

Frontiersman

Facing the truth, however great the cost.

November 2023

Sovereign Status

Sam Aurelius Milam III

I believe that the legitimate jurisdiction of constitutional government is contractual, not geographical. See *The Long and Winding Doctrine: Social Contract*, noted at Reference 9, below. In keeping with that belief, I long ago terminated

any and all agreements that might have been construed as imposing such a jurisdiction over me. I do not have any form of government ID, license, permit, contract, or any other such agreement. Since the legitimate jurisdiction of constitutional government is contractual, not geographical, since I have cancelled the contract, and since my geographical location is irrelevant, neither the U.S. government, the states, the legislatures, the courts, the cops, nor any other part of the U.S. government, has any legitimate jurisdiction over me.

I claim the principles of liberty, as described in the document noted at Reference 10, below.

I do not have to answer any questions. I do not have to provide any information, whether or not it might be used against me. I must be presumed innocent. I do not have to submit to any tests or searches, or in any other way prove my innocence. Any party, including but not necessarily limited to those previously listed, that alleges that I am guilty of something, must prove it without my help, and in accordance with the principles of liberty.

Since all such establishments, institutions, or other parties, lack any legitimate jurisdiction over me, I am not subject to arrest. Any alleged attempt to arrest me will, in fact, be an attempt to abduct me. I am free to attempt to defend myself against any such attempted abduction, using any means available. Any such alleged arrest or any subsequent alleged conviction, is void from its inception and of no legal merit or effect. A government can legitimately deal with me only through its agencies of international diplomacy. Any other establishment or institution of government is incompetent to deal with me in any way.

References

1. *A Plan of Sorts*
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2. Birth Certificate
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3. *Cancellation of Social Security Number*
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6. *Personal Sovereignty*
<http://pharos.org.uk/Social Contract/Personal Sovereignty/Personal Sovereignty.html>
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An Unsolved Mystery

Sam Aurelius Milam III

Over the years, I've written variously about my theory that things can slip into hyperspace and then slip back out again. About five or so years ago, something happened that I didn't recognize at the time as a possible hyperspace event, but maybe it was. That possibility didn't occur to me until early in July of 2023. As soon as it did, I started writing this article.

The front entry to my present place of residence is closed by an outer security screen door and an ordinary exterior type front door. Both doors fit well into the door frame. There aren't any significant gaps. The doors don't have any holes or openings in them. The security screen has a glass panel that slides down, to cover the screen. The space between the two doors, and within the door frame, is an enclosed space, without any openings when the doors are closed. All of its surfaces are smooth. I never leave the screen door open, and I seldom do so with the main door. Both doors had been closed and locked for an hour or so, prior to the event about which I'm writing.

One day, and I neglected to make a note of the date, as I was leaving, I opened the inner door and a rattlesnake fell off of the outside door knob, the knob that's in the space between the two doors. It had been hanging on the door knob, in the space between the doors. It fell off of the door knob when I opened the door. It fell to the floor, inside of course, and slithered behind the adjacent bookcase.

So, a rattlesnake was loose inside, with lots of furniture under which to hide. I went out to my shop and picked up a little garden shovel, one of the small tools that's used for planting flowers. I didn't have a plan in mind and I

don't know why I selected that tool, instead of something with a long handle. Maybe I wasn't thinking clearly. Anyway, I sat down at my computer, watching where I put my feet, and went back to work.

Rattlesnakes aren't renowned for lethargy and the event happened on a summer day. The snake should have been normally active. Instead, after a few minutes, it crawled slowly out from under my desk. It didn't coil. It didn't slither around. It wasn't curved back and forth. It laid there completely straight, like a ruler. It just crawled out into the middle of the floor and laid there. It seemed strangely docile. It didn't make any effort to hide or to escape. I grabbed the little garden shovel, leaped over, and whacked the snake in two.

The incident raises some questions. How did a rattlesnake get into the space between the doors? There aren't any holes or openings, and the doors were closed and locked. Once it was in the space, how did it make its way up the smooth surfaces to the door knob, which is about 36 inches above the floor? I know that snakes can climb trees but it doesn't seem likely that a snake could climb the smooth surfaces of my doors. Even if it could, why would it want to get on the door knob? It seems to me that the most likely explanation is that, at some time in the past, the snake slipped into hyperspace and then slipped back out again. When it slipped back out of hyperspace, it landed on my door knob and "hung on".

I don't know why there was a snake on my doorknob, or how it got there. I can only speculate. Like the many other unexplained appearances and disappearances throughout history, the story of the snake on the doorknob is an unsolved mystery. 🐍

Letters to the Editor

Dear Sam,

Hello, I pray this letter finds you well.

In response to your response [[page 2](#)] to my letter to the editor to you in the Oct '23 issue....

I agree that humans are all members of the same species. I was just pointing out we are different breeds i.e., blacks, whites, yellows, reds, browns, etc.

And yes, I have read Born to Rave, Apr/2018.

I agree with the idea that we, as a species, more likely than not have a common origin. I'm just not sure it's Earth.

A black gentleman here informed me that everyone started as black people in Africa, and we whites became so because of our migration to the more temperate climates of north eastern to north western Europe and Asia.

I question if that's so, what about the tribes

Current World Population

<https://www.census.gov/popclock/world>

Population Curve

<http://frontiersman.org.uk/Population/Curve.html>

of people, like the Inuit people, who hail above the Arctic line, and cover everything, even their faces with leather w/eye slits. Why shouldn't they be so white they would be translucent? The sun plays no part on their skin?

I agree, we're all related but our ancestry on this planet doesn't seem to have a point of origin. D.N.A. or oral/written history.

Anyway, interesting collection of articles. Enjoyable as always.

Have a good one,

—S. H., a prisoner

I believe that breeds is a better description of livestock than of people. We're races, not breeds, that is, unless the aliens have been selec- →

tively breeding us. Regarding that idea, I suggest [Survival Bottlenecks and Ockham's Razor](#), in the November 2010 issue. —editor

Dear Sam:

I have been thinking about the terms “propertarian” and “libertarian”. Very often, people are classified in the media, and sometimes in academic discourse, as “libertarian”, when I think that they are really “propertarian”.

Some of the people I am referring to are Ludwig von Mises, Murray Rothbard, Walter Block, Vivek Ramaswamy, Elon Musk, Peter Thiel, and the Argentine presidential candidate, Javier Milei.

Before I go further with personalities, I should explain what I mean by “propertarian” and “libertarian”. I think that this can best be done by repeating a thought experiment that was commonly known in libertarian circles thirty or forty years ago, but which I have not heard repeated in several years. The thought experiment is known as “The Baby on the Railroad Tracks”.

Imagine that you are a multi-billionaire. Imagine that you own a very, very large estate in the wilderness. This estate is surrounded by a high electrical fence, and is marked by warning signs in many different languages. Also, there are loudspeakers that announce “No Trespassing” at intervals all around the estate. On the estate, you have a private railroad. One day, you are operating your train from the locomotive, and you suddenly see, far ahead, a baby on the railroad tracks. You have enough time to stop and save the baby, if you choose to do so. The question is; are you morally obligated to do so?

Libertarians who think that the “right to life” is fundamental — meaning, the right not to be deliberately murdered — generally say that the driver of the train must stop. Because the engineer sees the baby, and has the ability to stop, to choose to ignore the baby is the same as deliberately choosing to kill the baby.

On the other hand, there are some libertarians, (so-called) who are really propertarians. They believe that the right to use property is sacred, and that unintentional or indirect harm to others caused by property usage is unimportant. In the above situation, because the engineer did not place the baby on the tracks, and because he or she did not directly plan to kill the infant, then there is no obligation to save the infant.

My personal belief is that the right to life is the correct foundation of a libertarian social philosophy. My reason for this is that the propertarian alternative is too easily twisted to

justify such things as slavery, debtor’s prison, and restrictions of freedom of speech, assembly, and religious belief; imposed as conditions of employment, or of renting or leasing property, or of getting a loan. In my opinion, a society that would tolerate such things would be relatively unfree, and hence, not deserving to be called libertarian.

The “propertarians” I listed at the start of this text do not have identical political philosophies. However, they all tend to regard liberty as subordinate to property rights. The late Murray Rothbard and the still living Walter Block are probably the two most explicit economists on the topic of self-ownership, and how that translates into almost unlimited rights of contract. Javier Milei is pro-business; he’s a professional economist, who extols the virtues of Milton Friedman and other pro-capitalist economists. Ramaswamy, Musk, and Thiel have all publicly called themselves “libertarians”. It’s not clear if they understand the term libertarian in a strict way, or if they are merely using the term loosely, as a way of signaling their desire for businesses to have less regulation.

As propertarian libertarians seem to be grabbing the media spotlight, and as their policy views seem to be gaining political traction, I may have to stop calling myself a libertarian. There would be no point in calling myself by a name that does not indicate my true ideas. I think that: Property rights are not supreme. I may have the right to own a gun, but I do not have a right to use that gun in an aggressive way. I do not have a right to shoot my neighbor, because he has a noisy, barking dog. I don’t even have the right to shoot the dog.

FINIS

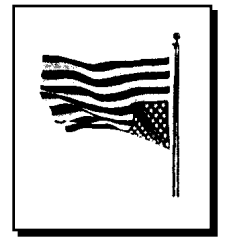
—Sir Donald the Elusive

In your closing statement about guns, you’re equating rights and privileges. You don’t have a right to own a gun. You might have a privilege of possession but not a right of ownership. The difference between libertarians and propertarians might be of some importance, but the difference between rights and privileges is very important. I suggest my article [Rights Galore](#), in the May 2010 issue, and my essay [The Ravings of a Mad Man](#), in Pharos. —editor

Stray Thoughts

Sam Aurelius Milam III

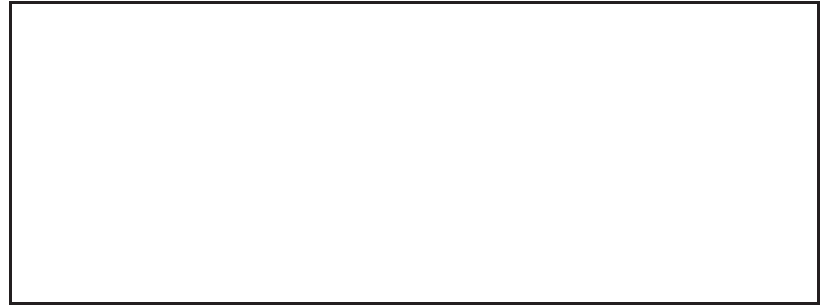
- If your neighbor is close enough that you can hear his wife yell or his dog bark, then he’s too close.
- There are only two times when people are happy about a war: when it’s first declared (some people) and when it finally ends. 🦅



Nation in Distress

Patience is the greatest of virtues
if you're going to subvert a society,
and there's no substitute for prepara-
tion.

—from *Cerberus: A Wolf in the Fold*
by Jack L. Chalker



Acknowledgments

My thanks to the following: El Dorado Bob; Betty; Eric, of Stockton, California; and Sir Donald the Elusive.

—editor

Websites

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<http://moonlight-flea-market.com/>
<http://pharos.org.uk/>
<http://sam-aurelius-milam-iii.org.uk/>
<http://sovereign-library.org.uk/>

Lunchtime Surprise

As Retold by Sam Aurelius Milam III.

A new blonde employee started work on Monday. At noon, the women went into the break room and sat at the table. As the blonde was taking her sandwich out of her purse, she said, "I wonder what kind of sandwich I have."

The other women watched as she unwrapped

it. "Ah," she said, "peanut butter and jelly."

On Tuesday, they sat at the table and waited as the blonde took her sandwich out of her purse. She said, "I wonder what it'll be today." Obviously disappointed, she said "Another peanut butter and jelly sandwich."

On Wednesday, they waited again. The blonde unwrapped it and said, "Damn! Another peanut butter and jelly sandwich!"

The supervisor asked, "Why don't you just get him to make something different?"

"Who?" asked the blonde.

"Your husband, of course," replied the supervisor.

"I don't have a husband," said the blonde. "I live alone."

"Then," asked the supervisor, "who makes your sandwiches for you?"

"I make them myself," said the blonde.

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—Sam Aurelius Milam III, editor