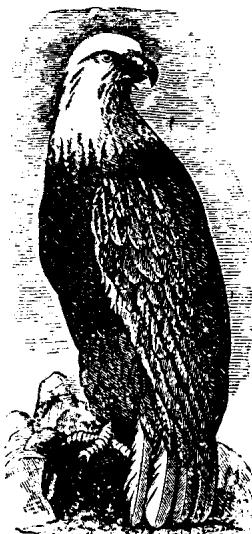


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Frontiersman

The Truth Is Within You

May 2001

Sex Police

Sam Aurelius Milam III

I've noticed that there is a large number of females who are lamenting the awful harm that was done to them by their past history of sexual "molestation". I can't turn on the TV during the day without seeing some tear-streaked, quivery-voiced "victim" trying to "prevent it from happening to someone else." The goal, apparently, is to convince everybody that sexual experience is the worst possible thing that could happen to an adolescent female.

The fact is that there isn't anything inherently harmful or evil in ordinary sexual behavior, even sexual behavior involving adolescents.¹ However, did any of these "victims" bother to wonder what actually caused the alleged harm? Was it the natural, normal sex act, or was it the furtive way in which it was done, the guilt that was explicitly associated with it by the "predator", the ominous warnings (AKA sex education) in school, the hiding it and the fear of getting caught, the horrified reactions of the adults when they became aware of it, the resulting involvement of intimidating government agencies and institutions, the predatory coverage by the news media?

The harm results not from sexual behavior by adolescents, but from the obnoxious connotations attached to it and by the malicious response to it, when it is discovered. The harm is largely the result of beliefs imposed upon us all by people with a Christianoid² mentality. They have defined for us, whether we like it or not, that sexual behavior is evil. They have sought every possible permutation of that behavior to condemn. Oh, how righteous they feel, doing it! The only sexual variation that they will allow is between a man and his own wife, with her on her

back and him on top, face-to-face, for the specific purpose of procreation only, and they had better not enjoy it!³ Once technological methods of procreation are perfected, and actual physical contact between the parents is no longer necessary, even that exception will be condemned.

Was I unduly influenced by the "sexual revolution" of the 60s? Well, there were some things about those events that turned out to be mistakes. It happens, for example, that sex isn't free, after all.⁴ Neither is love. They actually turned out to not even be the same thing. Darn! However, our errors in the 60s were not anywhere near as harmful as the malicious, pernicious, never-ending, "Hell Fire and Damnation" Christianoid denunciation for its own sake of any and all possible sexual pleasure. If a young lady is old enough to be interested, capable, and attractive to men, then she's old enough. Courts, old maids, busybodies and Christianoids ought to mind their own business. They're doing a lot more harm than the sex is.

Finally, back to those recovered, converted, female Christianoid Seen-The-Light zealots, the ones who are on Oprah trying to "prevent it from happening to anybody else".⁵ Those women are directing their vengeance at the wrong targets. The harm which they claim to have suffered wasn't caused by their male "molesters". It was caused by the Christianoids and by their various lackeys and imitators. Do we want to prevent sexual "molestation" of female adolescents? Short of redesigning us by the use of genetic engineering, men's behavior isn't going to change. The best alternative, therefore, is to revise the definitions. Don't think of sex as evil. Think of it as good. If it wasn't for Christianoid nonsense and the stinking Sex Police mentality that has pervaded the land, much of what we view today as molestation would, instead, be viewed as education or as recreation. ♥

¹ Oops! There I go, off to prison!

² Resembling a Christian. Having the appearance of a Christian.

³ Is it any surprise that it's called the Missionary Position?

⁴ The "L" in TANSTAAFL really stands for lay, not lunch.

⁵ And boosting the ratings while they're at it.

Cincinnati Games: Thugs 15, Morons 0

Sam Aurelius Milam III

When on Saturday, April 7, a Cincinnati cop murdered an unarmed citizen¹, it wasn't really too much of a big deal². Oh, the citizens were upset, but the city government didn't really care about citizens' opinions. Granted, the riots were an inconvenience, but they weren't really doing the city government any harm. However, when on Wednesday night, April 11, a Cincinnati cop was very slightly injured by gunfire (I'd guess that it was a stray shot from another cop), Mayor Charles Luken immediately sprang into action. He declared a state of emergency and imposed a nighttime curfew. City officials considered asking the state to call out the Ohio National Guard. Governor Bob Taft sent in an undisclosed number of Highway Patrolmen. Clearly, the minor injury of one cop is of much greater significance to city officials than the murder by cops of 15 citizens. As always, mur-

¹ It was the fourth such murder since November, the fifteenth since 1995.

² The cop was placed on paid administrative leave (paid vacation) as a result.

Nitwits in the News

Sam Aurelius Milam III

I noticed recently that some of the Negroes are still nagging about "reparations" for the unjust treatment of their Negro ancestors. As far as I can tell, the first injustice imposed upon those Negro ancestors was their involuntary transportation to this continent. That being the case, it seems logical that the first "reparation" should be free tickets back, for their descendants. That should resolve the "reparations" issue very neatly.

I saw a news report where some woman was complaining that women still get only about 70% of the pay that men get, for the same work. Well, after all, the women in the workplace cause twice as many problems as the men do.

International Agencies

Sam Aurelius Milam III

Most of the problems being touted as the legitimate concern of the so-called international community are not international problems. They are domestic problems in which outsiders insist on meddling for allegedly altruistic reasons. I believe that the true reasons for such meddling are not any more altruistic than such

der is permissible, just so long as it's committed by the government.

I'll admit that the cops are arrogant, brutal, vicious, hypocritical, merciless Gestapo-style thugs who should be hung by something small, delicate, and plural. However, I'm even more disgusted with the citizens. They were being killed by cops, yet they responded by vandalizing shops, kicking newspaper dispensers, overturning hot-dog stands, and attacking white motorists. Those were not the enemy. The cops were the enemy. I regard the citizens' responses as the cowardly acts of morons. If the citizens of Cincinnati believed that violence was appropriate, and apparently they did, then they should at least have tried to find the courage and the cunning to do it right. Their options ranged all the way from throwing rocks at the cops to renting a bunch of trucks, loading them with McVeigh cocktails, and eliminating all of the police stations in town. The decision was up to them, but if those riots were the best that they can do, then they are getting exactly the kind of police force that they deserve. 

Logically, therefore, they should get half the pay. That considered, 70% seems like a pretty darned good deal. I think they should shut up and get back to work. Better yet, they could shut up and get back to the kitchens and the bedrooms. I just wish they'd shut up.

I keep seeing school officials wishing that students would learn tolerance, would stop being bullies, and would stop excluding "different" students from their friendships. Do you think the students might be learning from the examples of the officials? Do you think they might learn intolerance from "Zero Tolerance" policies at school, enforced conformity from dress codes at school, or bullying from authoritarian school officials? 

reasons have ever been. Indeed, it wouldn't surprise me to discover that people are covertly encouraging the various problems, just so they can then use the problems as an excuse to create international agencies and promote their internationalist agenda.

The fact is that attempting to solve these so-called international problems by the establishment of international agencies is foolish. In

order for such agencies to be effective, they will need to be powerful enough to enforce their authority over any nation or group of nations that might become recalcitrant. Agencies with that much power will become far more evil and damaging than the problems that they pretend to resolve.

If such international agencies were the only way to solve the problems in the world, then I would rather have the problems. On the other hand, I believe that if people really wanted to

solve the problems, then they would find better ways to do it than the creation of such agencies. Instead, they use the problems as an excuse to promote international authoritarianism under the guise of anti-terrorism, opposition to drug abuse, prevention of "crimes" against women, alleged genocide, or any other excuse that they can discover or devise. The real agenda isn't solving problems. It is the establishment of a one world tyranny. The problems are merely the excuse. 

Letters to the Editor

Sam,

Keep on truckin'.

—John; Santa Cruz, California

Can I ride a train, instead of a truck? —editor

Dear Frontiersman:

In the April issue, "Steve" of San Antonio observes in a letter that you claim the right to refuse sanction or assent to any law.

In the same issue, you respond to Steve by saying that he has misunderstood your position, and you provide a lengthy explanation of your views regarding anarchy, monarchy, and the social contract.

In my opinion, your explanation of your views virtually validates Steve's assessment.

Assuming that you could contract with a government in advance regarding your rights and duties, wouldn't you retain the right to judge that government's compliance with the contract? If that government decreed a law which you thought was out of compliance, wouldn't you refuse to sanction that law? If that is so, how is that different from insisting on your right of personal assent to the application of every single law?

Doesn't it all depend on your judgment?

—Sir Donald the Elusive

As I understood Steve's assessment of my position, he stated that I would claim a right to refuse the authority of legislation with which I disagreed, but would accept the authority of legislation that I liked. I tried, in my response, to explain the error of that assessment. Of course, a government incorporating such a system could easily be erected, if its contract provided that kind of jurisdiction of the legislation. One might call it a severable jurisdiction, in the sense that some legislation could be legitimately ignored without invalidating the authority of other legislation. The alleged contract by which the U.S. govern-

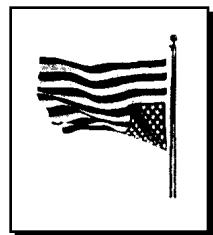
ment is presumed to exist doesn't provide such a severable jurisdiction. Indeed, in its 14th amendment, that contract explicitly provides that citizens are subject to the jurisdiction of the U.S. government. I believe that imposes implicitly, if not explicitly, a non severable jurisdiction, in the sense in which I'm using the word severable.

Given that provision of the alleged contract, it would be foolish of me to be a citizen of the U.S. government and then claim a right to selectively reject the authority of some of its legislation. The contract isn't written that way. Instead, I claim a right to refuse the contract, in its entirety. That is, I refuse to be a citizen of the U.S. government. That being the case, I don't refuse the authority of particular legislation. I refuse the authority of all of it, the good and the bad.

As I have said many times, once a man voluntarily becomes a party to a contract of government, then he is obligated to comply with the provisions of the contract. On the other hand, if participation is other than voluntary, then he doesn't have any obligation under the contract. Indeed, in that case he cannot even be called a party to it, strictly speaking, because the concept of voluntary participation is inherent in the definition of the word party.

My understanding of the theory of social contract is that a man always has the option to sever his obligations under a contract of government if the government violates the contract, even if participation was originally specified by the contract to be perpetual. In my opinion, and my opinion must be controlling in my decisions, the U.S. government is very seriously in breach of its contract. Even if it wasn't, I believe that the contract itself is invalid. Therefore, I have exercised my powers as a sovereign individual and terminated my voluntary participation. I am not a U.S. citizen any longer. The U.S. government doesn't any longer have any legitimate authority over me.

—editor



Nation in Distress

Police Special



It Fires Both Directions
at Once.
(Should be Required
Equipment for all Cops.)

Buck Hunter Shoots Off His Mouth

Dear Buck

What do you call a place where all of the deer go to "relieve themselves"? —John

Dear John

Oh....

Acknowledgments

- My thanks to Sir John the Generous <http://www.jwebster.com/>, Sir Donald the Elusive, John, of Santa Cruz, California, and Lady Helen the Gracious for their contributions.
- My thanks to [The Affiliate](http://www.the-affiliate.com), of Vankleek Hill, Ontario, <http://www.the-grand-barn.com/>, and *The Thought*, of Glendale, Arizona, <http://home.att.net/~guildmaster/wsb> for printing reviews of the *Frontiersman*. —editor

Frontiersman

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Actual Writings on Hospital Charts

Source Unknown — forwarded by Sir Donald the Elusive

- She has no rigors or shaking chills, but her husband states that she was very hot in bed last night.
- Patient has chest pain if she lies on her left side for over a year.
- On the second day the knee was better, and on the third day it disappeared.
- The patient is tearful and crying constantly. She also appears to be depressed.
- The patient has been depressed since she began seeing me in 1993.
- Discharge status: Alive but without my permission.
- Healthy appearing decrepit 69 year old male, mentally alert but forgetful.
- The patient refused autopsy.

ment or publication in which you reprint my material.

Submissions — I solicit letters, articles, and cartoons for the newsletter, but I don't pay for them. Short items are more likely to be printed. I suggest that letters and articles be shorter than 500 words, but that's flexible depending on space available and the content of the piece. I give credit for all items printed unless the author specifies otherwise.

Payment — This newsletter isn't for sale. If you care to make a voluntary contribution, you may do so. The continued existence of the newsletter will depend, in part, on such contributions. I accept cash and U.S. postage stamps. I will accept checks or money orders only by prior arrangement. I don't accept anything that will smell bad by the time it arrives or anything that requires me to provide ID or a signature to receive it. In case anybody is curious, I also accept gold, silver, platinum, etc. I'm sure you get the idea.

—Sam Aurelius Milam III, editor