

LIBERTARIANISM: IDEALS AND REALITY

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LIBERTARIANISM: THE APPEAL

It must be said that Libertarianism is a very appealing ideology, especially to young Whites who possess enough of a critical faculty to reject the dominant ideologies of multiculturalism and the welfare state. So why is this ideology so appealing that it manages to harvest bumper crops of young White radicals who ought to be joining the ranks of the White nationalist movement and instead channels them into activism that is hostile to White interests?

Firstly, the libertarians have managed to ingratiate themselves with the great men of our age. Libertarians have adopted men such as John Locke and Thomas Jefferson as their own and have pointed to the great leap forward in wealth, technology and life expectancy that was achieved when government was more limited in the eighteenth and nineteenth centuries than it is today (even though these past eras were still far short of the exacting standards of libertarianism.) I would point to the fact that these bygone eras were built by White populations led by White elites. However, it is fair to say that the Libertarian interpretation of history is a formulaic one where civilizations rise when government is small and fall when government grows into a leviathan.

Secondly, Libertarianism is very closely allied to the economic sciences, since many of the original leaders of the movement were economists by profession. These dissident scholars demolished the claims of the socialists on the intellectual level, at a time in the 1920s and 1930s when communism was seen as the wave of the future. They proved the inefficiencies of economic planning under socialism and predicted the inevitable fall of communism world-wide. Put simply, these scholars proved that the competitive market is far better than the state at baking fresh bread.

Thirdly, Libertarianism is scathingly critical of government at a time when confidence in government is at all-time low. On questions such as the failure of the welfare-warfare state, onerous taxation, failed monetary policy and the corruption of electoral democracy, the

libertarian diagnosis is broadly correct (though not necessarily their prescribed cure). Libertarianism offers to its adherent at once a catch-all solution to the ills of modern society – the abolition of the state or near to that as damn well possible! This axiomatic assumption is unlike most breeds of leftism because it is internally logical and consistent. Its only significant drawback is that it cannot be implemented in reality, at least in its pure form.

Finally, it can be said that Libertarianism does not swim against the tide of the ruling class. It is a universalistic ideology that condemns ethnocentrism as an illegitimate collectivist evil. Our budding Libertarian may don the mantle of a revolutionary in the sure knowledge that his career and social position is safe so long as when he talks about race, he presents his arguments as showing how freedom will better lead to a tolerant and happy multiracial society. If he sticks to this tune, our libertarian is safe from the sort of demonization and persecution that White nationalists are accustomed to.

LIBERTARIANISM: THE UTOPIAN FALLACY

Libertarianism is at root a political philosophy that holds that all individuals possess individual rights, in particular the right to life, liberty and the pursuit of property. They advocate absolute laissez-faire capitalism. I do not intend to question the ethical merits of this political philosophy.¹ I ask not whether Libertarianism is ethically superior to ‘statism’ (the catch-all term for all other political movements that acknowledge a legitimate role for the state) but rather whether human nature will ever permit such a radical political doctrine from ever being achieved. It is one thing to scribble articles arguing that humans ought to organize his affairs in such a way that the individual rights of all men are respected. It is quite another to actually get these rights enforced.

History is not on the libertarians’ side, as they have never achieved their Eden. Throughout recorded history societies have violated libertarian ideals. The history of civilization has been the history of struggle between competing groups of humans for control of the state in order to draw wealth, power and status for themselves at the expense

¹ See Kevin MacDonald’s “Introduction to the Special Issue” and Trudie Pert’s “Austro-Libertarianism as a Jewish Intellectual Movement,” both in this issue, for discussions of the ethics of Libertarianism.

of other group of humans. Libertarians attempt to explain away the non-existence of a libertarian paradise by pointing out that civilization has essentially had to wait for libertarian intellectuals to develop and fully elaborate their ideology in order to win the battle of ideas.

This belief assumes that a sufficient mass of people can actually be persuaded to accept Libertarianism simply based upon the theoretical soundness of their argument. Their ideology assumes that most human beings are rational and can therefore be persuaded that their interests are best served by accepting the libertarian ideal. This blank state theory of human nature in which all behaviors and values including political values can be programmed pre-supposes that humanity itself can be readily socially engineered to share the same values and sentiments in favor of individual rights that our small cabal of Libertarians care so much about.

The problem with this belief is that humans are not born with a blank slate and so cannot be relied upon to accept the values that their social engineers hope to program into them. Rather the values that individuals seek in large measure derive from sentiments and desires that are hardwired into them at birth. Humans are motivated by complex and sometimes conflicting desires and sentiments. Their political preferences will in all probability be biased in favor of policies that help realize their innate desires and sentiments. Libertarianism may well be the most rational and logical political system ever devised but if this ideology threatens to prevent the realization of normal human sentiments and desires, no amount of reasoning will ever persuade them to accept it.

To give a concrete example, a libertarian may point out to a Black man that affirmative action is not only morally objectionable because it is a violation of individual rights and harms the productivity of the economy as a whole. He might even point out that his material well-being will be affected in the long-term. What can we expect the Black man's response to be? Will he trade his affirmative action position that gives him a high-status job now for a low-status job with the promise of a materially higher standard of living in a distant and unknown future? The same could be said of legions of White bureaucrats who live well by manning the regulatory machinery of contemporary Western societies.

The overwhelming majority of both the ruling class and the masses do not want *laissez-faire*. This is the case not because they have been programmed to accept the wrong ideas, but because their innate

tendencies lead them to this conclusion. The Libertarian evangelist will find a long list of the types of people who will reject their arguments as they do not serve their interests. The poor, the homeless, the intellectuals and bureaucrats stand to gain from an active government, but so do entrepreneurs, soldiers, the police, the teachers, the lawyers, the doctors, the laborers and even the capitalists. There is a broad mass of society that has profited by, or hopes to profit by the assistance of the state. Libertarians may be able to attract a certain type of intellectual to their banner, but any attempt to market their politics beyond their very narrow constituency will fail as witnessed by the embarrassing failures of the Libertarian Party in the U.S. over the last decades.

With few exceptions this constituency is made up of two groups of people: young White professional males and Jewish intellectuals. The first class are generally born into middle-class backgrounds and are college-educated. Their career track will invariably propel them to reasonably well-paid and high-status professional occupations, which incidentally are not threatened by globalization. Such a movement is appealing to such people as it provides them an ethical rationalization that legitimizes their status and wealth but is also in line with their tendency to see things in universal terms.

This group of cosmopolitan White males are led by a smaller but more eminent group of Jews who are attracted to the political philosophy for entirely different reasons. Its cosmopolitan universalism at its core is a mighty ideological weapon to weaken White identity and loyalty and so ensures that Jewish interests are better preserved and advanced. After all, if one regards property rights as sacred, the idea of breaking the Jewish stranglehold over the media by government anti-trust legislation would be considered abhorrent. Libertarians also tend to be in favor of massive non-White immigration which is also favored by Jews as an ethnic strategy aimed at lessening the political and cultural influence of Whites.² Non-Whites on the other hand are absent from this movement as any photo of a Ron Paul rally will show, as are the great mass of ordinary White people. As these groups are beyond persuasion, libertarian activists are simply wasting their time chasing the other end of the rainbow.

² Kevin MacDonald, *The Culture of Critique* (Bloomington, IN: Authorhouse, 2002; originally published by Praeger [Westport, CT, 1998]), Chapter 7.

LIBERTARIANISM: THE REALITY

In the libertarians' vain effort to build castles in the sky, their impact on the real world is largely negative to White interests. As they possess no magic button to instantly transform a statist tyranny into a libertarian paradise, the typical libertarian preaches abolition whilst realistically expecting incremental reductions in state power. However, the incremental reductions actually achieved are not directed by libertarians (who, after all, have little or no power), but by ruling elites, whose agenda is to promote whatever mix of freedoms and state control will promote their own interests at the expense of the White majority. This predation occurs because government is so woven into our modern society that when the ruling class permit certain freedoms, the result is not always more freedom but may actually lead to more exploitation and tyranny.

A classic example is the libertarian approach to immigration. Most libertarians favor open borders, because they believe that a closed-border policy violates the individual rights of the migrants and the employer who wishes to hire them. The problem is that in our current multicultural regime, the act of stepping over the border entitles the migrant to a whole host of state privileges which violates the individual rights of Whites in the form of taxation, crime and the expansion of a political constituency that will lobby for even greater exploitation of Whites, resulting in further national decline towards Third World standards of tyranny and corruption. Point this out to libertarians and they will either deny this by claiming that non-Whites pay their way, do not constitute part of the expanding welfare underclass and in many ways are better citizens than the natives, or they will try to duck the issue by stating that the real problem is not mass migration but the fact that Whites are statists and support the welfare state. If only everyone could just agree to be a libertarian then all these seemingly intractable social problems will just cease to exist.

The libertarians' utopian creed essentially blinds them to the fact that they are in effect ideological puppets in the service of a predominantly Jewish ruling class. The three most influential libertarians of the twentieth century, Ayn Rand, Ludwig von Mises and Murray Rothbard were all Jewish and created a movement which is similar to other Jewish-led movements in that it legitimizes the economic and cultural domination of Jews over the White majority while subsequently weakening White identity and cohesiveness by glorifying the atomistic individual. By perceiving only individuals and states, they

deflect focus from the ethnic motives of the ruling class towards an abstract criticism of the state itself.

These libertarian puppets are often used by the ruling class as a Trojan horse to soften up any opposition to their agenda. The largest libertarian lobby groups such as the Cato Institute and *Reason Magazine* are well-financed precisely because they are in essence useful idiots in service of the ruling class who can be wheeled out to make passionate arguments in favor of ruling-class interests whenever their agendas overlap with the libertarians. For instance, in order to soften up the mainstream right to accept non-White immigration they make large-scale use of the libertarian Cato Institute to propagandize on this issue. Through finance and media access the ruling class ensures that the dominant variant of Libertarianism favors the deracinated, politically correct world and that "racist" mavericks within the movement such as Hans-Hermann Hoppe³ are marginalized and even persecuted.

Perhaps the most alarming trend is the influence that libertarianism has upon the changing nature of the conservative movement. Whereas the old conservative movements existed to defend a particular people and their way of life (which admittedly favored a far more limited government than exists today), the new conservative movement is under the leadership of ethnic outsiders who promote, not the interests of White Americans but universal values in the name of conservatism. Libertarians are, much like their neo-conservative brethren, another alien ideological import designed to turn the conservative movement away from its healthy traditionalist roots into yet another vehicle for Jewish group interests.

Simon Lote is the pen name of an ex-libertarian.

³ See Hans- Hermann Hoppe, *Democracy: the God that Failed* (New Brunswick, NJ: Transaction, 2001), 137-170.