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Frontiersman

August 1994

*Ask not what you can do for your country.
Ask if you should do anything at all.*

If At First You Don't Succeed

by Sam Aurelius Milam III

The Continental Congress asserted in the Declaration of Independence that governments are instituted to secure the rights of the people, and that whenever any form of government becomes destructive of those ends it is the right of the

people to alter or to abolish it.

Those ideals didn't make it into the U.S. Constitution, which was written eleven years later, by different people, with a different agenda. The Constitution didn't give the government obligations, but objectives: to form a more perfect union, establish justice, insure domestic tranquillity, provide for the common defense, promote the general welfare, and (finally) to secure the blessings of liberty. Most of this has more to do with strong government than with rights. In all of the Constitution, the writers used the word *rights* only once, when they incorrectly applied it to the privileges associated with patents and copyrights (Article 1, Section 8, Clause 8). A right is something that is within your abilities, for which you don't need permission, and that is

generally or customarily accepted or condoned. If you have to ask for permission, it isn't a right. It's a privilege. The truth is that rights are not secured by the U.S. Constitution.

The U.S. Constitution was in effect for over two and a half years before the Bill of Rights was ratified. This Bill of

Rights, written by yet another group of people, with yet another agenda, is so fraught with loopholes and exceptions that it should have been called the Bill of Goods. After more than 200 years, it has proven to be nearly worthless.

The Continental Congress noted that "mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed." It's appropriate, after more than 200 years, to ask if the evil has become insufferable. Has the U.S. government secured your rights or has it converted them into privileges, and forced you to pay a fee and get a permit for each one that you wish to exercise? Do you feel more intimidated by the Mafia or by the federal bureaucracy? Is there even any difference between the two? Would you support the federal bureaucracy if taxes were voluntary?

The facts are that the U.S. Constitution is a failure, the U.S. Bill of Rights is a joke, and the U.S. government is a bloated bureaucracy, which has drifted into repression and terrorism. Voting only encourages the process. The answer to the question is that the evils are no longer sufferable; the time has come to abolish the U.S. government. The longer you wait to start, the harder it will be to do it. 🦅

The Fable of King Richard's Horse

As retold by Sam Aurelius Milam III

Once upon a time, long long ago, in the Kingdom of Claymere, a criminal was condemned to death. This criminal begged the King for an extra year of life, and promised that in return he would teach the King's favorite horse to sing.

This was during the reign of King Richard the Pragmatic, who of course denied the request. However, Good Queen Genevieve pointed out to her husband that he had little to lose by granting the wish. She reminded him that he could have the criminal executed any time and although it probably wasn't possible for a horse to sing, the risk was minimal: a meager bit of upkeep for the criminal and a guard or two for a year. King Richard had lots of idle guards, for Claymere was at that time a peaceful kingdom of law abiding folk.

The next morning found the criminal singing heartfelt arias to the King's favorite horse. Luciano, a nearby stable apprentice, overheard the commotion and took a break from shoveling something or other to deride the criminal.

"Ya idiot!" he exclaimed. "Na horse can't sing!"

"Well," replied the criminal, whose name was A. Capella, "Mayhap ye be correct. Natheless, I gat another year."

"But singin' ta a horse?" jeered Luciano.

"Ken ye," suggested the criminal. "Much may hap in a year; I may die the while. The King may die, and God may will an heir of greater mercy."

"Not likely!" commented Luciano.

"Natheless" continued the criminal. "a year be long. Mayhap in a year could the Good Queen prevail upon His Highness to let me live. Who knows?" concluded Mr. Capella, "In a year, the blighted horse might even learn to sing." And he sang to the horse of love, of tall mountains and clear blue mountain lakes, of meadows filled with flowers, and of many valiant deeds.

Never was there such merriment in the stables of Claymere as during that year. Also during that year the Royal Troubadour died and, at the urging of Good Queen Genevieve, the singing criminal was pardoned and granted the vacant title. After that, he filled the Court of Claymere with glorious music until he died many years later, at a ripe old age.

The King's favorite horse never did learn to sing, but many good yeomen learned that persistence in a forlorn hope is better than no hope at all, and sometimes can even be the key to success.

Freedom's Forgotten Symbol: The Liberty Pole

Every July 4th, we're by Dante DeAmicis and Don Cormier bombarded with patriotic American symbols such as flags, eagles, fireworks, the Statue of Liberty, the Liberty Bell, and so on. Only a few antiquarians realize that an important symbol of freedom has been forgotten in the commercialization of Independence Day. That symbol is the liberty pole.

In Colonial days, the liberty pole was a wooden shaft of varying heights which was raised in a village square or other convenient gathering place, decorated, and used as a rallying point for denouncing government actions, such as the Stamp Act of 1765.

Around such poles, people sang songs, listened to speeches, hanged hated officials in effigy, and commemorated acts of defiance. Before the outbreak of the Revolutionary War, liberty pole rallies were an important way of expressing political discontent, and of spreading revolutionary attitudes among the less prosperous members of the population. Political posters, slogans, and pamphlets were tacked to the poles, making them an 18th century equivalent of our electronic bulletin boards.

After the Revolutionary War and the adoption of the Constitution, the new centralized government exerted its authority by imposing an excise tax on distilled spirits. This tax met with strong resistance in Pennsylvania, Virginia, and North Carolina, where the liberty pole custom enjoyed a revival. As Thomas P. Slaughter relates in his book, *The Whiskey Rebellion*.

" . . . Efforts to raise and defend liberty poles in Carlisle during September 1794 showed the sorts of interclass cooperation and respect for private property for

which the Boston Tea Party, among other incidents, is legendary. . . . Intimidation, but little physical violence occurred. . . . The pole-raising itself, on September 11, was unremarkable among Revolutionary-era displays for the symbols and ceremonies associated with the event. Sections of timber were joined together into a shaft and buried deeply enough to stabilize the structure. The workers nailed a sign to the pole proclaiming the slogan 'Liberty and Equality.' Jugs of whiskey circulated liberally among the cheering throngs, and guns were fired to enhance the raucousness....

"Under the circumstances, given the timing of such displays, federal officials perceived pole-raising to be profound threats to order. Prosecutors denounced this and similar protests in Chambersburg (Franklin County) and Northumberland (Northumberland County) as 'having an obvious tendency to spread sedition and excite, encourage, and promote tumults and insurrections.'"

The violence was just beginning to be serious when President Washington dispatched a militia to occupy the most effected areas. The insurrection was quickly squashed, the prestige (or fear) of the central government was reinforced, and the excise taxes were collected in an orderly manner.

Perhaps the reason that the Liberty Pole has been forgotten is its association with this unsuccessful phase of the American Revolution.

At any rate, now for the \$64,000 question: Why is a Liberty Pole not the symbol for the Libertarian Party, instead of a statue given by France to our government long after liberty ceased to be our guiding ideal?

Maybe that makes the Statue of Liberty a more accurate reflection of the Libertarian Party. —*Frontiersman*

Dear Reader

by the Editor

On July 8, 1994, I received from the United States Postal Service a letter which said the following:

Dear Postal Customer:

The enclosed mail was damaged while being processed by the Postal Service.

Although we make every effort possible to process each piece of mail promptly and accurately, occasionally mail gets damaged by equipment malfunction or by improperly prepared mail. We are constantly refining the equipment so that incidents such as this will not happen.

We apologize for the inconvenience this has caused you, and we are enclosing a full refund of your postage.

Very truly yours,

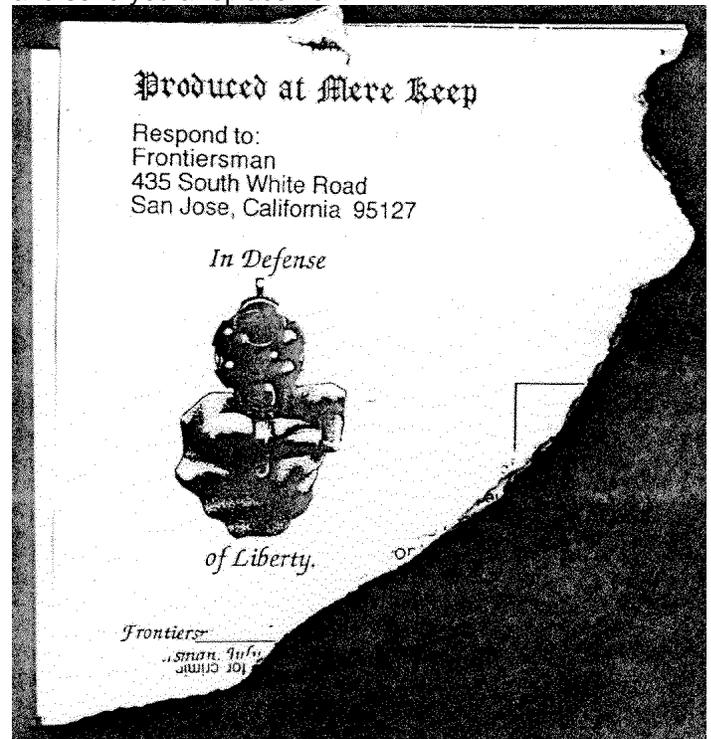
Paul B. Harris, Plant Manager

San Jose P&D Center, San Jose, CA 95101-9998

Included with the letter was the fragment of a July *Frontiersman* pictured at the right.

Maybe this particular newsletter was damaged by a machine, but there's another possibility. Consider: I have a subscriber in Colorado who complains of receiving damaged newsletters; a subscriber in Idaho reported that one newsletter didn't arrive at all. That other possibility? Maybe there are people in the Post Office who don't like the political position so openly visible on the *Frontiersman*.

If you receive a damaged *Frontiersman*, I'd like to know. If you return the damaged sample, I'll refund your postage and send you a replacement.



Bill of Rights Lite for those who don't want all that freedom

By John Perry Barlow

During the past two decades, the first ten amendments to the Constitution have been quietly revised by the state and federal judiciary, sparing us the untidy political melee of a constitutional convention. The new Bill of Rights, based on current case law, might look something like this.

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Amendment I Congress shall encourage the practice of Judeo-Christian religion by its own public exercise thereof, and shall make no laws abridging the freedom of responsible speech (unless such speech is in digital form or contains material that is copyrighted, classified, proprietary, or offensive to non-Europeans, non-males, differently abled or alternatively preferenced persons), or the right of the people peaceably to assemble (unless such assembly takes place on corporate or military property or within an electronic environment), or to petition the government for redress of grievances (unless such grievances relate to national security).

Amendment II A well-regulated militia having become irrelevant to the security of a free state, the right of the people to keep and bear arms against one another shall remain unfringed (excepting such arms as may be preferred by pushers, terrorists, and organized criminals, which shall be banned).

Amendment III No soldier shall, in time of peace, be quartered in any house without the owner's consent, unless that house is thought to have been used for the distribution of illegal substances.

Amendment IV The right of the people to be secure in their persons, houses, papers, and effects against unreasonable searches and seizures may be suspended to protect public welfare. Upon the unsupported suspicion of law-enforcement officials, any place or conveyance shall be subject to immediate search, and any such places or conveyances, or property within them, may be permanently confiscated without further judicial proceeding.

Amendment V Any person may be held to answer for a capital or otherwise infamous crime involving illicit sub-

stances, terrorism, or upon any suspicion whatever, and may be subject for the same offense to be twice put in jeopardy of life or limb (once by state courts and again by the federal judiciary), and may be compelled by various means (including the forced submission of breath samples, bodily fluids, or encryption keys) to be a witness against himself, refusal to do so constituting an admission of guilt, and may be deprived of life, liberty, or property without further legal delay, and any private property thereby forfeited shall be dedicated to the discretionary use of law-enforcement agents without just compensation.

Amendment VI In all criminal prosecution, the accused shall enjoy the right to speedy and private plea-bargaining before entering a plea of guilty. The accused is entitled to the assistance of under-paid and indifferent counsel to negotiate his sentence, except where such sentence falls under mandatory-sentencing requirements.

Amendment VII In suits at common law, where the contesting parties have nearly unlimited resources to spend on legal fees, the right of trial by jury shall be preserved.

Amendment VIII Sufficient bail may be required to ensure that dangerous criminals will remain in custody, where cruel and unusual punishments are usually inflicted.

Amendment IX The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others that may be retained by the government to preserve public order, family values, or national security.

Amendment X The powers not delegated to the United States by the Constitution are reserved to the departments of Justice and Treasury, except when the states are willing to forsake federal financing.

Buck Hunter Shoots Off His Mouth

Dear Buck
The muscle in my shoulder hurts every time I hold my arm straight out to the side. What do you recommend? —In Pain
Dear In Pain
Don't hold your arm straight out to the side.

Feedback — Unsigned comment¹ scribbled on a returned copy of my essay *MANifesto*.

"GROW YOUR OWN DOPE — PLANT A MAN!"

I'll bet she accuses **men** of sexist rhetoric. Her comment was amusing, but maybe next time she can dare to face the issues instead, and even put her name on her work. —Sam

¹ Received July 2, 1994, no return address; postmarked Boston, MA; dated June 29 '94; postal meter number 6838527

Law, American Style

This excerpt from *The American Rifleman* is reprinted with permission.

Ben and Kate Krantz, owners of a Nashville pawnshop, started wearing guns on the job after losing cash, jewelry and guns in a robbery.

A month later, three armed men tried to rob the shop, but this time it turned out very differently. When the trio entered the shop, both Krantzes pulled their guns, and in an exchange of shots, killed one robber and wounded another. A police detective said the three were believed to be members of a local gang. (*The Tennessean*, Nashville, TN, 3/24/94)

Studies indicate that firearms are used over two million times a year for personal protection, and that the presence of a firearm, without a shot being fired, prevents crime in many instances.
— *The Armed Citizen*
11250 Waples Mill Road
Fairfax, Virginia 22030

Frontiersman

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Natural Order — Not Command

by Don Cormier

Currently, *The Lion King*, produced by the Disney studios, is breaking box-office records around the country. In many ways, the movie deserves its success, because of its state-of-the-art craftsmanship. The animation, music, and dialog blend to create an amusing and poignant spectacle.

For those of you who have not yet seen it, *The Lion King* is about a lion cub who happens to be a lion prince — the potential ruler of a golden, picture-perfect African Savannah. The cub's nasty uncle kills the king and tricks the cub into running away. Years later, the cub, now grown to adult lionhood, returns, disposes of the usurping uncle, and assumes his rightful place as ruler.

From its very first song, *The Circle of Life*, the film preaches a "natural order" ideology which is more religious than scientific. Of course, in every natural environment, there is a food chain, a

hierarchy of consumption, and a recycling of nutrients from the predators at the top to the microbes at the bottom.

However, to say that something exists is not the same as proving that it should exist. The film extrapolates from the existence of a hierarchy to asserting a moral need for hierarchy. In the moral universe of the film, attempts to change one's place in the pecking order are viewed as the height of folly and wickedness, and deserving of punishment. This evaluation of hierarchy is religious because it can't be proven by appeals to objective data.

It bothers me that millions of children below the age of 10 are going to be exposed to this dogmatic message. Of course, I'm not in favor of censorship, but it seems to me that parents should take time to discuss the film's moral implications with their children. Otherwise, the next generation could grow up with a vague feeling that it's morally wrong to disobey those with power and wealth.

Produced at Mere Keep

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Nation in Distress

The fatter the tyrant...



the better the target.

