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The Foolishness Of Voting ~ When's That Going to Work?

By Thomas Hallifax

Ever notice that at certain parts of the year flocks of signs show up in peoples yards, decked out in red, white, and blue with somebody's name on it? It's not the migration of a rare bird species and it's not an invasive one carving out an unwelcome niche; it's a symptom of an ongoing condition. This condition is called **the belief in authority and voting is just one of it's many manifestations.**

Like any symptom it doesn't spring up without cause but, before going there let's look at what it is. **Voting at the most basic physical level is marking a paper and putting it in a machine (unless they have booths with a little lever thingy) but that is literally what voting is.** After this ritual is complete a small group of people hundreds of miles away perform a whole set of other rituals. After they finish their rituals they play a game of musical chairs, make some speeches, then sit down. When all is said and done people go right back to whatever they did before. Sounds silly right? Well no, for some of these odd ducks it's the most important thing in the world. The question is why?

To get into the answers that underlie this strange phenomenon it's critical to understand the belief in authority. **People who vote believe that all the actions and activity of the daily life around them are under the control of groups of leaders that they call "government."** The people they choose get society's permission to change things in other organizations, fire or hire, and make new rules; all of which affect the voters ability to live life. When so many people believe that they are controlled by someone else, it's easy to understand why people take this voting thing so serious. **When you get to choose the person that tells you what to do in life, it's important not to get tricked into having a nasty, greedy, meany telling you what you can and can't do.**

Now we have some understanding of what drives the flock of signs and herds people to polling places. Let's take a look at what voting says about the voter. No, I'm not going to talk about how voters vote, or who for; I'm going to cover what the fact that voters vote says about *them*. The first and most obvious has already been touched on; voters believe that someone else is in charge of them. A more subtle element is that in the act of voting they are stating that they do not believe they are free; **would someone who knows they are free ever beg political "leaders" for permission on anything? No!**

People who vote normally don't think of it as an act of violence, but it is. In essence (no matter which direction you vote) the voter is saying "hey government punish that person or group, not me" and the "other side" is saying the same thing. They don't recognize the point of "hey government, stop trying to tell people what to do." Now most voters see voting as some

kind of responsibility as if they are ones "taking action" to "make change" but actually they are asking someone else to either tell other people to go "make change" or give permission to some group to go "make change." What this says is that **voters believe they are either helpless or need permission to the obviously helpful thing for themselves or others.** No matter how a person votes or whom for, voting itself speaks volumes.

All the absurdity of this belief makes one wonder what the end results actually are. **After each voting cycle it should be the case that better decisions are made by better leaders and societies' problems are gradually fixed, shockingly however they seem to get worse.** Violence is generally the net outcome of the whirlwind of political fervor. No matter which party is voting for what or who the us versus them mentality is, the voting process doesn't exactly encourage collaboration, creative problem solving, or even peaceful disagreement. **The fear of one group forcing it's will on another by way of government basically ensures hot tempers and bad actors.** The only real winner is the state and it's "officials" that scoop up a big bundle of cash and ever more power to control the masses.

By the end of all this drama and madness is an uncomfortable question; **when's this whole voting circus actually going to work to create peace in society? The short answer is that it never has and never will.** A follow up question then would be; what kind of alternative does work? Social problems can realistically only be solved by the individuals that form society. When people believe that things will be solved by some all-powerful person in some office, it's no wonder solutions *never* come. **Truly effective benefits will only begin to manifest as more people stop looking to government for the answers.** It makes a lot more sense to think that the behaviors of people that make up the human experience depend far more on the people themselves and not on some power drunk nut in a fancy suit hundreds of miles away.



Overthrow The Government In ONE Simple Realization!

By William H. Douglas

This week we continue our study into the nature of statism (“state-ism”) and political servitude based on the insights found in *The Undiscovered Self* by Dr. Carl Jung. Last time we discovered that without some sense of ethics and morality outside of the authority of men to which we humans are beholden, human ethics ultimately descends into whatever monstrosity it can justify through secular reasoning. Far from being a check on atomic warfare and extermination camps, science becomes the process by which genocides are justified. **The necessity of religion then is that it provides an eternal ethical code which humans are beholden to obey, which provides some outlying limit that society simply will not allow. This in turn limits the ability of those in power to act, to do whatever they want even if it is justified on paper.** We pick up with the ramifications of the ideology of Statism on the mind and soul of man:

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. (pg. 72)

Often today we hear the supposed dangers of individualism as if believing in the inherent value and dignity of each individual person and their right to live their lives peacefully according to the dictates of their own conscience is a threat to society. But here **Dr. Jung draws a distinction here between the individual and the atomization caused by the State. What many people today call “individualism” is not individualism, it is atomization.** And it is not caused by capitalism, or classical liberalism, or religion. It is caused, intentionally, by the State as a means of mass control.

Under the pressures and propaganda of the State the human is reduced to a number whose life and dreams can be manipulated at will in order to achieve the utopian fantasies of those in power. **The programs of State are always sold as being good for the individual but treat him or her as but one of the mass collectives by which the statist statisticians define society – Black, White, male, female, foreigner, native, etc.** The goal is to destroy the inherent individuality of each person, to convince them that they are defined by the social classes invented by academics and scientists in service of government authority. Once they surrender their individual desires and thoughts to the mass identity and approved beliefs for their groups, authentic human relationships begin to breakdown under the weight of ideology. We find ourselves more isolated and more easily taken advantage of than ever before.

This is what Dr. Friedrich von Hayek once referred to as “rationalistic pseudo-individualism which also leads to practical collectivism.” Everyone and everything are neatly defined and categorized according to their biology and sociology with nothing lost but their humanity, their individuality. **The State tells you that it thinks of you as a person when in reality it thinks of you as but a number – a statistic devoid of a soul.**

True individualism counters this and lays the foundations for true communities to develop voluntarily upon the basis of mutual relationships and peace across all boundaries. Without this freedom you can never obtain any form of true social, racial, economic, or political integration. People forced to live with those they hate and distrust do not come to love their enemies, they discover newer reasons to hate them even more than ever before.

But when human individuality is recognized, you see the old ways of distrust and hate begins to breakdown. Not all at once, but over time as people interact with others on a basis of mutual choice and mutual benefit, they learn to respect each other. **Respect leads to trust. Trust leads to friendship. Friendship destroys hate, intolerance, ignorance, and bigotry. Communities are formed out of the ashes of distrust and upon the foundations of humanity.**

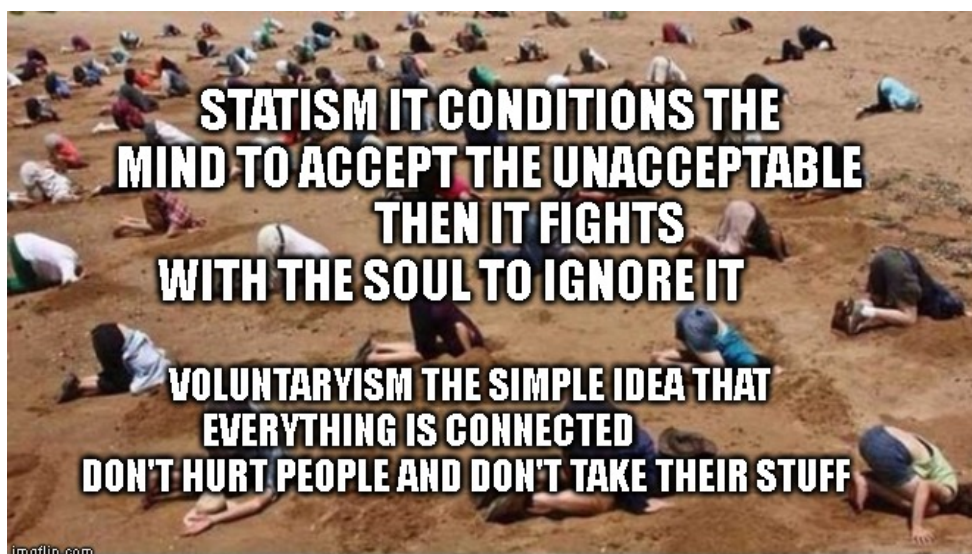
So where does one begin to counter the atomization of the State and assert the individual value of each human? With your *Self*, Jung explains:

There can be no doubt that in the democracies too the distance between man and man is much greater than is conducive to public welfare or beneficial to our psychic needs. True, all sorts of attempts are being made to level out glaring social contrasts by appealing to people's idealism, enthusiasm and ethical conscience; but, characteristically, one forgets to apply the necessary self-criticism, to answer the question: Who is making the idealistic demand? Is it, perchance, someone who jumps over his own shadow in order to hurl himself avidly on an idealistic program that promises him a welcome alibi? How much respectability and apparent morality is there, cloaking with deceptive colors a very different inner world of darkness? One would first like to be assured that the man who talks of ideals is himself ideal, so that his words and deeds are more than they seem. (pgs. 72-73)

You begin with yourself. Do not deny your own failures, do not excuse your own flaws, do not ignore your own sins. Rather, recognize your own fallen nature. Before you cast the first stone of judgment and vengeance upon others for their sins, become sinless yourself. Before you seek to change the world to become your utopia, first perfect your own self and make your own home a utopia. Before you seek to judge others, first cleanse your own inner vessel of all injustice. In other words, before you try and change the world, clean your own room. If you can't, if this work is beyond you, then who are you to tell others how to live? With no authority to tell others how to live, how can you claim the power of the government to force people to live any specific way?

You can't.

And with the general acceptance of that truth, the State crumbles.



Every TRUE Reform Is Voluntaryism!

By J. Wm. Lloyd (19th Century Writer), Minimal Edits by Cory Edmund Endrulat

What relation has Voluntaryism to reform? This. Voluntaryism comprehends the fundamental principles of all true reform. **Justice (or right relationship), Freedom, Natural Law,— these are the principles of Voluntaryism;** they are the principles of reform. As the greater includes the less, then, why should not all reformers become Voluntaryists or Anarchists, and, **by supporting Liberty, support the Mother of Reform?**

Consider a few samples. In religious reformers there should exist peculiar sympathy with Anarchism. How to win that universal mental liberty of which freethinkers dream to be realized without universal physical liberty,— liberty for the whole man. Free-thought denies *the divine right* of priests and bibles; Anarchy denies *the divine right* of rulers and statute books. Free-thought says: Leave all religions, providing questions to the reason and conscience of the individual; Anarchy says: Leave all questions to the individual reason and conscience. The former denies the need of religious chiefs; the latter, of political chiefs. Freedom from arbitrary and conventional control, and the elevation of the individual, are the common aims of both: the only difference being that Anarchy is infinitely the most sweeping, radical, comprehensive, and logical. Therefore, of necessity, all Anarchists are freethinkers, though the converse is by no means true. **Anarchy opposes every power, spiritual or material, religious, social, or political, that binds the free spirit of man.** It brands it a title-less usurper. Only to natural law is the free man responsible, and in his obedience to that law does his liberty consist, for, in the eloquent words of Wakeman:

The association of law with restraint or compulsion comes from considering the word as meaning a statute or State enactment. But law in science does not mean a criminal code, but the line of least resistance, wherein only freedom is to be found. The forces always follow this line of least resistance, and so the order of the world is simply the record of freedom. **Law is achieved liberty, the observed order of Nature. In so far as we conform our lives to her order, we are free.** When we conquer by obedience, we are emancipated from restraint. Says Goethe:

Only the law can to us freedom give. (Und das Gesetz aur Kann uns Freiheit geben.)

Then you find that law is the absence of restraint; for its recognition transforms duty into devotion. To do our duty because we can and wish to do no otherwise, any more than the tree wishes to grow downward instead of up towards the light of the Sun,— that is the most beautiful realization of **Liberty, Law, and Religion, for it is the three in one.** Take, for instance, our American elm, so grand that it may stand for our symbol life-tree. How freely it lifts its head towards the sky! With what unbounded freedom and grace it plays in the breeze! And yet not a branch or leaf or cell in all that glorious structure takes part in that play except under and by virtue of eternal, inevitable, inexorable law. Thus, freedom and law are the same in the New Faith; for **law is the order that freedom takes in executing itself.**

From the very logic of their position, therefore, every atheist, agnostic, Free Religionist, or freethinker of any other name or station, should be an Anarchist.

In medical reform the same principles come into play. Physicians have banded themselves into associations, forming a veritable priesthood, formulating an arbitrary code of ethics, dictating to each and every individual physician how and by what rules he shall practise, what agents employ, and what prices charge, and invoking the aid of the State to

support them in this outrageous attack upon free action and free competition. **The physician was once the priest, and seems never to have forgotten it. He still wields the anathema and excommunicates the heretic.** “Regular” and “Old School” have the same place in the medical world that “Orthodox” and “Mother Church” have in the religious. Let the learning and ability, the skill and success, of the individual healer be what they may, if he does not belong to the association, subscribe to the code, and display the sacred charm of the diploma, above all, if he has peculiar ideas of practice, he is a “quack” and an “irregular.” The priest of the body is as full of pride and acrimony as the priest of the soul. Unfortunately, medical reformers generally ape political reformers, and, in escaping from an old despotism, have no higher motive than the establishment of a new one,— an Eclectic, Homoeopathic or Physio-medical school, in place of an Allopathic one. These are great improvements, but not radical. **The true medical reformer should become Anarchistic, and then he will proclaim and defend the right of every individual to practise the healing art according to his own intelligence, without the license or dictation of any man or set of men, being responsible only to his patients for his well-doing or malpractice.**

The Hygienist goes still further. His appeal is always from the arbitrary laws of medicine, fashionable dress and diet, etc., to the unalterable laws of nature. Just as the religious reformer defeuds the right of every man to be his own priest and attend to the salvation of his own soul, so the hygienist defends the right of every man to be his own doctor and care for the salvation of his own body. He opposes compulsory vaccination just as the freethinker does compulsory baptism. **Just as the freethinker considers that by right relationship to the laws of mind he can maintain spiritual health without the aid of priests; just as the Anarchist considers he can maintain social health by right relationship to humanity without the aid of rulers; so the hygienist believes that by right relationship to the vital laws of the body he can maintain physical health without the aid of physicians.** Therefore, by the logic of his position, every hygienist should be an Anarchist, and work radically for the good time coming, when the arbitrary priest, ruler, and physician will be supplanted by the teachers of morals, justice, and health, whose advice will only be accepted in so far as proved by the laws of the universe and approved by the individual reason.

How can the free lover be aught but an Anarchist? His whole course and doctrine is an eloquent protest against the arbitrariness of those man-made laws which so insult, invade, enslave, hamper, and restrict the holiest and sweetest of human emotions that millions of human souls make horrible shipwreck on this fairest of life’s seas. So far as he goes, **every free lover is an Anarchist, and he should go on to the glorious end.**

Even those reformers who wish to accomplish reform by legislative enactments will often find those ends better accomplished by no enactments at all. **The best way to reform the civil service is to abolish it.** When there are no statute laws to bind unequally on man and woman, when woman is free to learn and do all that her brother may, then the righters of Woman will see the fruition of their hopes. Pure democracy is only realizable in Anarchy, for that alone is a government in which each man has his full share, and all his political rights and privileges. Where can the financial reformer find a financial policy more radical and scientific than that advocated by Anarchists? Where can the labor reformer find a better reform than that which emancipates him at one stroke from the tyrannies of Capital and Trade Unionism? **Does not the land-reformer, the interest-reformer, the rent reformer, the libertarian of whatever scope, or name, or sect, find all he desires, and more, under the broad wings of Anarchy.**

Even the reformer in art matters, the Pre-Raphaelite, or what not, finds his power in appealing from the conventionalisms of the schools to the sweet law and liberty of Nature. In short, **every true reformer, consciously or unconsciously, follows the route of Anarchy,— from misrelation to justice (right relation), from the arbitrary to the reasonable, from the hampered to the free.**

