

January 17, 2024, began with *colectivo 3*'s inhabitants being frisked. *Cabo Rodríguez* went lightly over John, only pausing after finding his pens and scraps of paper in his right pants pocket, and hardly touching his backpack. Standing between Parra and Leal, Fuentes shouted his customary, "*Gringo!*" John acknowledged him but didn't even make eye contact with evil Parra, or with Leal. He took the bread and hard-boiled egg that had burst from its shell while cooking, walked off, and got things set out on his *patio* table. It was a light-duty morning. After breakfast and practicing a little Italian with *Pifi*, John got most of his writing done early, got his chess set out, and read some more of E. Michael Jones' interventionist drivel in *Barren Metal: A History of Capitalism as the Conflict Between Labor and Usury* (2014)—revealing Jones' sympathies for protective tariffs, radical ecology, and labor unions. Jones also added much vitriol for Chile's private social security system and its founder, Libertarian José Piñera (whom John knew personally), and famed "Chicago Boy" Sergio de Castro, who worked under the Pinochet government after having studied under Friedman at the University of Chicago—via a taxpayer-funded scholarship (pages 1312-1313). Jones also detested the Mont Pelerin Society (page 1311) and the CIA's intervention in otherwise aspiring communist Hispanic American nations. Jones truly despised the corrupted-Catholic Chicago Boys settled in Santiago's Catholic University and their "anti-government, free-market agenda" (page 1312) that displaced the "wildly successful" Keynesian developmental policies in Chile during the 1960s (page 1311). Jones could not have been more mistaken about Chile, a basket-case economy during the 1960s that turned far worse under Allende's communism of the early 1970s. Pinochet and the Chicago Boys liberated Chile from that disaster and brought prosperity to the country, outdistancing that of other Hispanic American nations. John closed Jones' book—so full of fallacies and straw men (or outright untruths)—for the last time. He had been in Chile for the better part of twenty-eight years and—although a critic of that corrupt and mendacious society—was not about to waste time reading preconceived biases or outright nonsense criticizing its socio-economic advances, obvious to anyone living there since the 1980s. Chile had a lot of problems and much injustice and corruption, but libertarianism was not at the root of its troubles. On the contrary, most of what was good in the country was due to libertarian policies, and its chief evils were products or results of statist ideologies and intervention. John didn't deny that the Chicago Boys made some errors along the way or didn't go far enough in some cases. But what greater mistake was there than having a state in the first place? Far from improving the quality of life for most people, no other human institution has been so murderous, bellicose, rapacious, thieving (legally or otherwise), corrupt, unjust, and perverted as the state. By focusing on the pillaging of the Jews or even (supposedly) those following the Reformers, including Evangelicals, Jones missed the elephant standing in the room. Moreover, churches aligned with states have been some of the worst offenders, only outdone by communists. Roman Catholic and Russian Orthodox church-state alliances, for example, provide centuries of evidence of such abuses of peaceful people like Waldenses and Molokans.