



## Episode 1,225: Eric July on Libertarianism, the Black Community, and Dealing with Critics

Guest: Eric July

**WOODS:** I mentioned this a couple of days ago on my show, the episode I just told you about before we started recording, but I'm not sure everybody listened to that one, so can you just — I mean, what happened to us the past week, I've never seen a Twitter phenomenon like this in my life. Nothing has ever come close. Can you try and summarize what just happened?

**JULY:** Oh, man. All right, so let's try to start from the beginning, like not even — because this started like a week ago from when we were having this chat here almost a week ago, at least like five days. But I would say last year, him and I, I had some comments to say about Eminem. He had recently — I believe he had just dropped a song. He also had just, you know, he did that little BET rap that was all over, and he was signaling, virtue signaling way too much, and it came off corny. It wasn't Eminem. So I made it made a tweet essentially saying that this is going to be the first Eminem record that I've never bought, because I'm not really going to support that, because you know what are we doing here? Now, the weird thing is that somebody I guess tagged him or something like that in that photo, and he didn't even think to see who I was, and he immediately called me like a white supremacist or a Nazi. He never saw my — I guess you didn't take time to open my page up. And you know, when all that happened back then, I was like, all right, let's have an honest, cordial debate on some of these topics because I don't believe that you know what you're talking about. And he ended up going away. He went away for a year.

And he comes back, right, and apparently they had roped us into some conversation that they were having with somebody. I don't know what the conversation was. I jumped in because I got tagged, and he was saying that — he called me like a token and he meant it in the most derogatory, no joke or anything like that, as in a derogatory fashion. And I obviously retweeted, and I told him I'm nobody's token, you know, to keep the language as clean as I can, and he's still a sucker, essentially, because again, this dates back to last year, as far as him and I going back and forth. But obviously, this was an opportunity for a lot of our left-libertarian — I can't call them colleagues, because I don't consider them that at all.

**WOODS:** And they don't consider you a colleague, either.

**JULY:** No, not at all, not at all. But our left libertarian foes took this opportunity, because it's Talib Kweli — took this opportunity to try to send him dirt on us, so he can obviously put it out, because it makes us look bad, because these guys will want nothing more than for us to go away, not have any sort of influence or anything like that.

**WOODS:** Right, yeah, so let me jump in and make sure everybody gets that this guy's got 1.1 million Twitter followers, and he is on everything that – you know, you go down the list and he's on the left on everything.

**JULY:** Everything.

**WOODS:** And they think to themselves, well, it's important for him to win this battle with Eric July and Tom Woods. That's a sicko – like, that's what we mean when we say left libertarians are basically leftists, what more – that's a pretty damning piece of evidence. You're going to side with this guy over us?

**JULY:** And it's crazy, because, like obviously, he's not a libertarian by any means. He's tax advocate; he likes Clinton; he's been buddying up with Clinton and the Clinton Foundation. He is not a person that abides by any sort of principle of nonaggression. Yet they are willing to side with this guy on this issue, because again, they hate us so much that they are willing to side with somebody that has blatant illibertarian views. That tells you pretty much all that you need to know about that particular sector. So they've been sharing doctored photos, cropped and doctored photos of me and my comments. They've been sharing photos of you and taking everything, removing entire contexts and completely ignoring all the things that we've had to say alongside that which I think is the weirdest part of this. It's like, all right, well, I'm going to focus in on this cropped photo. Granted, you've been on record saying a lot of different things. You've gone on record opposing Nazism –

**WOODS:** Oh, for crying out loud, yeah, there's one picture of me – it's so funny. This is the one time it's great that I've had serious hair loss over the years, because this picture that they're posting of me, I have this big, bushy head of hair. So like, what am I, 10 years old? The whole thing is ridiculous. I always find it so quaint and cute that they know my every move during graduate school – which is a little creepy.

**JULY:** Yeah.

**WOODS:** But they have no idea what I did yesterday or two weeks ago or whatever. So I made a video recently where, it was not aimed at this musician, but it was aimed at these sorts of folks, in which I more or less went through and said, *Look, during the financial crisis, I was the guy writing the New York Times bestseller explaining why it's not capitalism's fault. What were you bums doing?* Well, nothing.

**JULY:** Of course.

**WOODS:** And then after 2012, the I mentioned the Republican Party of Iowa invited me to give a series of lectures in Iowa to the Republican Party base. And I went up there and I gave them a lecture saying, *Look, folks, you better knock off all this war propaganda and you should all be antiwar.* Now, you know, it, frankly, takes guts to get up there and do that in Iowa to the Republican Party, but that's what I did.

And then thirdly, these people are always whining that you and I reach out to the right wing too much and we don't reach out to the left. So I told them, *Look, I wrote a book and antiwar book with Murray Polner, who's way on the left, and Ralph Nader bought 1,200 copies of it.* So it turns out, I'm even better at that stuff than you bums are, so why don't you go do

something? If you could do *something*, then maybe you'd have a leg to stand on. I just couldn't resist that, because there's a guy — Eric, you are not allowed to mention his name on the show.

**JULY:** [laughing]

**WOODS:** But there's a guy out there who has no accomplishments — this is not exactly narrowing it down — he's got no accomplishments to his name, except always trying to take shots at people who have accomplished things. That's all he does, and it's like in their orbit, I don't know who is their Murray Rothbard? Who's their Peter Schiff or their Dave Smith or —who do they have? They haven't got anybody.

**JULY:** And that's why they are latching on and trying to cling to I guess the coattails of a person that's an illibertarian person or has illibertarian views, non-libertarian views. So that's what makes this whole situation to me so weird, because like you said, we've got accomplishments, we are out there. You've got literally thousands of episodes of a podcast that's out there spreading the good word, trying to educate people. You've got books; you have continued to do like speaking engagements and stuff like that. And I'm doing a similar thing, not necessarily in that exact field, but from my music, everybody knows where I stand with my music. I wear it on my sleeve, and I go to an avenue that is completely dominated by non-libertarians and statist, mainstream leftists. And I go in their venue and I speak what it is that I speak. I do all of these videos, between my publication with Being Libertarian and doing all the videos that I do, all the speaking engagements that I do.

And rather than say, okay, these guys — and it's not like we're spreading illibertarian things. We're out there talking about the principles, we're talking about nonaggression, we're talking about all the evil things that the state does, the state is. And they are willing to — because they hate us that much. Their hatred is that — it's in them that much for them to want to take the side of a rapper that is not a libertarian. And the thing about this that gets me is that both of these parties are trying to dig up these dirt on us in terms of our affiliations, whether it be past affiliations or things of that nature. And I'm sitting here like, the hypocrisy — because what they say — and if they can't pin it on you directly, they can't pin racism on you directly, they can't pin fascism or Nazism on you directly, they'll keep trying to go down the line of people that support you or people that support the people that support you and just keep going, and so it's like he's these loose sort of affiliations.

But the thing that is so weird about that to me is that this guy, Talib Kweli, that is, has this rap duo with Mos Def called *Black Star*, which is named after Marcus Garvey and his movement, and we know what he's on record, praising fascism, and his folks were the first fascists and also praising Hitler and Mussolini. He's on record. Like, this isn't anything that I'm making up. This isn't like you've got to search really hard to figure out what's going on with this. No, that's what it is. And it's also, we're talking about guys that are, you know — like what is it with Farrakhan and him calling Hitler a great man and stuff like that. Like where does the hypocrisy — like it's so easy. And this is why I'm tripping out on this whole Talib Kweli thing, because it's softball stuff. It's like, are you joking right now with me? Are you legitimately joking with me right now, that again, the person with this rap duo name is going to have the nerve to say that somebody is a Nazi or somebody is a white supremacist or somebody is a fascist based on some very, very loose, vague sort of affiliation. He doesn't even universalize his positions by any means.

But the sad and pathetic thing about all of that is that's out there. It's been communicated. The information is out there, where it is that we stand, where we stand on these certain particular issues, yet they're willing to ignore it.

**WOODS:** Let me ask you this — it's a rhetorical question, of course, but if you had been found to have been photographed grinning within the past year with Louis Farrakhan, do you think the left-libertarians would have let you get away with that?

**JULY:** If I did it, like the thing is, they would try to pin it on — they would try to — and this is my honest assessment of something like that if I was grinning ear to ear Louis Farrakhan or any person that said some of the things definitely that he says about Jews. They would try to use that to suggest that, oh, well, I'm a Nazi. You know what I mean? Or I'm a Nazi sympathizer. Because look, he's with this guy that — again, it's this loose affiliation thing. Or was smiling ear to ear with something — It's not even just that again, and a guy that can say Hitler's a great man while also having some of the views that he has on Jews and their involvement on you know, they say the destruction of civilization as we know it, or more so black civilization.

But if I did that, that's exactly what they would do. But they give these people a pass, because again, from the get-go it was never about libertarianism for them. It was more so about opposing us. It was more so about opposing Tom Woods. They hate us so much; they want us to go away. But you know, I keep getting the last laugh, because this isn't the first hit. This is the first one that I guess has happened to this degree, but this isn't my first rodeo with leftists, left-libertarians trying to slander, libel, and trying to dog me. This isn't my first rodeo with them, and each time it doesn't work. So that to me is what's funny out of this whole scenario, is that it's not working. It's not working. They're getting a lot of other idiots worked up, but it's not working in terms of — because the information is out there, right? And then they expose themselves when a guy like myself — I'm like, all right, well, I'll debate any of you guys, left side, right side on this particular issue, my views on economics, my views on some of these social issues on your platform. And then it's, *Oh, well, wait a minute. We don't do that. We don't, we don't we* — It's like, all right, man, you're exposing yourself when you do that. But they'll stay on Twitter for — we're on day five as of us recording this — and tweeting all day, lying and stuff like that. So you know, we're going to always come out on top, but it's always it's always funny how desperate these guys are to try to make us go away.

**WOODS:** Yeah, yeah, yeah, yeah. Yeah. And I don't want to dwell on this part, Eric, but you know, of course, a couple of months ago I joined the Libertarian Party. Now, you have not.

**JULY:** [laughing] Nah, yeah, yeah, yeah.

**WOODS:** I know you get kind of why I did it, but —

**JULY:** Oh, no, I understand, absolutely.

**WOODS:** Yeah, and you know, it's not for everybody. But I decided to do it. And I did not do that because I wanted to be constantly sniping at people in the party or people running the party. That's not really my intention. I do want to have a role, but I'm not looking for drama. So understand, I did not pick any fights here. But all of a sudden, the chairman of the

Libertarian National Committee is suddenly tweeting out rap videos from this guy that you and I are fighting with.

**JULY:** [laughing] Yeah.

**WOODS:** Now, it could be that, you know, we just didn't realize that the chairman was a real fan all these years, but I'm not thinking that's the explanation. So it's an obvious jab at us. So he looks at the situation and thinks, we've got Eric and Tom on the one side; we have this guy who has absolutely conventional left-wing views down the line, and let me just signal that I'm kind of good with that. That's just weird.

**JULY:** That was weird to me.

**WOODS:** I was not looking — and again, I'm not looking to start a fight with him. I have never started a fight with him. Never. Never started anything.

**JULY:** Yeah, he's initiated — we know what he's doing, man. Like, he knows what he's doing and doubles down on that.

**WOODS:** The comments were glorious.

**JULY:** [laughing] Yeah. A lot of us were firing about that.

**WOODS:** The comments were piling, *piling*, on.

**JULY:** It's so funny, man, but yeah, like to me, that's irresponsible, but it's also snaky and it's this passive-aggressive type of thing that he has going on and which we know what's going on. He knows that. Okay, Eric July — he had a back-and-forth with me definitely on the Ron Paul thing, and we know how he feels about you. And again, a rapper comes along, so he's willing to quote him. He's willing to quote a guy, again, that has, like you said, top to bottom leftist — not just leftist; leftist statist — views, top to bottom. But hey, he's on the opposite side of Tom Woods and Eric July.

**WOODS:** Yeah, so that's good enough. That's good enough.

**JULY:** Yeah, that's good enough for me. But it does show that obviously he's out there drawing a line in the sand, going out of his way to draw it to see where he's at with the — and I want people that, however you're listening to this, to really pay attention to that. And I think that's important. Tom and I will continue to say that: you guys know what our positions are. It's not a secret. We don't hide it. We don't hide where we're at on the subjects that we are talking about. We don't believe that people should be aggressed on, so to speak — peaceful people, that is. And it's in our activism; it's in our podcasts, videos, speeches, all of that. It's not a secret. But again, pay attention to that. Pay attention to where these people are standing when they're taking these sides. They're going out of their way. It's not even like they're having a, "All right, I'm just not going to say anything." No, no, no. They're taking sides. They're going out of their way to take sides.

But pay attention to that in that we have on record where we're at, Clinton supporting, buddying up with statist over us, and I think that speaks volumes to where it and these guys'

motivations are. It tells you right there. At least it tells me, and it should I think tell everybody else that these guys aren't really concerned with spreading liberty. They aren't concerned with actually spreading libertarianism. They're more so concerned with — and I've talked about this for years, this whole cool kids club type of thing that people try to make libertarianism as opposed to a philosophy centered around private property rights, which is the weird thing about — like Sarwark. And I'll call him by his name. Again, I've already said he's a sucker. But Sarwark, this guy, he's demanding people sign friggin' whatever that he had —

**WOODS:** Yeah, some statement disavowing, yeah.

**JULY:** *You must sign this.* So he's saying that, you know, we all, the Libertarian Party stands against racism. You're a racist, you're a white supremacist, you're all these names. We ask that you get the hell out at a party. You know, he'll take all these stances right. That's pretty much telling that — and those are easy. Those aren't like controversial by any means. But people have been in his party saying, look, there is a sector of individuals that are adopting something that is antithetical to libertarianism, such as socialism. Why can't you take a position on that? You can have this passive aggressive stuff. You can even again, have non-passive aggressive things that you're out there saying, posting again with your views on racism and stuff like that. Like you can do that. You can do that. Those are easy positions. But for whatever reason, for whatever reason, it's controversial for you to say socialism does not belong in our party, because socialism is antithetical to actual libertarianism. He won't do that.

So again, if you listen to this, if you're paying attention— pay attention to that. Just pay attention to that alone, because it's telling you right there where exactly this guy is, as well as folks that are — I'm just going to use the word that — we're going to keep this family-friendly, but a guy that's out there backing people that are in opposition to us. That lets you know exactly where these guys, those types as well as this chair, lets you know exactly where they're at. So people just absolutely need to pay attention to that.

**WOODS:** Let's get into some of the kinds of things that you have to deal with on a regular basis. Now, any libertarian who isn't a white man has to deal with this once in a while, because it's assumed that if you're a woman of any race or if you're non-white, that by default, you're supposed to have certain opinions. And if you don't have those opinions, then you're not really a member of the race you think you are. You know, you're some kind of a traitor to your race or whatever. And it's the same sort of argument that Marx made if you — let's say you were a worker and you believed in capitalism. Well, it can't be that you sincerely came to that view from studying the question. You have false consciousness. So they can't conceive — it's just part of the leftist worldview sometimes that there's one way to look at the world, and it's not just that, all right, we have an honest disagreement here, we have different first principles. It's that there's something wrong with you. It's not just that you've come to different conclusions. There's something wrong with you.

**JULY:** Right.

**WOODS:** And so you have to deal with that. So now he's calling you a token, and I want to know how do you answer that, because it really is true that, frankly, there are not that many black people who hold the views you do. So how do you answer that?

**JULY:** Right, well, the thing about it is— and this is with guys like Talib Kweli calling me coon, you know, all sorts of derogatory names, to somehow suggest that I'm not an authentic black person. And the irony in all of this is that I feel as if he's obsessed, he's legitimately obsessed with white people. And this is what I was telling him, in that he does not view — and again, same with his followers and people that are in opposition to me because I'm a black libertarian. It's never about the stance. It's never about the argument. It's never about, all right, what is it that he adopts and more so why is it that he comes to that conclusion? That's not the starting point. They may get there at some point, more specifically maybe the why I'm a libertarian. But they start at the point that white people are taking this position; therefore, it is the wrong position.

And this is what I was saying, that he acts as if white people have monopoly on the truth. And this is what I told him, the analogy that I use, it's like if you saw that white people were running the opposite way of like an erupting volcano, you'd run to it just because it's doing the opposite of what they're doing because that's your starting point. That's a lot of these people's starting points, that, well, white people adopt this. They're white people that are the adopters. There's not many people that adopt what it is that you adopt, and therefore you are somehow in the wrong, which you know, he can claim that he's not a Democrat — he goes on record saying, well, I'm not a Democrat. He's just saying that to not have to I guess face the crimes of that said party directly. And they're definitely ones to talk about destruction of black people in America. He doesn't want to pin that or have to defend them facilitating that

But the starting point is always: *well, white people. White people do this; white people do that.* It's as if they have monopoly on the truth, and that's how I was wording it to him. Like, think about what it is you're saying. You're not attacking what it is that I adopt or why it is that I actually adopt it, not first. It's always what these white folks are doing. It's always trying to base it off of what they're doing; therefore it's as if, because I adopt it, then somebody must be controlling me. Somebody must — as if I can't be a black person that deviates from the left. And the point that I was about to make was that if I wasn't — he can say that he's not a Democrat, but if I was one he'd had nothing to say about it. If I adopted all the views of a mainstream black leftist, he would have no issue with it, because he's like, all right, well, there's a lot of black people that are thinking like this; therefore, you're in the wrong.

And this is what lets me know about — and this what's so pathetic about people like to the Talib Kwelis of the world that are quick to say because somebody ended up deviating from — even because, you know, I used to be a leftist — ends up deviating from that, they are somehow not an authentic black person and they are trying to — I guess white people are controlling them as if they're some sort of house slave, right?

And the crazy thing about that is that back when I was a knucklehead, back when I was gangbanging on other black people, fighting other black people, terrorizing neighborhoods, and because of that essentially terrorizing the neighborhoods of predominantly black people — Everybody that I beefed on was, for the most part, the large majority, maybe some Hispanics in between. But the large majority, overwhelming majority of it was other black people. And every friend or associate of mine, colleague of mine, when I was banging, that I lost due to some gun violence or something like that was a black person. And never once when I adopted those views — I made all tracks, beefing on other black people and stuff like that. Never once, never once did somebody suggest that I was an inauthentic black person. It wasn't until I deviated from the left. So essentially, I could go around bragging about fighting and committing violent acts —

**WOODS:** Wow.

**JULY:** — against other black people, other black people —

**WOODS:** What a good point that is, yeah.

**JULY:** — and not somehow be acting in the interests of white supremacy. But when I deviate from that now and I'm a peaceful person, I'm a person of nonaggression, now, now that I'm a black libertarian, all of a sudden I'm acting in the interests of white supremacy. And again, it just goes to show where these people are at. Like I said, this stuff is real, man. Like these people are legitimately hypnotized, and they seriously believe that what they're saying is the truth. And it's not. It's not the truth, but they don't recognize their own inconsistencies.

And this is why I'm repeatedly saying that Talib Kweli is softball to me. It's like he's tossing a softball underhand, underhand, like tossing me a softball for me to knock out of the park, because he's made of self-detonations. And it's not just him. It's a lot of people that think like him, and it's just too easy. It's way too easy, and it makes sense why they would continue to run for me when I say, hey, let's link up. I will go to your platform, and let's have an honest discussion.

**WOODS:** Well that is a really, really excellent point, that what you have had to do in order to be called not authentically black. Going around being violent, well, you know, big deal. But if you have opinions, well, now hold on a minute — that are not approved. And incidentally, the things that they say, that they claim tie in with white supremacy are oftentimes just bizarre. Like for example, people who want black folks to be armed and to be trained in firearms safety and stuff like that. He'll say that that's a tool of white supremacy. But as you and I were saying before we were recording, well, if you were a white supremacist or you belonged to the KKK would you actually say it's really important to make sure that black people have guns?

**JULY:** Oh my God.

**WOODS:** It would be the last thing you would say. Of course you would say take guns away from them.

**JULY:** It's so self-detonating, right? If you want to look at the politics of someone like a Hitler, right, and his disarming of the people that obviously he was trying to oppress. It doesn't make sense. And Talib Kweli has gone after these folks, going after like the story of Black Guns Matter, definitely someone like that, because he's going around city to city, hosting free classes. These are free. You don't have to pay to get in. City to city, hosting free classes to teach people about proper gun safety, gun ownership, the importance of it. City to city, and he's doing it for free> Everything that he does is based on some sort of — like he's got the GoFundMe, he sells these — you know, he's doing this all while trying to go to all those places so he could fund hosting free classes, *free classes* to arm black people, which is — and he tells them straight up. He doesn't sugarcoat it. He has a video out, actually where he's telling me, it's like, all right, you're going to be seen as this enemy right. You know, you arming yourself is telling the oppressor that you disagree vehemently. You know what I mean? And to me, for somebody like Talib or his associates, for him to say somebody like that, even going as far as to say — because I don't do that, particularly. But for even someone like that is



somehow white supremacist or acting in the name of white supremacists or has Nazi followers and stuff, it just goes to show how thoroughly insane these people are, and they have no interest in the truth. They have no interest in really making any sort of sense, because it's illogical. Like you just mentioned, like why would a black-hating Nazi want to arm —

**WOODS:** Yeah, it's not even — I know.

**JULY:** It doesn't make sense, right?

**WOODS:** It's so stupid. Yeah, totally stupid.

**JULY:** It makes zero sense. Like, why would they support that cause? That's diametrically opposed to their cause? And it's the same with me when I'm going around, talking about you know abolition of the state or, you know, talking about succession because I don't want to share a government with a white supremacist or anything like that. They somehow say that's as if it's just a bunch of Nazis going around saying we need to privatize everything. Like it doesn't make sense. Who is saying that? No Nazi is saying that. No Nazi is saying privatize everything. No Nazi is saying rid the state of its power. No Nazi is saying that, because they know that that's going to be their most efficient vehicle to try to enforce whatever utopia that they want to see. It doesn't make sense.

It's not logical by any means of the word, but it doesn't stop them from spreading his nonsense constantly, because they are so hell-bent — which is like what you're saying, even though you can provide the evidence. It's like all right, well, this is where I was at. This is the evidence. This is what I do now. This is me even right here, an article essentially of me explaining this to you idiots. And they completely reject it and ignore it. But how many times has Talib Kweli shared that photo of you and that photo of me, that screenshot of me? Like an unexplained amount of times. So you: evidence, evidence, evidence, evidence, evidence. You're giving it to him, and he's like, no, I'm going to put the blinders on. I'm going to plug my ears and yell, and I'm not trying to hear anything you've got to say. And yeah, I'm just going to keep posting is nonsense. So these guys aren't about having any sort of honest dialogue, but they're certainly not about being honest.

**WOODS:** Well, we should mention — people are probably wondering what the heck this photo is. You've probably seen it by now. It's me, I guess I was in graduate school, and I'm giving a talk, and there are all these Confederate battle flags around me. And so this is evidence that I'm a bad person.

**JULY:** [laughing]

**WOODS:** [breathing heavily] Now, by the way, I just ran up the stairs. Had a couple of the kids making a big racket. I had to go — and I was saying to Eric I'm not — we had to go off the air for a second there, and I said I'm not exactly following the Eric July physical condition regimen here [laughing].

**JULY:** [laughing]

**WOODS:** I need to be doing that. But anyway, but I mean, look, I mean, I could talk about that at some length, and if you go to my website, you can use the search bar and find out

about all the stuff. But anyway, the long and the short of it is, I mean, Jimmy Carter stood in front of that flag, Clinton and Gore had a campaign button with it, and I can find pictures of Ron Paul at Southern events that have — I mean, you know —

**JULY:** You can find pictures of rappers with it, man. Like, come on.

**WOODS:** Yeah, Paul McCartney came out in a concert in Atlanta draped in it, and he said, look, you guys, I know what the decent people among you mean by this. And I mean, even Paul McCartney, for heaven's sake. The guy doesn't even eat meat because he doesn't want to hurt the animals, for heaven's sake.

**JULY:** Yeah.

**WOODS:** Anyway, but that's the one thing — they've got this photo. They don't have a word I said. They don't have a word. There's never any words. They never actually quote anything. It's always: he knew this guy or his friend is — it's never what did Woods actually say. There's never any of that stuff.

So all right, so let's see. Other things I want to ask you about. Kweli says that every day, *every day* — and this is literally — these are his actual, literal words. Every day he is oppressed in America. Every single day. And I want to ask: do you feel that way? And I'm not asking this to push you, because if you do feel that way, I want to know. But I'm genuinely curious.

**JULY:** Nah. Generally speaking, absolutely not. Because my thing is — and this is where I deviate from a lot of even libertarians I would say that are on our side of it. I don't feel like I'm oppressed. But my thing is that I think a lot of people take issue with the fact that I'm not so — because I'm a black person, like, I'm not so aggressively against by racism, and we're so aggressively against stuff like that. And a lot of that stems from — and I can't remember if we even talked on this last show about when it comes to, like, influence of black activists, right, and those that influenced us. For those that understand the difference between the W.E.B. Du Bois of the world and Booker T. Washingtons and the — I guess the more prominent example that I can use and I'll stick with for the sake of this conversation is the difference of Malcolm X and Martin Luther King.

And Martin Luther King was an integrationist. He was a guy that was — which is why he had no issue parading this whole Civil Rights Act, and, you know, going around, was always about positivity, yada, yada, yada, yada. And I mean, it's funny, we talked about some of the things that I'm going to mention you that even Rothbard highlighted about these differences. But nonetheless, that's not where I get it from.

But Malcolm X, now, was more of a sort of self-sufficiency sort of person, like being self-reliant more so. And I remember one of the videos that I remember watching years ago, years ago was him speaking in front of a lot of black people about black sort of economics. And he was like, he was talking about how different immigrants. Like he was like, people like even white immigrants. He said, white immigrants, I believe was the exact example. He's like, if they can come over with nothing to America and pull their like nickels and dimes and build businesses, in which they're employing their own people, in which they are, you know, having a sort of more economic mobility and being able to sort of better their own situations.

And he said that black people have no more right to try to force their way into essentially their like kitchens, into the businesses and stuff like that. He was like, then black people had like billion dollars' worth of buying power. And then he always talks about like these civil rights leaders, like if they're such geniuses, they should be able to figure this out with a billion dollars where worth of buying power why we can't move our world essentially for us, instead of trying to get them to move it for us. And he was saying — one of the things that really stuck with me was when he mentioned the fact that we're not trying to look at those who are white folks and make them except us. We look at black people and we make them except themselves. And then he'll worry about himself in terms of his own growth, in terms of bettering his situation, right.

So I don't start with this whole — all right, because I recognize — don't get it twisted — whether it be like war on drugs and stuff like that and the monstrosity that is and how that has done a lot to destroy black people. Same can be said for welfarism, minimum wage, and stuff like that, and how that destroyed essentially the backbone of the black family. So we have all that, right? But I'm also looking at what black folks can do to better their own situations. And also, more importantly, looking at what we are doing to keep us in the same situation, whether it be from a cultural standpoint and in our voting habits, is well.

So I start there. So I don't feel that I'm oppressed, because I've lived in different sort of areas and different lifestyles and different — well, not necessarily lifestyles for an extended period of time, because for the most part, for most of my like youth life, I was in the same old single-parent household, mother working multiple jobs to try to make sure that I was taken care of and that I had everything that I needed. But also, so I lived in the hood. I lived out of the hood. I lived in the country of Arkansas, and I lived in these different sort of deals, and I have these different experiences, yet, here I am right now.

And it was a long way up, you know, from my grandmother raising seven kids essentially by herself, because my grandfather died when my mother was four years old, and she was the youngest of seven. So essentially raising these kids by herself, with no collegiate education or anything like that. And then my mother, doing what she did, going to college and trying to gain some knowledge, moving to Dallas from Arkansas, and trying to, you know, better her own life. And there was some ups and downs because — the odd thing about me is that, though we weren't like the most economically successful, I do remember at a point in time that my father was around. My father was around, but when I was very young, he was no longer around. So I was in a better economic situation, obviously, with both of them being there.

But then, like, at my youth, it went significantly down, because you're talking about going from a house that was on the outskirts of, I guess, the rougher sides when I was really, really young to having to get more so closer to that, simply because my father was no longer in the picture and the standard of living sort of had to change to match up with the economics of it all. So it was a long way up, right? Long, long way of being raised by a mother, again so much so that I was a knucklehead, banging and stuff, she sent me to live with my grandmother in Arkansas to try to tame me, essentially, because I was out of control.

So I lived through these different experiences, right, and I'm here where I'm at now. I happen to have seen some sort of success, financial success. I'm not rich by any means, but I'm comfortable, right? So I look at that, and I look at what I had to change in my own behavior. And then I go look at other people — not just black people, but in pertaining to this situation

and conversation, other black people — and seeing what they can do to better their lives and what that community and the communities that I was once a part of, can do to better their lives in some way, shape, or form. I'm looking at that first. So I'm not going around begging white people to accept me. That's one of my biggest no-nos, is going around, begging white people to accept me. But also waiting for government to try to move the black man's world, you know what I mean? Acting like our world can't unless they move it for us. Like, I'm not doing that. So I'm not starting from a starting position where, all right, well, I'm oppressed. I refuse to do that.

And I think you absolutely have to have that mindset if you are going to change your life or even more so your living standard for the better. That's not to say that you can't also oppose the things that the government does. I mean, I do that on a daily basis. But I'm also starting with the individual and what that individual can do to better their life. So I'm not going around — but I think that's what people expect from me, is that well, I'm black, I've got to be oppressed, so I've got to feel like I'm oppressed, I've got to feel like I'm always under attack, I've got to feel like I've got to walk around looking over my shoulder, because something's going to happen to me. Like, I'm not feeling that way. I'm not scared of anybody. I'm not scared of these people, whether it be these "citizens" or the agents of the state known as the cops.

And I'm certainly not going around again, begging for acceptance or acknowledgement by some leftist that's going to, you know, sell these sort of false promises to black people, and say that, *Well, I'm going to go help you; we've just got to pass these new rules that the government already doesn't follow*, or the bad ones — the bad ones are the ones they tend to always follow. But the ones you think that are supposed to keep them from abusing their power, they don't follow those. They never follow those. But I'm not going around acting like I'm oppressed. And I think in the context of this whole thing, in the context of this whole conversation, I think that's the problem, and I think that's why so many people have an issue with me being a black libertarian, but also so unapologetic about it, because I don't go around acting as if my world can't move unless the oppressors stop doing what it is that they're doing, as if it's just a white person behind every single door, evil white person behind every single door, controlling every single action. That's just simply not true. And I refuse to live my life as if that is the case.

**WOODS:** All right, let me push a little harder here. I mean, I like what you're saying, and I appreciate the sincerity of it. But I know that there are people who say that, look, as a black person, I get treated differently. And it's not necessarily that, you know, somebody's going to just come up and sucker punch me. But it's more subtle than that. I get, you know, people seem uncomfortable with me.

**JULY:** Yeah.

**WOODS:** Or whatever it is, it's just these little, subtle things, and that after a while, well, yeah, that would wear at anybody. And so I want to know, do you have those kinds of experiences?

**JULY:** I would say that from a — I would say I had it at one point, and it was inauthentic. It wasn't real, you know what I mean? It was like a narrative, right? That was how I was supposed to feel, as opposed to, like, looking at what's around me and seeing, should I actually feel that way? Now, absolutely, I believe that there are certain people that are out

there that are going to think a certain way about me because I'm black. I mean, I deal with that in music, not just music, being a black man front in a metal band. Like, you don't think people look upside my head, like, *What the hell is that? What is this guy doing?* You know what I mean? He's fronting a — and I don't even I don't even wear the attire or the supposed hardcore metal-core community. I go up there dressed like, you know, I'm in the hip hop community, solely. And I go out there and I go — you know, I'm yelling and screaming my head off, and that throws them off.

So from that standpoint, and from I would even say, yeah, from a discriminatory standpoint, I believe that there are people that favor white folks over black folks. And maybe it's not even just white folks over black folks, other races over black folks. But the thing about that is — and this is what goes back and a big shout out to Dr. Walter E. Williams, who was one of probably — if I have one greater influence, there's probably not one that exists that's bigger, certainly, even though I'm Rothbardian, than Dr. Walter E. Williams. And looking at some of the concepts that he's historically talked about and try to make sense of this, I'm like, well — like the concept of equality, for example, and how — and like Sowell says that, as well, how to say man is unequal to himself on different days.

But it got me to thinking about this thing of preference, like the subject of preference, and how, you know, you talk about human action, and how you talk about economics more so as a human action and why people act the way it is that they act. And I think every individual has preference, right? Every individual has preference. And I think every individual obviously, for the most part, at some point acts on that preference. And I think in acting in that preference, you get things like discrimination. But that's not anything that's like — that's not just in, like, let's say, white versus black, right? Because if you go to a predominantly black community as a white person, I mean, you think you're going to have preference over the other black people in that area to those black people? Absolutely not. No, it's human affairs. Absolutely not. You know what I mean? It's not going to be that case. It's not going to be the case.

So I think that because white folks and the history behind the United States of America and because white folks are the majority in terms of population, I think that people look at these human affairs definitely that are white dominated and look at the culture and the social sort of interaction between it and they say, *Well, I'm being treated differently.* And that's absolutely true. I think that a spotlight's put on it and that it's dramatized, but I also don't think people try to make sense of why that is the case. And what's the alternative? You know what I mean? Like what is the alternative, that each individual should be looking at each individual as if they are robots? You know, that's not the case.

No, like that's why I think that people will think that I say some controversial things, because I have no problem admitting that, you know, like in my dating life, no, I'm being with a black woman, because I prefer black women, you know what I mean? And like that was the case when choosing a partner, you know what I mean? So it's funny that Walter Williams mentions that, as well. He's like, well, I discriminated against Asian women, white women, Hispanic women when I was choosing a partner, you know what I mean? So I'm pretty open about my preference, depending on the human affair, because of what I'm familiar with. But I think people are fooling themselves and kidding themselves, and I think when they hear somebody say that, come on, bro. All of y'all got preferences and y'all all act on that preference. It's obvious. But for whatever you say that, even though we see people acting on it, they're like, *Whoa, you can't say that.* They're like, *That's wrong. Discrimination, equality, yada yada.* Like these fools don't even believe in they what they're talking about.

But I think there are some negative aspects that happen because people are like — you know, you look in certain human affairs that maybe people don't get — because it's not looked at looked at objectively speaking, like maybe it's like a job hire and you have a white person and you have a black person, and maybe the white person gets hired over the black person, even though they have similar credentials. And people look at then say, well, that's bad. That's terrible. And it's like, again, what was the alternative? Like if they hired the black person and it's discrimination against a white person, if you flip it. Because there's certainly not going to be a human affair that ever exists in which everybody's being treated and looked at exactly the same, you know what I mean? And they're not.

Individuals differ in preferences. Individuals differ in biology, you know what I mean? I'm not saying that to say — I'm like, come on, Tom, like, I'm taller than you. Like, I'm more athletic than you, as you just mentioned, right? I mean, I'm taller, I'm more athletic than you. So that's what I mean. But maybe genetically speaking, hell, because I'm African American I have these fast-twitch muscles I'm already born with the gift that I'm supposed to be faster than you, you know what I mean, no matter if we trained just as hard. Like, just genetically speaking, that's where it's at. And that doesn't mean that I think that there should be this entity like the state that goes around oppressing people because they think that human beings aren't exactly equal, like Hitler oppressing Jews or something like that, because he felt like they weren't people. Or in the United States, they felt like black people shouldn't have certain rights. That's not what I'm saying by any means, because from a property rights standpoint, everybody has his right to self-ownership and no state has obviously this sort of right to change that really, because that right exists regardless. They can try to impede on it, but that right still is there, and that's what makes it wrong.

But I just look at it from a, you know — I'm thinking critically about this, and this is why I don't obsess over racism, even though I will gladly acknowledge, gladly, that in certain aspects and certain human affairs, yeah, it's different. It's different. As a black person, it's different. It's just different, and you're going to be treated — some people are going to treat you negative, but I don't foam at the mouth at that. And I'm certainly not going to, again, go around, beg — the alternative to that would be me begging you to accept me because I'm black. That's like I would say probably my number one rule, man. Like, no, no, we're not doing that. We're not doing it. We're not going around begging to be accepted by white people. If you don't want to accept me because I'm black, fine. It is what it is. I can say that you're stupid for thinking it, but what I'm not about to do is beg to be accepted, and I'm certainly not going to beg the government to sort of do something about that. I'm just not going to do it. So it comes, Tom — it's just thinking critically about it. Thinking critically about that, you can both acknowledge the differences, while understanding why those exist and diving into those sort of a little more. But I refuse to go around taking exceptions — oh, because I'm black, I've got to always look over my shoulder and be scared. Like, no, no, no, no, we're not doing that.

**WOODS:** The whole talk about white supremacy, and that I hear from some people, you know, it becomes hard to have a conversation, because they've already made their minds up about what is in the hearts of other people. I can't show you what's in my heart. I mean, I can act a certain way, but if I don't echo the same talking points that they do, then they just assume I'm a bad person. But the thing is, if I look at the major cities in America, that have huge concentrations of minority populations, and I look at how they've been governed over the past 50 or 60 years, they've been governed exactly the opposite of how I would have governed them in every way. Not just the drug war, but in every way they've been governed opposite to

how I would have covered them. So my view is that, to help those people, you don't just keep advocating the same darn things that's made those places impossible to live in. You try something different. Now, your opponents can say all they want to that they're not Democrats and they don't belong to the Democratic Party.

**JULY:** Yeah, they do.

**WOODS:** But in practice, they advocate the same urban policy that the Democrats have tried and failed with for 60 years.

**JULY:** Right.

**WOODS:** So my view is, I want to do something the opposite. And then secondly, sometimes I see — I've heard every now and again, sometimes in academic settings, a black woman will get up and say, "You know what white men are most afraid of? An educated black woman." Let me tell you something for the record right now, Eric. If by "educated black women," you just mean somebody who's going to repeat talking points taught in a sociology class, then yeah, I'm against that. I'm also against educated white women and educated white men, if that's what educated me, right? But if we mean educated in the real sense, like somebody really has knowledge and a skill and is ready to go out there and do great and be prosperous, that makes everybody, at least I think 99% of humanity, happy. There's nothing in the world I want to see more than that. And so I guess my question is: do you think it's just naive to think that most people in America — yes, even including most white men — would be very happy to see everybody succeed? I mean, is it just naive to think that?

**JULY:** Well, I think that, like the thing is that — definitely libertarians right, definitely, which has a lot of white people in it, as far as the movement, the actual libertarians — like we want to see people — that's why we are in such opposition to the state and we're always talking about property rights and, you know, this understanding of economics: because we want people to be more prosperous, right?

So this idea that people are automatically— it's like this fake sort of thing that people are trying to conjure within their mind. Like, all right, well, this person is scared me because this or this person is scared me, even though you can say straight up like, no, no, no, no, like, I prefer that you'd be educated, because that means that you have some sort of self-reliance, which is going to obviously help in terms of your economic mobility to the top. We want the living standards. This is why we are in opposition to a lot of the things that the state does, because it essentially lowers the living standards of individuals.

You know, we talk about the Federal Reserve and money manipulation and stuff like that because of that sole reason, whether it be through artificial inflation rate and how the people that like, you know, salary workers and people like those are the ones that tend to lose the most. But the big massive banks, when with their sort of policies, evil, rotten, rotten policies that hurts everybody, but because the dollar needs to stretch longer when you're poor, it hurts them seemingly more. So the fact these people will have the audacity to say that we would knock somebody for being educated or that a white person would knock somebody for being educated, definitely a white libertarian, is insane. I mean, yeah, there's probably some white folks out there that that don't want you to succeed, but to act like, well, you're white, and therefore the white man fears an educated black woman, you know, it's like, what? Like what exactly are you implying there?

But again, it goes back to the fact that people need these boogeymen to slay to try to, I guess, force themselves to believe that they are in the right, and that they are seemingly being – some people are out to get them, more so, because that's easy, right? Because when you do fail or something like that – and this is why I think it's such a ridiculous sort of approach to have. Because when you approach it like that, when you fail, well, you attribute it to like to white supremacy, to the white man. You attribute it to that. And then when you succeed, it's like, well, I had to fight hard, and then it's almost like, but I didn't go around and turn around – like when I say I grew up in the same scenarios y'all did, they'll turn around and say, well, you were like, I'm an exception. So it's like I'm lucky, right? So it's like, no, no, no. So it's like everything that happened to me was just not in my power. I had nothing to do with it at all. And I'm not going to go around acting as if I'm that powerless.

But the funny thing about this that you mentioned is that they're going up or down the pecking order out, depending on how you want to label it. Like it might have started with just white folks being oppressive, but then it's getting worse, because now you've got people putting out articles that say, like straight black men or the white men or black people. So it's like, I'm always trying to figure out where I stand on this. Like, I'm a black man, so I'm supposed to be oppressed – well, I'm black and supposed to be oppressed, but then I'm a male, so I've got this male privilege. And I'm straight. Oh, God, so I have this sort of straight privilege. So I'm like, well, hell, where do I fall on this list of oppression like and this oppression Olympics that we're always playing? So it's just going to keep going, right? It's not even – they've accepted, like all right, well, it's not just white people that are oppressing me now. It's other individuals that are doing these sorts of things, like straight black men are a threat. You'll get the uber, extra feminist black women that are saying that we, straight black man, we're just the worst people in the world.

But that's not a way to live life, man. That's not a way to live life. I don't think anybody should be going around living their life like that, where you think that you're powerless, because that's what you're saying. It's always, *Oh, I'm strong*, but you're actually saying that you're powerless, essentially, if you think that your success or failure is attributed to what the hell somebody else is doing, more specifically the white man.

**WOODS:** Let's get a quick update on what's coming up for Eric July. Tell me what's going on with Backwordz these days and what are the different projects you're up to.

**JULY:** Well, a mixtape [laughing]. And the funny thing about Talib Kweli, man, I just dropped a diss record right on them, and the only reason I did that – I held on to that. I dropped that, I recorded that probably within the first two days of this going on, and I said I wasn't going to do it unless he stayed in my mentions for like a few more days. And he did. So I was like, I've got to drop it. And that's what I did.

But a lot of people who know me on the metal side or – well, I misspoke. A lot of people that knew me – because I came up as a rapper way before I came up as a – I just saw more success as a metal musician, but I grew up rapping. And a lot of people were like, man you've got to rap, like you need to rap more. Like, where's the rapper that we know? And then same thing with some people that may not be as willing to listen to some of the heavier stuff, they're like, I would rather hear Eric rap. And I had a mixtape that's been kind of put on hold, and it's funny how things work in that I used this as a fuel. Because I grew up doing this. Like it's rap stuff that does it, right? And I'm about to come out with this mixtape, a song which Talib in a way kind of influenced, because he gave me almost an incentive. Like, all right,



well, you're throwing fuel onto this fire; we're going to get to the real. So but it's like, I can remember when I was writing that out, which it didn't take long, but it was like so fast the way those lyrics were coming out, because I was sort of influenced. So I'm using that, and obviously we've got this mixtape dropping, and I feel like I'm elevating myself as a rapper, even though I don't get to rap all the time, just strict rap, just strictly rap.

So I have that coming, but Backwordz also has a tour that we just — we haven't announced yet. We'll be announcing soon. So we're going to be back on the road towards the end of the year, 2018, again. And we're also working on our second album, which is I think going to be a treat for everybody. So we've got a lot going on with Backwordz itself and my music, but also BeingLibertarian.com is growing a lot with me being a head of multimedia over there, as well as, hell, a cofounder. Got a lot of stuff going on over there, so it's a lot of good stuff that's happening, a lot of good stuff that's going on with what it is that we're doing and what it is that I'm doing. So I'm excited, man. I'm really excited for this upcoming year, or the end of this year and this upcoming year. So obviously people know where to find me if they need to holler at me or want to an update.

**WOODS:** Well, you've got to follow Eric on Twitter at @EricDJuly. And of course, what you really should do — because I'll also link to that diss recording. I'll link to all this stuff TomWoods.com/1225. Go there and get all your Eric July stuff. I'm really glad about your success, because I know how much time and effort and your own money you poured in to make this all happen, and to see so many things happening for you, and also to see you being a rising star in the libertarian world too is all just really rewarding for all of us to see. You're a great example of how a non-whiner can prosper in not only libertarianism, but in life. I mean who just sits there and just says, *Look, if I work and work and work and work and not complain, things can happen*. And by the way, that's how everybody is. Most people are not overnight successes. One of my friends says, "I was a ten-year overnight success." Because it meant that it looked like he was an overnight success, but what people don't see are all the blood, sweat, and tears he'd been pouring and pouring in and pouring in. But you did that and, man, I'm telling you I'm really glad to see it. And what a great time. It's too bad that it flew by like in an instant.

**JULY:** [laughing]

**WOODS:** What a great time we had at my 1,000th episode with you as the MC and —

**JULY:** So fun.

**WOODS:** Ah, geez, those are just such great memories. I'm so glad you could be involved. All right, well, continued good luck. What would be one website — if you had to leave people with one way they could find out about you, what website would you want to leave them with?

**JULY:** That's going to be BackwordzMusic.com. We're also doing some expanding on that. If you see that we've kind of started to dip in not just with music. Backwordz was always supposed to be a brand, so now we have like a staff of writers. So we're going to be putting out some libertarian material just from a writing standpoint. That'll be fun. But you can get in contact with me there. But also not only just to get some more information on what it is that Backwordz is about, what it is that I'm about, but also just to get some — and the music,

obviously, but you know, get some material as well. So BackwordzMusic.com. You can go there and holler at us.

**WOODS:** And let's make sure that everybody knows the peculiar spelling involved here: BackwordzMusic.com.

**JULY:** That's it.

**WOODS:** All right, Eric, this is the longest episode of *The Tom Woods Show* in a long time, but I think it needed to be done. We got a lot of important stuff out there, and thanks for your time. Now, you don't have time to be talking to me. You've got all this stuff going on, so go get out of here. I'll see you later.

**JULY:** [laughing] All right, man. I appreciate it. Appreciate it all day.