

The Appalachian Messenger



VOL. 02, NO. 23

WWW.APPALACHIANMESSENGER.INFO

June 3, 2016

Your Options: To Serve, Or Be Serve

By Robert Gore, *Financial Editor*



There are three ways for a person to obtain something of value from another person: receive it as a donation, steal it by force or fraud, or exchange for it. It's not much of an oversimplification to say that the advance of civilization has hinged on its movement from the first two methods to the third. The right to exchange, and the right to promise as part of a future exchange—the right to contract—are now taken for granted, but those rights are delicate and a whole complex of rights, assumptions, and obligations are subsumed by them. Their intellectual foundations are being undermined as the equality of rights implicit in contract and exchange gives way to a regressive inequality of rights: servitude.

The essence of exchange is choice; it's voluntary. Both parties have the choice of whether or not to transact, and neither will do so unless they subjectively value what they receive more than what they give up. That is not to say that there will be equality of resources, bargaining power, or negotiating skill between the parties, or that they will be equally happy with their bargain, only that both parties have the

same choice to accept or reject the proposed transaction. Exchange embodies that equality of rights between parties, but not an equality of outcomes.

The right to exchange implicitly assumes that parties are the best judges of their own interests, and that such determinations will be respected by both the parties and those outside the transaction. The rights to exchange and contract are individual rights, and the obligation to fulfill one's side of the bargain an individual obligation. A collective entity such as a business can contract and exchange, but either the members of that entity have agreed that they will, collectively, do so, or have, by their membership in that entity, recognized implicitly or explicitly the right of those directing the entity to do so.

The concept of a social contract is a contradiction in terms. With whom does a society contract? An entity cannot contract with itself. The notion has come to mean acceptance by the governed of the government, whatever its form. However, individuals have no choice to opt out of the collective entity known as society, as they would any other voluntarily chosen entity they joined, and the social contract supposedly binds not just those who were part of the society when the contract was made, but future generations. Thus, the term social contract wrongly connotes voluntary choice of an institution whose establishment has always been the product of chance and force, and has no meaning at all for the unborn who will nevertheless be compelled to live under the government so established.

Exchange evokes hostility because it is a private decision in which the resulting agreement excludes everyone but the two parties, and it increases, by their own evaluations, their wellbeing. As it increases wellbeing, a rational government will do all it can to protect the rights of its citizens to contract and exchange for any licit purpose. However, a government relegated to protecting private contracts and exchange is a government subjugated; there is no opportunity for the exercise of coercive power. When contracts are breached, the government's role is adjudication and remedy, not coercion. Even that role is unessential; parties can agree beforehand to nongovernmental dispute resolution.

Nobody goes into government to refrain from exercising power. Governments ban certain contracts and exchanges, or dictate their terms in the name of regulation. They are humanity's most rapacious and regressive institution; they arrogate to themselves the right to legally engage in theft. Outlawing or regulating certain exchanges furthers larceny as well; enforcement offers opportunities for extortion and accepting bribes.

Historically, there has been a virtually straight line relationship between the share of activity within a society demarcated by voluntary contract and exchange and the progress made by that society. Voluntary exchanges and the private choices they incorporate are, by definition, made only when they enhance wellbeing. Once a government "escapes" the subjugation of enforcing private agreements and choices, they constrict the scope of such agreements and choices and extract value by force, that is, involuntarily, from the citizenry. Notwithstanding the delusions and lies of their many proponents, constricting choices and theft cannot further progress, they only retard, stop, or reverse it.

Neither the relationship between donor and recipient nor between thief and victim is that of equals. The proper characterization for both is servility: recipients begging donors for donations and victims implicitly or explicitly begging thieves to spare some of their property or their lives. If a truth serum could be administered to ensure an honest answer, perhaps no single question would be more psychologically revealing than whether a person prefers relationships of servility or equality. A preference for the former is the most accurate marker for sociopathy available, and is not a bad one for psychopathy, either.

So runs the sociopathic, psychopathic scam known as government. The productive are robbed and just enough is doled out to the beggars to keep them quiescent and voting correctly. The rest lines the pockets of the sociopaths and psychopaths, the "served." This can be the only result when exchange is replaced with theft and begging as the basis of social and commercial interaction. Collectivist hostility to exchange stems not from its misattributed flaws, but from deep-rooted psychological hostility to a process that involves free choice and confers equally to both parties the option not to engage in it. Exchange presumes that individuals are capable of directing their own lives, and protecting the freedom to contract and exchange enshrines that autonomy. Freedom, exchange, and equality of rights under the law are inseparable.

As exchange dies, the nation founded in revolution and independence descends into docile servility. Equality of rights under the law, a difficult but not impossible goal, gives way to a deluded and malignant drive for equality of outcomes. Exchange, contract, and freedom are inconsistent with equality of outcome. In order for voluntary exchange to occur, both parties must have something to exchange, which implies both parties have produced something and either retained it or exchanged it for something else of value. Productive ability is not equally distributed. Nor is the ability to benefit from exchange; some are better at it than others.

Spurious promises of equal outcomes implicitly rely on begging, theft, and the coercive power of the sociopathic, psychopathic scam. There has never yet been a government in which the government, especially ones devoted to "equality," did not become, in Orwell's words, "more equal" than its begging and enslaved citizenry. Keep that in mind the next time you hear a blowhard bastard bloviating bromides about the beauty and nobility of "service." You're to be served...as the next course.

The System Won't Survive The Robots

By Paul Rosenberg



It's really just a matter of time; the working man's deal with his overseers is half dead already. But there's still inertia in the system, and even the losers are keeping the faith. Hope dies slowly, after all.

Nonetheless, the deal is collapsing and a new wave of robots will kill it altogether. Unless the overseers can pull back on technology – very fast and very hard – the deal that held through all our lifetimes will unwind.

We All Know the Deal

We usually don't discuss what the "working man's deal" is, but we know it just the same. It goes like this:

If you obey authority and support the system, you'll be able to get a decent job. And if you work hard at your job, you'll be able to buy a house and raise a small family.

This is what we were taught in school and on TV. It's the deal our parents and grandparents clung to, and it's even a fairly open deal. You can fight for the political faction of your choice and you can hold any number of religious and secular alliances, just as long as you stay loyal to the system overall.

This deal has been glamorized in many ways, such as, "Our children will be better off than we are," "home ownership for everyone," and of course, "the American Dream." Except that it isn't working anymore, or at least it isn't working well enough.

Among current 20- and 30-year-olds, only about half are able to grasp the deal's promises. That half is working like crazy, putting up with malignant corporatism and trying to keep ahead of the curve. The other half is dejected and discouraged, taking student loans to chase degrees (there's more status in that than working at McDonald's), or else they're pacified with government handouts and distracted by Facebook.

The deal is plainly unavailable to about half of the young generation, but as I noted above, hope dies slowly and young people raised on promises are still waiting for the deal to kick in. It's all they know.

Regardless, the deal has abandoned them. It has made them superfluous.

Here's Why

Put very simply, the deal is dying because two things can no longer coexist:

#1: New technology.

#2: A system geared to old technology.

Let's start with new technology: New machines and methods have made so many jobs obsolete that there aren't enough to go around. Both North America and Europe are already filled with the unemployed or underemployed children of industrial workers. But at the same time, we are suffering no shortages; we have an overflow of stuff and a double overload of inane ads trying to sell it all. And there's something important to glean from this:

Where goods abound, additional jobs are not required.

(Continued on page 2)

Hope n' Change

HopeNChangeCartoons.com / ©2016 by Stilton Jarlsberg



The System Won't Survive The Robots (Continued from page 1)

We don't need more workers. Machines are producing plenty of stuff for us, and this becomes truer every day.

Item #2 is the system itself; let's confront that directly too: The system was designed to reap the incomes of industrial workers. Everything from withholding taxes to government schools was put in place to maximize the take from an industrial workforce. Whether purposely or simply by trial and error, the Western world was structured to keep industrial workers moving in a single direction and to reap from them as they went. Call it "efficient rulership" if you like, but the system is a reaping machine.

Technology, however, has advanced beyond the limits of this machine; it has eliminated too many jobs. At the same time, regulations make it almost impossible for the superfluous class to adapt. Nearly everything requires certification and starting a business is out of the question; fail to file a form you've never heard of and the IRS will skin you alive.

This system, however, will not change; the big corps paid for the current regulatory regime, and they still own their congressmen.



Enter the Robots

You may have seen this image (it comes from NPR's Planet Money, at npr.org), but look again anyway. I count 28 states in which "truck driver" is the most common job. As inexact as this map may be, it makes a point we can't really ignore: What happens to all these truck drivers when self-driving trucks pile on to the roads? And you may count on it that they will; automated trucks will be safer and cheaper and will use less fuel. So, millions of truck drivers will be dropped out of the deal, and probably fairly soon.

On top of that, the very last refuge for the superfluous class – fast food – is experiencing its own robot invasion. Wendy's just ordered 6,000 self-service ordering kiosks to be installed in the

second half of 2016, and KFC's first automated restaurant went live April 25.

Is There an Answer?

"The deal" is very clearly failing. At the same time, the system is utterly unwilling to change; the people in control are making too much money and hold too much power. The impoverishment of a hundred million people in flyover country won't move them to give it up. Their system, after all, funnels the wealth of a continent to Washington, DC, in a steady stream... and they've bought access to that steam. The system will be defended.

So, forget about orderly reform. Certainly there will be talk of reform, and plenty of it... there will be promises, plans, and a small army of state intellectuals dedicated to keeping hope alive. But the system will not reform itself. Did Rome? Did Greece?

If there is to be an answer, it will have to come from the 'superfluous' people... but that discussion will have to wait for another day.

Don't Blame the Robots

One last point: Don't make the mistake of blaming technology for all of this. Technology is doing precisely what we want it to do: It's killing scarcity. And that's a very, very good thing. Without technology, we all go back to low-tech farming. And if that possibility doesn't alarm you, you really should try it for a month or two.

Technology is moving forward and should move forward. The death of scarcity is to be welcomed. Our problem is that we're chained to an archaic hierarchy of dominance with a deeply entrenched skimming class. Either we get past it or we go back to serfdom... or worse.

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CALENDAR OF EVENTS

June 7—The Well Armed Woman, Georgia Mountain Chapter, Hayesville, NC, 5:30 p.m. A women's group dedicated to educating, equipping and empowering women gun owners. Contact Tasa Johnson at 828-835-8678. for more.

June 9—The Well Armed Woman, Murphy Chapter, Murphy, NC, 6 p.m. A women's group dedicated to educating, equipping & empowering women gun owners. Christian Martial Arts Center, 56 Valley River Avenue, Murphy. For more information please contact Tasa Johnson at 828-835-8678.

June 11-12—Team Security & Vetting Course, Waynesville, NC. 9 am - 3 pm. This course prepares students with the skills needed to adequately validate and verify personnel in teams and organizations. For information and registration go to readfomag.com/event/team-security-vetting-course-waynesville-nc/.

June 11-12—Scottish Festival & Highland Games, Blairsville, GA. 9 am-5 pm. Discover your "clan" and hang out with locals and visitors enjoying traditional games. Highland music, dancing, games and food with a Scottish flair. Children can compete in their own Highland games. For the "wee ones" there's face painting, train rides. Includes a Kilted golf classic, Ceilidh party, Kilted Mile Run, Clan Tug of War, Bonniest Knees Contest. \$10/day adults, children 12 and under free.

June 14—Cherokee NC ARES Formal Meeting, Murphy, NC, 7 pm. Our regularly scheduled second Tuesday meeting at the Robert Penland Senior Center, 69 Alpine Street (behind the courthouse) in Murphy.

June 14—DAV Monthly Meeting, Blairsville, GA, 7 pm - 8 pm. The Disabled American Veterans meet on the 2nd Tuesday of every month at 7pm in the Veterans Center. Held at the Veterans Building, 78 Old Blue Ridge Hwy. Blairsville. For more information please contact Mike Ruback 954-249-2707.

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