we please.** It is power to compel obedience to the will of a superior. Where did it originate? It originated in the will of God... Government must begin in absolute despotism, instead of absolute freedom... The principle of subordination sought to be overthrown, is vital in church and state. The infidel principle of ‘freedom and equality’ sought to be established on its ruins, is unknown to the Bible, contradicted by all experience, and subversive of all government among men... One teaches ‘freedom and equality;’ the other teaches inequality and*

subordination. One leads to anarchy—the other to order. One leads to love—the other to hatred. One leads to war—the other to peace. Either liberty, or civilization, or both, must die when the world is subjected to the control of their leading principle of ‘freedom and equality’ among men. It is self destroying when adopted, and seeks to destroy all governments which do not recognize it.”

Arguments aside from god, government, economy and natural inequality, would also include the idea that we are slaves to many things within our lives, and that slavery is alike the family and business structure. Even on the *Wayback Machine Website Archive*, a modern website called “SlaveryAdvocate” as “the only pro-slavery website on the internet” collects anti-abolitionist literature, and it states as it’s motto, “slavery, hierarchy, virtue” and that “absolute liberty is the death of morality.” The website features hundreds of materials, even some modern sources, and it explains that “**humanity has embraced a doctrine of freedom, individual autonomy, and the goal of mass emancipation from fixed hierarchy. We oppose these pursuits.**”

George Fitzhugh was a leading pro-slavery advocate in the 19th century, and he is known for coining the term “sociology” or socialism. He tells us, “*With thinking men, the question can never arise, who ought to be free? Because no one ought to be free. All government is slavery. The proper subject of investigation for philosophers and philanthropists is, ‘Is the existing mode of government adapted to the wants of its subjects?’*” “*It is the duty of society to protect all its members, and it can only do so by subjecting each to that degree of government constraint or slavery, which will best advance the good of each and of the whole.*” “**Liberty is an evil which government is intended to correct. This is the sole object of government.**” “*Adopt the slavery principle, vindicate the institution in the abstract, tighten the reins of government, restrain and punish licentiousness in every form, scout and repudiate the doctrines of let alone... and govern much and rigorously. This is the new world that we want.*” “**There is no such thing as natural human liberty, because it is unnatural for man to live alone and without the pale and government of society.**” “*The slavery principle is almost the only principle of government, the distinctive feature of man’s social and dependent nature, and the only cement that binds society together and wards off anarchy.*” “*The need of law and government is just in proportion to man’s wealth and enlightenment. Barbarians and savages need and will submit to but few and simple laws, and little of government. The love of personal liberty and freedom from all restraint, are distinguishing traits of wild men and wild beasts.*” “*No wonder the abolitionists loved to quote the Declaration of Independence! Its precepts are wholly at war with slavery and equally at war with all government, all subordination, all order... Life and liberty are not inalienable. Jefferson in sum, was the architect of ruin, the inaugurator of anarchy.*”

Robert Lewis Dabney, another pro-slavery advocate, stated “*Domestic servitude, as we define and defend it, is but civil government in one of its forms. All government is restraint; and this is but one form of restraint.*”

In conclusion, we see a clear distinction in those who see liberty as order, and those who see slavery as order. One being the abolitionists, and the other being the pro-slavery advocates. One stands with voluntary interaction, encouraging the moral and intellectual development of the individual, and the other stands with coercive interaction, encouraging the debasement and dehumanization of the individual. When these two views came face-to-face with the mass public, it became clear which was evidential for truth, or true order. Chattel slavery was ended in the aggregate. The problem is, the mass public has not yet come face-to-face with the slavery caused by governments, which the abolitionists called *political slavery*. **We now stand, as abolitionist-voluntaryists, against pro-slavery-statists.**