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June 1994

Not politically correct, just correct

She Who Rides The Tiger

by Sam Aurelius Milam III

Let's face it. Women don't want equal treatment. Women applauded when, on April 19, 1994, all seven female U.S. senators voted in favor of restricting Admiral Kelso's retirement benefits¹ in reprimand for his alleged culpability in the '91 Winter Games at Las Vegas, sponsored by the Tailhook Symposium.² The same day that the female senators were voting en bloc, the Supreme Court, reviewing *J.E.B. vs. Alabama*,³ decided that it's O.K. for a 12 woman jury to make a paternity ruling against a man. Women continued to applaud; they approve of sexist politics, just so long as it's the women who are doing it.

Ten months earlier, on June 23, 1993, part-time lunatic Lorena Bobbitt armed herself with a kitchen knife, crept into the bedroom where her husband lay sound asleep, and whacked off his penis. She said he deserved it. A jury let her off scot-free. The crucial argument in her defense was that she had experienced an "irresistible impulse" during a "moment of temporary insanity".⁴ The fact is that a man accused of date rape could honestly make exactly the same argument. And how about so-called sexual harassment? After all, women commonly jeer that men "think with their pricks". Surely that's a form of insanity. Obviously, if the insanity plea works for mutilation, it ought to work for sexual harassment or date rape.

Don't count on it. You'll be laughed out of court, and the reason has nothing to do with the severity of the offense or the intentions of the offender. The insanity plea worked for Lorena because she was female, and because she was allowed to "weep interminably during cross-examination".⁵ A man who behaved that way would probably be judged unfit to stand trial. A man who hacked a boob off of a sleeping woman would rot in prison until Hell froze over, however much the witch might have deserved it.

¹ San Jose Mercury News, Wednesday, April 20, 1994, p. 1A

² U.S. News & World Report, July 13, 1992, p. 22

³ San Jose Mercury News, Wednesday, April 20, 1994, p.13A

⁴ Newsweek, January 31, 1994, p. 54

⁵ Newsweek, January 24, 1994, p. 52

It's a great virtue in a woman if she knows how and when to keep her mouth shut.
—Frontiersman

What women really want is more privileges and fewer responsibilities, vis-à-vis men. They want a man to be compelled to accept an all-woman jury in a paternity case as though it were a trial by an impartial jury of his peers. They want female senators to be a unanimous voting block on gender issues, while male senators are expected to vote non-sexist. They want women to intrude into any male arena they choose, whether or not the men want them there. Then they want the men to welcome every such intrusion, and pretend that any such woman is "just one of the guys" while continuing to treat her like a lady and respect her feminine sensitivities. They want each woman to be able to avenge any perceived wrong in any way she chooses, however brutal, devious, or inappropriate that vengeance may be, and then say it wasn't her fault; she was driven to it. Meanwhile, they require every man to always be responsible for the consequences of his actions, no matter what the circumstances or provocation, especially if a woman is involved. The most outrageous aspect of their wacky notions is that they don't perceive them as being either outrageous or wacky. Instead, they promote such arrogant hypocrisy as if it were their God-given right.

Naomi Wolfe⁶ has revealed how feminists plan to continue this agenda: women will simply demand 51% of every legislature in the land. Actually, that might be a good idea. A circus like that would hasten the end of the present government, and might even make C-SPAN worth watching.

Since women have chosen to define this thing as a conflict, I intend to win it. Naomi tells us that modern feminism has survived the backlash, but Naomi's in for a big surprise. I know how to think with my head, I'm tired of the bullshit, and I don't feel like compromising any more. Yes, Naomi, there is a backlash, but it has only just begun. ♂

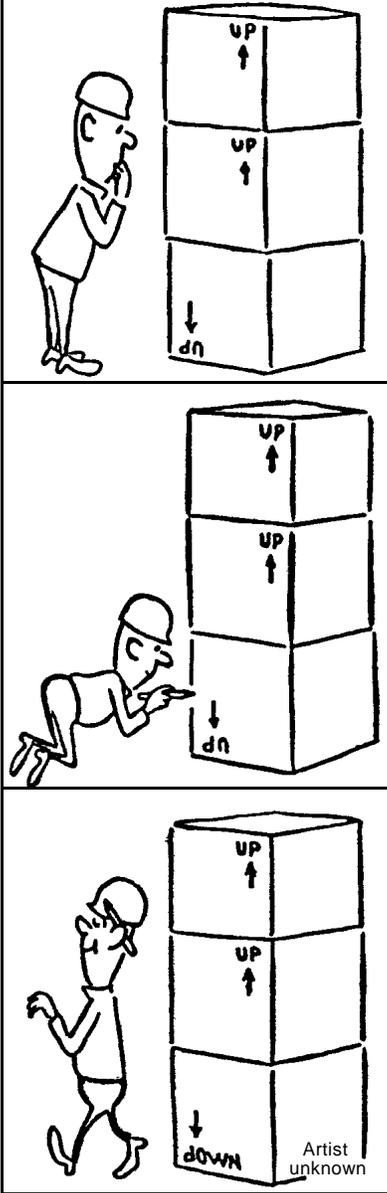
⁶ Author of *The Beauty Myth*, Morrow, 1991, and *Fire With Fire*, Random House, 1993

Buck Hunter Shoots Off His Mouth

Dear Mr. Hunter
My husband never touches me any more. Can you help me?
—Lonely

Dear Lonely
Sorry, but I'm not available.

When the Government Solves a Problem...



Babes In The Woods

by Sam Aurelius Milam III

Paula Jones complains of "sexual advances" made by Bill Clinton,¹ yet every woman who struts her

stuff in front of a man does no less. Women just don't see themselves the same way men do. She says Clinton made her "not trust men." If so, she ought thank him for doing what her mother should have done years earlier. She complains of "intentional infliction of emotional distress". She should look in a mirror; women are far greater culprits in this regard than men. I noticed (for example) a woman at work one morning who hadn't buttoned the top two buttons of her blouse. I watched that blouse all day, thinking "It'll fall open just any time now!" I finally gave up and pointed out the buttons to her. "Oh, no," she replied coyly. "See?" she said, giving me a little glimpse, "I have a safety pin here on the inside, where you can't see it!" Another woman wore a T-shirt with a picture of sliced grapefruit halves; the caption said "Squeeze These Please." When I headed her direction, she squealed and ran. At first, I tried to regard this kind of crap as amusing, but when women started wearing T-shirts that said "Can't Touch This" over the boobs, they crossed a line in the sand. I resent being deliberately teased and I resent women who do it. They come to work as gorgeous or seductive as possible and then slap down the men who respond. If they don't like men's behavior then they shouldn't even be there. Remember, this feminist bullshit wasn't our idea. They forced their way into the man's workplace (where they weren't wanted) and immediately began to whine and nag about the men they found there. Well, what they found is what we are, take it or leave it. I regard Paula Jones as a naive young tease who learned an important lesson at little cost to herself. Instead of whining about it, she should be thankful that she now has a realistic set of expectations about men. My advice to her is, "If you can't stand the heat out here, Darlin', get back in the kitchen!" I'll grant her that Clinton's alleged actions might have lacked a little polish, but so what? I don't like the man either, but just this once I'll say "Bravo Clinton!" ♂

Everybody would be better off if Clinton would spend less time being President and more time chasing the ladies.
—Frontiersman

¹ People Weekly, May 23, 1994, page 88

Smart Cards is an excerpt from *Clinton's ID-Card Attack On Our Privacy*, which appeared in *International Money & Politics (IM&P)*, Nov/Dec 1993. I'll provide a complete copy of the article upon request. The article, as it appeared in *IM&P*, was a reprint from the Ron Paul Survival Report, 18333 Egret Bay Blvd., Suite 265, Houston, Texas 77058. 713-333-4888, 1-800-766-7285

Smart Cards

In his campaign book, Bill Clinton suggested a government ID card for every American. These cards would be so

"smart," he said, that they could include your entire medical record as preparation for socialized medicine. And they could be eventually used as well for the "cashless society," where the government knows about, and controls, every dime you spend, save, or invest.

The threat should have been enough to defeat him, but statist Bush didn't criticize him for it. Yet it turns out that this is one campaign pledge Clinton wants to keep. In an interview with the *Los Angeles Times*, he criticized those who say the card "smacks of Big Brotherism." Hillary Clinton is said to be working on the idea as part of her medical "reform."

Unfortunately, the Social Security card effectively functions as an ID already. So what's the real purpose? The Clinton card would have much more than a number on it. It would also contain a computer chip capable of storing 50 to 60 pages of data. That's enough for your entire federal

dossier, including tax, employment, medical, legal, and other records. Ira Magaziner, the meddlesome aide who has Hillary Clinton's ear, wants to issue every American one of these cards at birth. This would allow the feds to keep careful track of us throughout our lives.

For the government, knowledge is power, and the more it knows about us, the easier it can control us. Socialist governments found that a central data base can inspire more public fear than tanks on the streets. FinCEN, the Financial Crimes Enforcement Network of the Treasury Department, is the most ambitious data collection enterprise ever attempted by Western government. And it will serve as the biggest gun the government has.

The American people have a history of demanding a certain degree of privacy and independence, as Alexis de Tocqueville pointed out in the 19th century. The Declaration of Independence complained of swarms of British bureaucrats harassing us; imagine what Jefferson would have thought about government "smart cards."

I have never been more struck by the good sense and the practical judgment of the Americans than in the manner in which they elude the numberless difficulties resulting from their Federal Constitution.
—*Democracy in America* [1835]
Alexis de Tocqueville

Liberty Video—The Emerald Forest

by Don Cormier

About five years ago, I went hiking with a friend in the hills above Villa Montalvo in Saratoga, California. We stopped at an interesting point in the trail, one in which we were surrounded by beautiful trees and foliage, but one at which we had a good overview of Santa Clara Valley, A.K.A. "Silicon Valley".

My friend asked me to be still, and to listen. I did so, and at first I heard nothing. Then, it came to me that the "silence" was not really silence. What I was hearing was a distant roar and hiss—the sound of Silicon Valley's hundreds of thousands of motor vehicles, engaged in the ordinary pursuits of an ordinary work-day. My friend remarked that it sounded like a distant forest fire. The comparison was apt, because each engine contained a miniature fire, and was helping to produce a smoky haze which hovered like a net veil over the valley.

In her book If You Love This Planet, Helen Caldicott writes:

"We have taken over the planet as if we owned it and we call it progress because we think we are making it better, but in fact we are regressing. Species are dying in the wake of this 'progress', and we seem not to realize that our life depends upon theirs. Peter Raven, director of the Missouri Botanical Gardens, in St. Louis, says that the destruction of species is more critical for the world than the greenhouse effect and ozone depletion, because it is moving faster and is inevitable. He predicts that over the next thirty years human beings will cause the extinction of a hundred species per day."

Silicon Valley is a world-renowned symbol of cybernetic civilization and the cutting edge of advancing mechanization. Unfortunately, all of this lovely mechanization comes with a high price tag—the price being the gross alteration of the organic, biological system which produced us and supports us.

All of this is a round-about way of introducing a review of an excellent, ecologically oriented film of a few years back—John Boorman's *The Emerald Forest*.

The Emerald Forest is an adventure film which tells of a small Caucasian boy who is kidnapped and raised by an isolated Amazon Basin tribe. Years later, the teenage boy (played by Charly Boorman) is reunited with his true father (played by Powers Boothe), and is given a chance to become part of European civilization. However, the son is happy with his Eden-like, hunter-gatherer life-style. To protect his son's choice, the father decides to blow up a nearly

Beyond a critical point within a finite space, freedom diminishes as numbers increase. This is as true of humans in the finite space of a planetary ecosystem as it is of gas molecules in a sealed flask. The human question is not how many can possibly survive within the system but what kind of existence is possible for those who do survive.
—Pardot Kynes, First Planetologist of Arrakis in *Dune*, by Frank Herbert

completed dam which would flood the tribe's jungle territory. During a big storm, the dam crumbles, and with encroaching civilization temporarily stopped, the ending is happy.

Despite some improbable plot twists and occasional slow spots, this is an engrossing and entertaining yarn. Director John Boorman deserves credit for piloting to completion an important work of art.

The actors do well, but their contribution is overshadowed by the fabulous location cinematography, and the meticulous visual realism with which tribal life is presented. One could probably watch this film with the sound turned off, and still have a satisfying experience, feasting one's eyes on kaleidoscopic views of lush vegetation, rushing streams, exotic animals, and scantily-clad humans.

Rospo Palenberg's script shows how Western civilization tends to destroy everything which it cannot absorb. Fragile wilderness areas can survive only if we "civilized" people make deliberate efforts to preserve them. Whether or not we will do so is arguable. The aboriginals in the film describe Europeans as the "Termite People", and it may be that our consuming tendencies cannot be curbed.

For libertarians, the film presents a philosophical riddle. It asks, which is the freer society—one which offers many options, but little independence, or one which offers few options, but much independence? It may be that the "free-est" lifestyle we can live is one which is as nearly primal as possible. If we evolved as hunter-gatherers, then we are probably well suited to that lifestyle in all ways—emotional and physiological. In an evolutionary time-scale, our mechanized world has existed for a mere instant—too short a time for our bodies to fully adjust to it. It may be that we would all be happier if we "went native". After all, it appears that the hunter-gatherer mode was primal, and that all that has come after is a kind of invention—an invention which could be revoked, if enough people decided to do so.

Of course, each person's ideal of freedom is personal, and opinions on what should be done will be various. But there is, in the film, a scene which can provide food for thought. The situation is this: The boy's father is trying to get the chief of the tribe to make the tribe members do something. The chief answers that, if he tries to make his people do something they don't want to do, then he won't be allowed to be chief.

The longer we wait to solve an environmental problem, the fewer choices we will have. If we wait long enough, we will probably not have to make any choices at all. However, the resulting environment may be one in which we are not included.

—Milam's Notes

August 1, 1974

Frontiersman

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TOCQUEVILLE, ALEXIS CHARLES HENRI MAURICE CLÉREL DE (1805-59), French political writer and statesman, born in Verneuil, and educated in law in Paris. He served (1830-32) as assistant magistrate of the law court at Versailles. With the publicist Charles Auguste de Beaumont de la Bonnière (1802-66), he was sent abroad in 1831 by the French government to study the penal system in the United States. They reported their findings in *The Penitentiary System in the United States and Its Application in France* (1833). After returning to France in 1832 Tocqueville wrote one of the earliest and profoundest studies of American life, *Democracy in America* (4 vols., 1835-40). This work deals with the legislative and administrative systems in the United States and with the influence of social and political institutions on the habits and manners of the people. Tocqueville maintains that the first full development of democracy occurred in the United States because conditions there best permitted the diffusion of European social and political ideas. Nevertheless, he was highly critical of certain characteristics of American democracy. For example, he thought that public opinion tended toward tyranny and that majority rule could be as oppressive as the rule of a despot.

As a member (1839-48) of the Chamber of Deputies, Tocqueville advocated a number of reforms, including the decentralization of government, and an independent judiciary. He became vice-president of the National Assembly in 1849 and subsequently minister of foreign affairs. After being imprisoned for opposing the *coup d'état* (1851) of Napoleon III, Tocqueville retired from political activity.

His other important work, *The Old Regime and the Revolution* (1856), interprets the French Revolution as the result of gradual changes in the structure of government and in political attitudes toward equality and freedom. This work had great influence on the later historiography of the French Revolution. Among his other writings are *Memoir, Letters, and Remains* (1861) and *Recollections* (1893).

Tocqueville's major works comprise a penetrating analysis of the principal political and social ideas of his period. His outstanding contribution was emphasis upon the evolutionary developments underlying all changes in society.

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Robert White was reading his morning paper at his Tacoma, Washington home when his wife informed him there was an intruder in their basement. White, 73, got his revolver and went downstairs, where he found the house-

breaker. He knelt at White's order, but then grabbed a bar stool and threw it. White ducked. As the assailant picked up another stool and prepared to throw it, White fired, killing him. (*The Post-Intelligencer*, Seattle, WA, 2/10/94)

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