

# **INNOVATOR #12**

“PROPERTY”: SPECIAL ISSUE

JANUARY 1965

## **DIGITIZER'S FOREWORD**

The progress of digitizing these classic vonu and libertarian zines I received from Jim Stumm is going quite swimmingly.

This last set of zines is INNOVATOR, first started as LIBERAL INNOVATOR. Spanning nearly a decade, there's not as much practical, hardcore knowledge as is found in, say, VONULIFE; but going through this process, I'm seeing a lot of value found therein: philosophically, theoretically, historically, and admittedly less often, relevant applicable solutions for self-liberators.

All that said, there are some gems of issues, including the one found below. This was a special release in January 1965 discussing the importance of private property. I also found this worthy of highlighting, as none other than Murray Rothbard himself contributed an article (not the only contribution found in INNOVATOR).

In the future, you'll be able to find this and every other vonu zine available in paperback and digital format via Liberty Under Attack Publications...but at the present moment, many are already out and available.

Just visit [LibertyUnderAttack.com](http://LibertyUnderAttack.com) to view our full catalog.

Thanks so much for being here. And cheers from The Free Republic of P.A.Z.NIA.

Yours in liberation,  
Shane/Rayo2  
June 2024

# INNOVATOR

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## -----PROPERTY-----

“The principles of a free society are so thoroughly forgotten today that an advocate of capitalism cannot be a “conservative.” He has to challenge the fundamental premises of our age; he has to be a rebel, a radical innovator.”

–Ayn Rand, OBJECTIVIST NEWSLETTER, December 1964

### IN DEDICATION

INNOVATOR regretfully announces the confiscation by the Netherlands government of TV Nordzee, “The World’s First Laissez-Faire TV Station.” (1) While TV Nordzee was forcefully boarded at the authorization of a coercive law, passed and executed ad hoc by the Dutch government, 70 percent of Holland’s people continued to poll opinions against the suppression of the popular free enterprise station. And more important, this “public interest” atrocity was an unspeakable violation of property rights.

It is therefore with special significance that INNOVATOR dedicates this issue on property to all the bold innovators of the North Sea (2) as, one by one, they are branded as “pirates” for the “crime” of making productive use of their property. THE EDITORIAL

(1) See December 1964 INNOVATOR

(2) See November 1964 extra issue of INNOVATOR

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### HOUSTON – LAND OF THE FREE

Citizens are propagandized into believing that a city would lapse into chaos without zoning laws. Such is not the case. Zoned land use is not tolerated in some parts of the U.S.A. and, in one thriving major city – Houston, Texas – zoning is firmly rejected each time it is brought before the voters.

As a result, Houston land values are high. A visiting European architect described this sixth largest American city as “beautiful” (1) while condemning another major city – zoned, by the way – as “depressing.”

In zoned cities, ordinances have stripped from owners and transferred to city hall the right to decide how land will be used. Worse, the zones can be changed at whim of city hall and owners are made to conform or risk having their property condemned as non-conforming.

That type of arrogant pre-emption of rights never was intended by America’s founding fathers, nor by the Constitution, nor by generations of U.S. citizen land owners, right up to the present. Even zoning’s earliest zealot boldly pointed out (forewarning of owner resistance) that zoning was a radical interference with the rights of land owners. (2)

Zoning is peddled to the public with promises to protect home owners from noxious uses adjacent to their land. Anyone who sits through the kangaroo hearings of certain zoning

appeal boards knows that in about 90 percent of the cases, zone-abiding citizens are overruled and the zone-breaking aspirant wins out. Whenever the losing citizens go to court to reverse the decision, invariably they lose again.

In Houston, there is none of that; land still rests under control of its private owner – not city hall. How does this beautiful large city do it, growing bigger and wealthier without zoned land use?

M.W. Lee of Houston, businessman, university real estate instructor, finance and insurance company official, explained, “The fact that zoning justice cannot be obtained at the courthouse, but that a zoning “fix” may be obtained at city halls, is not lost on Houstonians...Deed restrictions, in most instances, have preserved residential subdivisions in Houston without the economic slowdown effects of zoning.”

When time limits on deeds expire, owners in Houston may renew the restrictions, leave the land unencumbered, or sell for a more valued use. This spells timely financial returns to owners in aging sections of town, close to expanding business centers. While their homes, say, have deteriorated in value, their land has become more valuable. This free play of the market equalizes what otherwise would be loss under rigid zoning restrictions.

HOW CAN CITIES, PRESENTLY ZONED, BE FREED FROM ZONING? Lee was asked.

Lee replied that a feasible procedure would be to enact state-wide legislation to provide for the control of the use of property in an area as small as one city block. By majority agreement of the front foot owners, a suitable use to expire at a specific time would be imposed by the owners upon themselves. Then by petition the citizens could request the city council to repeal zoning.

Zoning is political control over the use of private property, whereas deed restrictions are owner-imposed private agreements. In an April '64 magazine article, Lee wrote, “It is absurd to recognize the right of private ownership and then transfer the complete use of property to zoning boards.” Reprints of Lee’s article, “Zoning: Myth or Magic,” are available from THE REAL ESTATE APPRAISER.

JO HINDMAN

(Reprinted from Jo Hindman’s syndicated column, METRO NEWS, with her permission. Appeared previously in the 28 June 1964 issue of the SANTA ANA REGISTER.)

SOURCES:

1. HOUSTON CHRONICLE, 4/19/64
2. Louis Brownlow, “1313” founder’s autobiography, Vol. II, p. 96, University of Chicago Press, 1958

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### THE ORIGIN OF OWNERSHIP

The understanding of the origin of ownership and property rights necessitates the comprehension of the genealogy of the derived rights, of which the property rights form a part.

There is only one primary right (all others are derived from it): the right to live. Because life is dependent upon consumption, and consumption is dependent upon production, the right to live means: the right to judge reality without anyone distorting it and the right to act up on such judgments are one makes.

The two Chief Rights that each man has are the right to (1) judge and (2) act upon that judgment. All other rights are genealogically lesser in rank. These lesser rights constitute the “concrete rights” with which the term “right” is normally associated, such as freedom of speech or press.

A concrete right, then, is any right one has by virtue of the fact that he has the right to judge and act upon those judgments. Such a right exists, however, only when the action involved does not conflict with the two Chief Rights of another. Any act which abridges the judgment or action of another, i.e. fraud and force, is licentious and not a right MERELY BECAUSE it abridges such judgment or action.

The most complex of the concrete rights are property rights. Property rights do not always exist; they have a beginning. The original property right in any given thing, be it land or chattel, corporeal or incorporeal, is created when a man judges that he wants something which has been heretofore unclaimed, establishes possession of it, and declares ownership.

Possession is the intention, coupled with the power, to dispose of an entity, either corporeal or incorporeal, as one sees fit. The right by virtue of which one has possession is property. One who has property in something is an owner.

Consider this example: a man is walking along an unowned beach and sees a seashell which has just washed upon the sand. He judges that he wants the shell (intention) and he picks it up (the power to dispose). He has now established possession of the seashell. The man has acted upon his own judgment; he has not abridged the judgment or action of any other man. He has a right to possess that shell and nobody can rightfully take it away from him without his consent. He has CREATED property interest in the shell.

When dealing with land the basic concept of the creation of property still obtains. Here, however, possession must be indicated somewhat differently. Land cannot be picked up like a seashell, but it can be disposed of.

The easiest method of disposition is merely to fence or sufficiently stake out the land so as to clearly indicate that the parcel is under your control. Other techniques such as mining, farming, dwelling and so on would also serve the purpose. The methodology is not as important as disposing of the land such that the disposition is obviously under your control.

Possession is prima facie evidence of ownership. As is well known, however, not all possessors are owners. To be an owner one must have good title, which means: the method by which one claims ownership must be rightful. Any method which has violated the rights of another does not result in good title because there is no right to abridge rights.

Thus, the mere establishment of possession of an object which has no owner is sufficient to give good title to the possessor. But any claim of ownership by a thief to that which he possesses through theft can be defeated by demonstrating that he came into possession wrongfully.

There are only five ways by which a person may rightfully claim ownership: 1) he is the original possessor of something heretofore without an owner; 2) he is the first subsequent possessor of something which has been abandoned; 3) the prior owner has voluntarily transferred his rights to the one claiming ownership; 4) by court action; or 5) by adverse possession.

The doctrine of prior appropriation (sometimes called “first in time first in right”) establishes the original possessor as the owner because he has the best right to dispose of the object. Nobody else has a better right to it. The only way anyone else could take the object from him, except as listed below, is through the use of physical force or fraud.

Something which has been abandoned has no owner. The first one to take possession after abandonment takes title as if it had never been claimed.

The person who has had the rights of the prior owner transferred to him “steps into the shoes” of the prior owner and takes whatever interest the grantor had. In the seashell case, Mr. X who found it now trades it to Mr. Y. Mr. Y is now the owner because the method by which he claims title is rightful. Mr. X had the right to dispose of the shell and the rights appurtenant to it as he saw fit; Mr. Y had the right to accept. Both have acted rightfully and have not abridged the rights of anyone else. Mr. Y now has the better right to dispose of the shell since Mr. X has completely relinquished his interest in the shell in favor of Mr. Y.

The court may decree that an object belonging to one person be seized and sold or transferred to another. But the circumstances must be such that the prior owner no longer has the paramount right to dispose of it. An example of such a situation would be where the owner owed money, has not paid it when due, and the creditor has litigated the matter to determine the rights of the respective parties. Here the court may order sufficient thing to be seized from the debtor and sold at auction by the sheriff in order to satisfy the debt plus the damages and costs caused by the failure to pay when due.

When the debtor did not pay the money when it was due, he had, in fact, stolen it from the creditor who had the right to be paid on the date the debt was due. The debtor did not have the right not to pay. Therefore, no rights are breached when the court takes from the debtor the amount due (stolen) and returns it to the creditor (owner).

The title gained by adverse possession is an original title, just as if the one claiming it had first found the thing. This title arises when one has used the object of another under certain conditions. For one to hold adversely, his possession must be: a) actual and exclusive; b) open, visible, and notorious; c) hostile and adverse (meaning a possession which is held against the whole world even including the prior possessor, that the present possessor claims to be the owner regardless of the justification of his claim); and it must be d) continuous and peaceable (which merely means that the possession has not been interrupted either actually or by action in court).

This does not violate the rights of the prior owner because after so long a time as is usually required (5, 7, 10, or 20 years in the United States and England) of inaction on his part, it should be assumed that the former owner no longer intends to control and dispose of the object and that it has been abandoned. Since it is considered to have no owner, the one who has had possession acquires the ownership.

As complex as it is, the origin of ownership merely scratches the surface of the subject of property. For the sake of simplicity and brevity this article has omitted concepts such as liens, bailment, custody, conversion, and equity. All of these subjects, plus many others, are concerned with property interests in things around us. RICHARD W. MORRIS

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#### JUSTICE AND PROPERTY RIGHT

Too many libertarians simply envision the free society as a withering away, or sudden disappearance, of the State, with private property titles simply defended from that point on.

This approach uncritically sanctifies the status quo of property titles at the moment of the State's projected disappearance. This attitude is the result of setting up a dichotomy between "private" and "State" or "government" action. For more purposes, this dichotomy works, but it is, in the deeper sense, incorrect and must be amended. For WHY are we opposed to State property and State ownership? Because the State is, after all, a collection of individuals, but individuals who are, through the State, acting in an organized criminal manner. In short, libertarians oppose the State because it is an organization of individual, "private" criminals committing acts of theft and aggression – against whom? Against individuals who have a JUST title to their private property! But the State is surely not the ONLY conceivable aggregation of criminals; libertarians would be equally opposed to other, supposedly "private" organizations of criminals (Mafiosi, unions, or whatever) who also engaged in theft and invasions of person and property. Therefore, the REAL dichotomy is not between "governmental" and "private;" it is between JUST titles to property by individuals or groups of individuals, as against UNJUST titles to property by individuals or groups. But once we recognize this, we must recognize also that we cannot simply endorse all status quo titles to property a priori; we must have a theory of justice of property, and we must engage in an empirical investigation of specific property titles to see if they are just or unjust.

Thus, suppose that shortly before the hypothetical dissolution of the State, the State confiscates the property of John Doe and hands it over to Frank Costello, decreeing Costello the property owner. Surely, a libertarian society would not rest content in protecting Costello's title, but would, in contrast, re-confiscate the property from Costello and return it to John Doe. But then it must also be true that time cannot sanctify crime, and a centuries-old crime by a Costello ancestor against a Doe ancestor must also be rectified.

Indeed, the very definition of crime requires that we not blindly accept status quo titles to property. For unless we define crime in the usual manner, as simply invasions of what the STATE chooses to designate as property right, and as libertarians we cannot do so, then we must establish a theory of just property, with crime defined as an invasion of such just property.

But then, will not the transition to a libertarian society require a chaotic examination of and revolution in property titles? The answer rests on our theory of justice in property rights. I believe that there is only one defensible theory of property right: that every man owns his self, his person, and also owns all the natural resources which he find unowned, and transforms, in the phrase of John Locke, by "mixing his labor with the soil." By thus transforming the land, the person creates capital goods and consumer goods and his own just property. A person, therefore, justly owns his body and labor services, and the natural resources which he may find and transform by his labor energy. He also, of course, legitimately owns any property which he may voluntarily exchange for his personal services or transformed resources. All other forms of property are illegitimate.

This theory gives us the criterion for the period of transition from the State-ridden to the free society. Let us take a hypothetical piece of property X, which the State had declared to be owned by Mr. Smith. Is the property justly his? IF, on empirical investigation, we find specifically that an ancestor of Smith stole the property from an ancestor of Mr. Jones, then the property is not legitimately Smith's and must be transferred to the ownership of Jones. On the other hand, if nothing is found one way or the other, or if Smith's ancestor had stolen the property centuries ago but the victim and his heirs are lost to antiquity, THEN, we must state that, since we don't know the original finder or creator of the property, that property, X, is momentarily in a state of no-ownership; BUT, since we hold that unowned property belongs to the first person that finds and uses it, so too we must grant a just and legitimate property

right in X to the current owner as the “first” user or a voluntary receiver from the “first” user. In short, if we don’t know of any definite criminal taint to a current title, AND we can’t find a current heir of the victim even if we do know of an ancient crime, then the property reverts legitimately and fully to its current user and owner.

With capital goods there is almost never an empirical problem, since capital goods don’t last very long without being renewed. The major problem lies with land, with areas of ground, which generally remain eternally THERE, and which are far more likely to have a criminal taint from the past in the current title. It is LAND, then, that posed the major empirical problem for the period of transition.

The same principle applies to land; in practice, the criminal taint that will affect current title in land is a feudal or quasi-feudal land system, where the State, centuries ago, arbitrarily parceled out the land area of the country to a clique of its favored warlords. The lords then settled down to collect rent over the hapless peasantry who had tilled the land. Another, similar, taint is when the State thus hands out arbitrary titles to unused land, and then the first settlers who later arrive to transform the virgin land must become tenants subjected to the rent imposed by the quasi-feudal landlords. It should be evident that this form of “private” property in land is not really private at all, but illegitimate and State-derived; and that the “rent” that is charged is really a subtle form of taxation. To pose a current example, suppose that before the State dissolved it granted to Bobby Kennedy the “private” ownership of the territory of the state of Massachusetts; would we consider the rents that Bobby would then charge everyone living there to be legitimate rentals, to be guarded and protected in the free society? Yet that is what those libertarians propose who wish to accept the property system now rampant through the undeveloped regions of the world. For it is precisely the hallmark of these regions that the peasants are suffering from being rack-rented by feudal landlords who are draining their substance.

The United States was extremely fortunate that it escaped any permanent coercive land system, that any attempts at feudal land were happily dissolved in the desire of the landowners to earn quick profits by selling to the genuine and legitimate property owners, the settlers. Indeed, absence of lasting coercive land monopoly is one of the major reasons for the great prosperity and rapid economic growth of the United States. But in other countries of the world, especially in undeveloped countries, the struggle of the oppressed peasantry against feudal land monopoly is the great fact of life. The tragedy of our free market economics is that they go to Asia and Latin America and urge the people to adopt the free market and private property rights, and yet they totally ignore the burning fact in those countries: the suppression of the genuine private property of the peasants by the exactions of quasi-feudal landlords. The peasants are not socialists; no more deeply instinctive lovers of private property exist. But yet the peasants find that while the proclaimed advocates of capitalism and the free market support their landlord oppressors, the only ones who proclaim themselves supporters of the peasants’ struggle for their property are the Communists and other radical socialists. Is it any wonder that the peasant in the undeveloped lands is inexorably going Communist or Fidelist? The tragedy is that the peasantry offers a vast reservoir of support to concepts of liberty and private property, but libertarians have made no attempt whatever to exploit this fact; instead, captured by the shibboleth of status quo property rights without a criterion of justice, they have allowed themselves to become supporters of feudal landlords and land monopolists in the name of “private property.”

Finally, there is no relationship there to the theories of Henry George or to “agrarian reform” as currently practiced in most undeveloped countries. The Georgists believe that all private property in ground land is unjust, and that the essence of ownership in ground land should



revert to all “society.” I believe in the justice of private ownership by the settler or “first user” of ground land, and of his future heirs or assigns through voluntary gift or contact. Current agrarian reform first mulcts the taxpayers, which funds the government uses to purchase a few submarginal acres of land from the landlords, and then sells them at long-term loans to the peasantry. Not only is this reform piddling in scope; it errs in paying compensation to unjust owners and saddling the just owners with debt. If anyone deserves compensation, it is not the unjust landlord, but the peasant-victim FROM that landlord. MURRAY N. ROTHBARD

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### THE LAND QUESTION

Probably the greatest test of liberty occurs with the study of land in a free society.

The problem as presented here will entail only highlights of such items as ownership, title, and taxes. The problem is also visionary, for ownership of land by a private person is impossible today in this country and probably in all other countries.

Ownership of land today is impossible. Why? Because it is taxed by the State. This tax is a rent all must pay or forfeit land to the State. If ownership of land were extant, then no forfeiture would occur. The word taxation demands coercion. There is no voluntary effort involved, for should a person claim to “voluntarily” pay his taxes on his land, let him try to change his mind and NOT pay his land tax!

In a free society ownership is a social question, for if neighbors do not recognize my ownership and therefore trespass it, I do not own. Ownership of land will call for a change in the intellectual orthodoxy.

Ownership is also a moral question. Man will find ownership impossible until he as an individual recognizes ownership of land by other men and guarantees that he will not trespass. He must make this so well recognized that all other men understand his intentions regarding ownership. For if a single man has the least whit of doubt that he will not trespass, then he stands to be trespassed upon by his own disability.

A man can establish claim. It is the social acceptance of non-trespass by other men who wish to own land that allows his claim of ownership. For instance, I can claim a piece of land – but it is not mine unless other men wish to claim and own land. This is as true as is the case that I own my own life only if other men wish to own their own lives. Neither life nor land is owned unless men wish to stay alive and also own land.

A German judge, Dr. Paul Eltzbacher, defines property as “a legal relation, by virtue of which someone has, within a certain group of men, the exclusive privilege of ultimately disposing of a thing.” (ANARCHISM, Libertarian Book Club, New York: 1960, p. 20)

The key to ownership of property is well stated above: “the exclusive privilege of ultimately disposing of a thing.”

In this day, in this country, in this fashion, only the State has the exclusive privilege of ultimately disposing of your property. It allows you, with its permission, to transfer title to someone of your choosing that land you might think you own, but in reality only rent. The ultimate decision rests with the State. Yet, actually, the only claim the State has on the land is that established at the point of a gun.

For an individual to own land he must first describe that land he owns, then he must publish his statement. This could be accomplished in a free society by recording the claim with a private organization, which would offer an insurance policy included in its fee to cover the cost of private arbitration in case of dispute and to pay a loser of arbitration where the private court would find that loser claimed his land in good faith and that he had put the land to use through the mixing of his labor.

A further service of the land title company could be the publishing of a monthly bulletin describing the land being claimed and sold within its service area. Perhaps, it might also wish to publish, on an exchange basis with other such publications, any major or interesting changes in ownership that occur elsewhere in a prescribed geographical area.

If American come to understand the necessity of owning land privately and the tremendous effect this has on increasing production so that more men get enough to eat, then the people in this country will have something to offer all men.

To put something to the “public” use is to put it to, at best, the least efficient use. At worst it is to steal it from the producers or users.

Liberty or freedom is not a public concept. It is a private concept, for it is the freedom of the individual which is the question. And the right to be free is an equal right for all men. The right is extant for each man and must be inviolable.

Thus the greatest test of liberty is the right of man to own, privately, land. This right must rest equally with all men and must be inviolable for each men. J. DOHN LEWIS

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#### “PRIVATE” PROPERTY – A REDUNDANCY

The word “property” is much abused these days. It nearly always comes with one of the two qualifiers, private or public. As the agents of political governments have usurped more and more of individual men’s tangible things, in the name of the state, the word “private” has come increasingly into use to describe the property not yet confiscated. At the same time, the word “public” is applied to those things “belonging to” the “nation,” or some lesser form of political contrivance, or simply, “the people.”

In the real world about us there is no doubt that there is an abundance of so-called “public” property. Indeed, well over a third of the land area in the United States is in the name of “the people,” in one way or another. And the trend is toward more of this, not less. In searching for the cause of the trend one is led to the attempt to verbalize the American Revolution, in the Declaration of Independence. Those concerned with the drafting of that document originally listed “property” as one of man’s inalienable rights, along with life and liberty. But no, the Declaration had to be adopted by a group – so property was compromised out. The subsequent adoption of a constitution by a small minority, in the name of “we the people,” effectively negated the concept of the sanctity of the individual by establishing a coercive, majority-rule political government, the decisions of whose agents were binding on all people in America. The door was opened for all sorts of individual injustices by such phrases as “general welfare,” “eminent domain,” etc. It was just a matter of time before a general attack on “private” property developed as a result of the uncheckable forces unleashed by the Constitution.

However, to principled individuals the ends have never justified the means and they build their convictions on the bedrock of a total property concept. The dictionary definition of

property deals with ownership and the exclusive right to possess, enjoy, and dispose of that which is owned. Men create property as a result of their thinking and acting. Those responsible for the creation of the property own it until they choose to voluntarily trade it. If part or all of it is taken without the owner's consent it can no longer rightfully be called property but should be referred to as plunder. Thus, so-called "public property" is a contradiction. There is no such thing as the "public" which can treat the plunder as property. To say that "the people" own "public property" is erroneous, also, because no individual can sell his share of it. "Public property" is in the care of faceless bureaucrats who have authority over it without the responsibility of ownership.

In order to have a societal structure that maximizes morality, it must be recognized that individual man has a natural right to his property. It follows that individual man cannot be morally governed without his consent. LLOYD LICHER

A working definition of TRUTH: That which exists in more than words alone.

# LIBERTY UNDER ATTACK PUBLICATIONS BOOK CATALOG

[Share Your Story. Find Your Freedom.]

## Crypto-Anarchy/Agorist Fiction:

### THE BRUSHFIRE BUNDLE



BY:  
MATTHEW  
WOJTECKI

- A Lodging of Wayfaring Men by Paul Rosenberg
- The Breaking Dawn by Paul Rosenberg
- #agora by anonymous
- BRUSHFIRE by Matthew Wojtecki (The BRUSHFIRE Series)
- 2048 by Matthew Wojtecki (The BRUSHFIRE Series)

## Vonu Zines:

- Ocean Freedom Notes/Ocean Living [1967-1990]
- Low Cost Living Notes
- Survival Gardening Notes
- VonuLife: March 1973
- The Life of Tom Marshall

## Freedom Strategy/Security Culture:

- Second Realm: Book on Strategy by Smuggler & XYZ
- Sedition, Subversion, & Sabotage by Ben Stone
- Vonu: A Strategy for Self-Liberation by Shane Radliff
- Community Technology by Karl Hess
- The Big Book of Secret Places by Jack Luger
- A Vonu Guide To Firearms by Josiah Warren
- The Permanent Floating Voluntary Society by Kerry Thornley
- Just Below The Surface: A Guide To Security Culture by Kyle Rearden

## Anarchist/Freedom Philosophy:

- I MUST SPEAK OUT II: The Best of The Voluntaryist by Carl Watner
- The Invention of Evil: how the matrix began by Henry E. Jones
- An Illusive Phantom of Hope: A Critique of Reformism by Kyle Rearden
- Freedom on the Front Range: A Year of Selected Articles from The Front Range Voluntaryist
- The Tenets of Dmitrism by Dmitri Brookfield
- The Most Dangerous Superstition by Larken Rose
- What Anarchy Isn't by Larken Rose

## Spirituality/Self-Help:

- Take Life By The Horns by Betsy Dewey
- Notebook For The Journey by Betsy Dewey
- Trigger Toolbox: A Mental Health Field Guide by Willow Grimm
- Eight Faces of The Goddess: Cannabis and the Divine Feminine by Seyyed Ahmad Hatf Esfahani
- Eight Faces of The Dragon: Coca and the Divine Masculine by Mayta

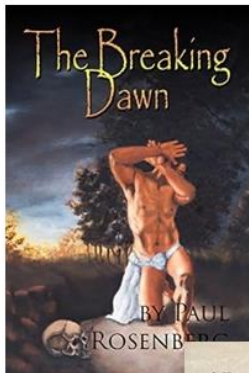
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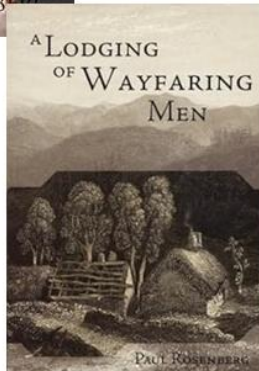
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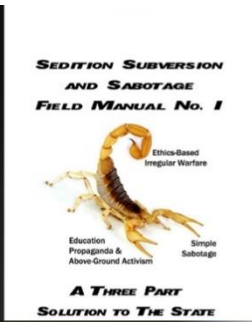
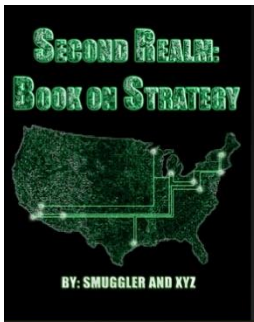
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### The Strategy Sample Pack

Since humans have existed on this Earth, coercion has been used to control, manipulate, and exploit individuals. It is an unfortunate fact of history. The State uses it to keep their hapless citizenry in line and private criminals use it to violate the autonomy of their subjects for personal gain.

So the problem self-liberators face is coercion and the solution is VONU.

VONU is an awkward contraction of the words "Voluntary New Ulterior," and is premised around becoming as invulnerable to the coercion of the State and the servile society as humanly possible.

In VONU: A Strategy for Self-Liberation, Shane provides a primer of sorts on the subject, in addition to a much needed development of the strategy.

Are you looking to free yourself from the shackles of the State? If so VONU is your strategy for self-liberation.

**VONU**  
 A Strategy for Self-Liberation  
 by Shane Radliff

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