

Free Friends—A Voluntary Community of Responsible Freedom

Living in the Heartland of New Zealand

IS FREE FRIENDS FOR YOU? THEN WHAT?

1. Making sure we share same Core Values.
2. Forming a Free Friends Community.
4. Work online or bricks and mortar?
5. Financial survival & investment opportunities.



1. The most important thing to decide if you are a Free Friend or not is to make sure you clearly understand and completely agree with the 4 core values.

4 CORE VALUES

1. All human interactions must always be “Voluntary” to be morally justifiable. You can NEVER morally justify initiated (responsive, defensive is ALWAYS morally justifiable) physical force or threat of using it to get what you want. This means you cannot morally sanction ANY government since ALL use first physical force to govern.
2. Private property
3. Free trade
4. Contractual obligation

I suggest we call ourselves “**VOLUNTARYISTS**”. “Anarchist” (etymology: No Ruler), which properly defined means the same thing as Voluntaryist (no government is morally justifiable), is always misunderstood by the masses to mean social chaos, riots, etc. “Autarchist” (etymology: Self Ruler), my choice, is too little known. Here is a good definition of Voluntaryism:

“Voluntaryists are advocates of non-political, non-violent strategies to achieve a free society. We reject electoral politics, in theory and in practice, as incompatible with libertarian principles. Governments must cloak their actions in an aura of moral legitimacy in order to sustain their power, and political methods invariably strengthen that legitimacy. Voluntaryists seek instead to delegitimize the State through education, and we advocate withdrawal of the cooperation and tacit consent on which State power ultimately depends.” www.thevoluntaryist.com

Here is a 5 minute video, The Philosophy of Liberty by Ken Schoolland, that is perhaps the best introduction to Voluntaryism based on Self-Ownership:
<https://www.youtube.com/watch?v=8GazZBvHhgQ>

If interested in joining us, email: responsiblyfree@protonmail.com

THE ARGUMENT FOR VOLUNTARYISM: YOUR CHOICE—EVEN IF YOU DON'T CONSCIOUSLY CHOOSE

Here is one of the best statements I have found by an articulate, typical Statist (one who believes in and supports the moral legitimacy of government) which I think accurately captures their belief. I use it to frame my argument.

SOMETIMES FREEDOMS MUST BE FOREGONE FOR THE COLLECTIVE GOOD”

"Freedom has its limits. The freedom to infect others - albeit unknowingly - has the potential to take away from others the greatest freedom and right of all, the right to life. That right outweighs the freedom of an individual to behave as he/she wishes every time. Sometimes freedoms must be foregone for the collective good."

Considering the above Statist belief:

Either:

1. The Individual is the primary unit of ownership, freedom, responsibility and control.

Or:

2. The Collective (Government, Religion, Ideology, Spirituality, Society, Culture, Family) is the primary unit of ownership, freedom, responsibility and control.

If you take **Position 1. then the Individual has the Moral Right to control him/herself** so long as he/she does not use FIRST physical force against another person; and also has the Moral Right to defend him/herself with physical force if first physical force is used against him/her. **NO End Ever Justifies the Coercive Means.**

If you take **Position 2. then the Collective has the Moral Right to control all Individuals** and if necessary has the Moral Right to use FIRST physical force to control any Individual for the "Greater Good" of the Collective. **SOME Ends Justify the Coercive Means.**

Whether you know this, understand this, agree or not, the above choices always apply. And the choices are mutually exclusive. Most Statists go back and forth between being Individualists and Collectivists according to the situation and circumstances.

This does not mean you cannot, as a Voluntary Individualist, choose to voluntarily join a Collective. Voluntary being the key condition. However, morally, you cannot justify physically forcing another to join your collective or stay in it and follow your rules.

Even if you suppose you don't or won't choose 1 or 2, it will be chosen for you by the Collective.

To repeat: For a Voluntary Individualist there is only one Means that can NEVER be Justified by ANY End. That means is the INITIATION of physical force. Note, this does not mean the use of physical force to defend yourself from the initiation of physical force.

Either you believe that **SOME End morally justifies the Means of using first physical force**. Or, you believe that **NO End ever justifies the Means of using first physical force**. To choose the former, is not simply a slippery slope into giving up your some of your freedom for government security; rather, sooner or later, it will be a certain cliff off which you step into tyranny.

QUOTES

Collectivist—Self-Sacrifice

"The common good before the individual good." Adolf Hitler

"To be a socialist is to submit the I to the thou; socialism is sacrificing the individual to the whole." Joseph Goebbels

"Comrades! We must abolish the cult of the individual decisively, once and for all." Nikita Khrushchev

"The individual is subordinate to the organization." Mao Zedong

"All within the State, nothing outside the State, nothing against the State." Benito Mussolini

Individualist—Responsible Freedom

"The principle that the end justifies the means is in individualist ethics regarded as the denial of all morals. In collectivist ethics it becomes necessarily the supreme rule." F.A. Hayek

"The society we propose is based on one fundamental principle: No man or group of men—including any group of men calling themselves "the government"—is morally entitled to initiate (that is, to start) the use of physical force, the threat of force, or any substitute for force (such as fraud) against any other man or group of men. This means that no man, no gang, and no government may morally use force in even the smallest degree against even the most unimportant individual so long as that individual has not himself initiated force." Morris and Linda Tannehill

"Who gets to make decisions about what? The essence of 'ownership' is to be found in control: who gets to be the ultimate decision maker about people and things in the world? Property is an existential fact. Whatever the society in which we live, someone will make determinations as to who will live where, what resources can be consumed by whom (and when), and how such property will be controlled. Such decisions can either be made by individual property owners, over what is theirs to control, or by the state presuming the authority to control the lives of each of us. When such decisions are made by the state, it is claiming ownership over our lives.

We may, of course, choose to accept our role as state-owned chattels, particularly if we are well-treated by our masters. We may be so conditioned in our obeisance that, like cattle entering the slaughterhouse, we may pause to lick the hand of the butcher out of gratitude for having been well cared for. On the other hand, we may decide to reclaim our self-ownership by taking back the control over our lives that we have long since abandoned." Butler Shaffer

"The power system continues only as long as individuals try to get something for nothing. The day when a majority of individuals declares or acts as if it wants nothing from the government, declares that it will look after its own welfare and interests, then on that day the power elites are doomed. " Antony C. Sutton

"If you cannot trust people with freedom how can you trust people with power?"
Anonymous

"One of the tragedies of human history is that most of the ethical systems that achieved any degree of world influence were, at root, variations on the theme of self-sacrifice. Unselfishness was equated with virtue; selfishness—honoring the needs and wants of the self—was made a synonym of evil. With such systems, the individual has always been a victim, twisted against him- or her- self and commanded to be 'unselfish' in sacrificial service to some allegedly higher value called God or pharaoh or emperor or king or society or the state or the race of the proletariat—or the cosmos." Nathaniel Branden

"I have often said that, if one takes care of the means, the end will take care of itself. Non-violence is the means.... The State represents violence in a concentrated and organized form. The State is a soulless machine, it can never be weaned from violence

to which it owes its very existence. While apparently doing good by minimizing exploitation, the State does the greatest harm to mankind." Mahatma Gandhi

"The primary danger posed by the myth of 'authority' is to be found not in the minds of the controllers in 'government' but in the minds of those being controlled. One nasty individual who loves to dominate others is a trivial threat to humanity unless a lot of other people view such domination as legitimate because it is achieved via the 'laws' of 'government.' The twisted mind of Adolf Hitler, by itself, posed little or no threat to humanity. It was the millions of people who viewed Hitler as 'authority,' and thus felt obligated to obey his commands and carry out his orders, who actually caused the damage done by the Third Reich." Larken Rose

"Then what is freedom? It is the will to be responsible for ourselves." Friedrich Nietzsche

"Liberty is the prevention of control by others." Lord Acton

"Governments must not be abolished! They must be abandoned. They will be abandoned when you demonstrate that you can manage your affairs without the supervision of a pater familias. In short, when you abandon your political adolescence and come of age, you will stop seeking to impose your will upon others, and at the same time demonstrate that your will is strong enough to control your own actions within a framework of non-molestation." Robert LeFevre

"The smallest minority on earth is the individual. Those who deny individual rights cannot claim to be defenders of minorities." Ayn Rand

"The individual has always had to struggle to keep from being overwhelmed by the tribe. To be your own man is a hard business. If you try it, you'll be lonely often, and sometimes frightened. But no price is too high to pay for the privilege of owning yourself." Rudyard Kipling

"If the individual has a right to govern himself, all external government is tyranny. Hence the necessity of abolishing the State." Benjamin Tucker

"So long as the people continue to be consumed by fear and to fall for the age-old swindle that the government seeks only to protect them, however, these abuses [e.g., "Lockdown"] will never end. Until people learn to disregard the state's siren song of beneficence and protection, they will continue to suffer and die as victims of the state's wars, foreign and domestic. People yearn for security, and they look to the state to provide it, but they are calling upon a wolf to guard the sheep. The state cannot refrain from crime because it is an inherently criminal enterprise, living by robbery (which it relabels taxation) and maintaining its turf by murder (which it relabels war)." Robert Higgs

"Most of the major ills of the world have been caused by well-meaning people who ignored the principle of individual freedom, except as applied to themselves, and who were obsessed with fanatical zeal to improve the lot of mankind. The harm done by ordinary criminals, murderers, gangsters, and thieves is negligible in comparison with the agony inflicted upon human beings by the professional 'do-gooders,' who attempt to set themselves up as gods on earth and who would ruthlessly force their views on all others-with the abiding assurance that the end justifies the means. But it is a mistake to assume that the do-gooders are insincere. The danger lies in the fact that their faith is just as devout and just as ardent as that of the ancient Aztec priest." Henry Grady Weaver

"How Government works: 1.It breaks your legs. 2.It sells you a wheelchair at ten times the actual cost. 3.It taxes the wheelchair. 4.It regulates the use of the wheelchair. 5.It

assures you that without government you wouldn't be getting around so well."
Anonymous

WHY I CHOSE “FREE FRIENDS”—ETYMOLOGY.

Free and Friend share same root and mean To Love.

free (adj.)

Old English *freo* "exempt from; not in bondage, acting of one's own will," also "noble; joyful," from Proto-Germanic **friez* "beloved; not in bondage" (source also of Old Frisian *fri*, Old Saxon *vri*, Old High German *vri*, German *frei*, Dutch *vrij*, Gothic *freis* "free"), from PIE **priy-a-* "dear, beloved," from root **pri-* "to love." The sense evolution from "to love" to "free" is perhaps from the terms "beloved" or "friend" being applied to the free members of one's clan (as opposed to slaves; compare Latin *liberi*, meaning both "free persons" and "children of a family"). For the older sense in Germanic, compare Gothic *frijon* "to love;" Old English *freod* "affection, friendship, peace," *friga* "love," *friðu* "peace;" Old Norse *friðr* "peace, personal security; love, friendship," German *Friede* "peace;" Old English *freo* "wife;" Old Norse *Frigg*, name of the wife of Odin, literally "beloved" or "loving;" Middle Low German *vrien* "to take to wife," Dutch *vrijen*, German *freien* "to woo."

friend (n.)

Old English *freond* "one attached to another by feelings of personal regard and preference," from Proto-Germanic **frijōjands* "lover, friend" (source also of Old Norse *frændi*, Old Danish *frynt*, Old Frisian *freund*, Dutch *vriend*, Middle High German *friunt*, German *Freund*, Gothic *frijonds* "friend"), from PIE **priy-ont-*, "loving," present-participle form of root **pri-* "to love."

2. Forming a Free Friends Community—How, Where, When?

A. Online, virtual.

B. In a physical dwelling, living together--if so, where? Live in separate dwellings or shared one? Should we aim to go "off-grid", that is, be partly to entirely self-sufficient supplying our own energy, food, etc.? Should we start off renting; renting-to-buy; then transition to buy?

3. Work online or bricks and mortar? How can we earn our living?

Do you need to go to work to a physical location and/or can you (have you?) work (to some extent) online?

4. Financial survival and investment opportunities when monetary-debt catastrophe happens?

I believe there is coming a global monetary-debt-economic collapse that will affect us here in NZ. I think there will be a wealth redistribution/reset FROM "bubble" assets such as bonds, stock markets, property prices, corporations, and national currencies (all blown up to fake wealth by central bank printing currency and zero interest rates) TO gold, silver and cryptocurrencies. When (not if) this happens those of us holding real purchasing power wealth in gold, silver, certain private (not State run) cryptos will survive and maybe even thrive in the sense of being able to buy land-dwellings and various other commodities-products at much lower prices than now.

So I recommend you consider buying gold, silver, and cryptos like Bitcoin, Bitcoin Cash, and Monero among others. Btw, do NOT keep your gold-silver in any bank, co-operative, etc. tied to the government banking system; it will not be safe there. Even in a private vault company there are security issues which I will discuss with you.

WEBSITES TOWARDS RESPONSIBLE FREEDOM:

<https://www.corbettreport.com>; <https://liberty.me> <http://voluntaryist.com>
<https://www.lewrockwell.com>; <https://mises.org> <https://libertarianinstitute.org>
<https://tomwoods.com>; <http://www.larkenrose.com>

VIDEOS TOWARDS RESPONSIBLE FREEDOM:

The Monopoly On Violence: <https://www.youtube.com/watch?v=XWAEKQjN-yM>

The Philosophy of Liberty by Ken Schoolland:

<https://www.youtube.com/watch?v=8GazZBvHhgQ>

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