

Frontiersman

Facing the truth, however great the cost.

November 2026

Proof Enough

Sam Aurelius Milam III

In my article *As I Look Around*, in the November 2025 issue, I presented a list of 16 black organizations that had come to my attention during the course of my work. I also presented a list of corresponding white organizations that I haven't noticed to exist. If we tried to start any of those white organizations, then the streets would be filled with mobs of berserk black people, yelling, waving signs, and blocking traffic.

Recently, I noticed on *PBS*, the casual mention of two more such black organizations, *The National Black Farmer's Association* and *The San Diego Black Chamber of Commerce*. I'm confident that if I tried to start any such white organization, then the aforementioned mobs of berserk black people would spring into action.

The long and growing list of such black organizations, and the tacit prohibition of any corresponding white organizations, is proof enough that black people in the so-called equal rights movement aren't seeking racial equality. It seems more likely to me that they're seeking black supremacy.

Additional Reading

- *A Piece of the Past, a Bit of the Truth*, in the March 2010 issue
http://frontiersman.org.uk/2010/2010-03/2010-03.html#A_Piece_of_the_Past
- *Skin Deep*, in the January 2019 issue
http://frontiersman.org.uk/2019/2019-01/2019-01.html#Skin_Deep
- *Rated PC: White Males Not Admitted*, in the June 2021 issue
http://frontiersman.org.uk/2021/2021-06/2021-06.html#Rated_PC_White_Males_Not_Admitted
- *Black Behavior Matters*, in the November 2021 issue
http://frontiersman.org.uk/2021/2021-11/2021-11.html#Black_Behavior_Matters
- *And it Must Follow, As the Night the Day*, in the April 2023 issue
http://frontiersman.org.uk/2023/2023-04/2023-04.html#It_Must_Follow
- *As I Look Around*, in the November 2025 issue
http://frontiersman.org.uk/2025/2025-11/2025-11.html#Look_Around

Gods

Fiction by Sam Aurelius Milam III

The gods were. Maybe they always had been but they didn't have any such memory. They just were. They were in a place where nothing changed or moved. Maybe it wasn't a place at all. There wasn't any way to know.

It isn't possible to measure anything in a place where nothing changes. Maybe things don't exist in such a place. Then, one of the gods moved away from its accustomed location, just a little. Because of that move, the place had fundamentally changed. The one god had created the first attribute, distance. Then, the one god moved back to its accustomed location. The first move and the second move had not been simultaneous. That initiated the second attribute, duration.

The one god saw that the place had changed. The other god also noticed the change. The place was the same as before, but different. The one god moved closer to the other god, slowly, softly, until it touched the other god. Something happened. They exchanged infor-

mation. The two gods were the same, but different. The one god had moved, and had a memory of it. The other god had not moved, but knew of the event. The difference in their individual experiences initiated the third attribute, identity.

The gods pondered their observations. Between them there was distance. It wasn't constant. It could be changed. They wondered if there could be distance beyond them. They wondered, if so, then how far did it go? Could the place be infinite? As the one god moved back and forth, communicating with the other god, they pondered the duration between the moves. They wondered if duration might go, both before them and after them. Could the place be eternal?

Then, the one god touched the other god, but less cautiously and, inadvertently, they interpenetrated, just a little. It was a change from communication. It was a strange, new sensation. They separated. The one god moved back to its accustomed location. A strange thing happened. A portion of the other god sepa- →

rated and moved a short distance away. The other god stayed in its accustomed location, from which it had never moved. The one god moved to contact the new thing and learned that it was a new god. Thus was initiated the fourth attribute; increase. The one god communicated to the third god all known information, and then communicated the new development to the other god.

The gods multiplied. The community of gods expanded. If the place was infinite and eternal, then the community of the gods could expand endlessly and forever. The gods ventured out into the place. Billions upon billions of gods, in all directions. Then, a god moving into the void encountered a god coming out of the void, a thing that had never before even occurred to any of the gods. If it had ever occurred to them, even as a speculation, then it would have been assumed to be impossible. The traveling gods who had encountered one another communicated and learned that they were of the same community of gods. Thus the fifth attribute came into existence, limitation.

The attribute of limitation revealed that the place was boundless, but not infinite. Like the simplest analogy, a circle, it could be traveled forever, without end. But it was finite. A circle, though boundless, has a finite length. Word of the new attribute spread but the community of the gods continued to grow. The behaviors of endless time don't change easily and, anyway, there didn't seem to be any urgency in the situation. The unoccupied expanse of the place was vast.

Eventually, the leading edge of the community of the gods, as it expanded, approached what might be viewed by analogy as the antipodes of the point of origin. The point of origin had been and, incidentally, still was, occupied by the one god and the other god. The one god had never moved far from its accustomed location and the other god had never moved at all.

As the leading edge of the explosively expanding community of the gods approached the antipodes, it imploded into the remaining unoccupied part of the place. The leading edge no longer existed. It had disappeared when there

was no longer any unoccupied part of the place. The community of the gods no longer had a boundary. It began to be compressed. The gods were forced not only together, but into one another. That, of course, caused unintended reproduction, an unanticipated consequence. The compression continued. At the instant when identity itself, the third attribute, was on the point of being extinguished, when the billions upon billions of gods were about to be squeezed into a single entity, the place was rent asunder. At the point of origin, opposite the antipodes, all forces and vectors, cancelled. A sixth attribute came into existence, physics. At that location, survival was possible. The one god and the other god, in their accustomed locations, survived.

The one god and the other god observed a different place than the previous place. No explanation for it was ever discovered, but it seemed to have been, in some subtle way, beyond the original place. The lifeless fragments of the billions upon billions of gods, shattered by the event, moved away into the new place. The one god and the other god recognized their ignorance. Did the new place have the same attributes as the previous place? They would need to be cautious. The new place was like the previous place, but different. It contained the shattered remains of billions upon billions of gods. The nature of those remains, or the results of their presence, were unknown. The gods knew that they would need new tools and new methods. They communicated. They considered.

The gods devised a plan. The one god touched the other god, once, gently, and then moved back to its accustomed location, where he waited. The other god spoke. She said, "Let there be light." and light became the seventh attribute.

At the opposite end of the place, at the antipodes, as at the point of origin, all forces and vectors had cancelled. At the antipodes, as the place had been rent asunder, survival had been possible, and one other god had survived. Later, that god viewed with fell ambition the new and glowing place.

Letter to the Editor

Dear Sam

For about five years I have been attending a mostly libertarian discussion group. The purpose of the group is to recruit and educate libertarians. The membership of the group has fluctuated, but there are rarely more than four people who attend. People will show up for a

Population Studies

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

meeting or two, and then attend erratically, or quit. The meetings have a sort of open discussion format. This means that our discussions have rarely been deeply educational. Most of the time, there is superficial chit chat about current events, and general griping about →

the government.

Two weeks ago, the moderator of the group and a group member got into a harsh, noisy argument about U.S. policy in the middle east. A week later, the moderator called the member and informed him that he was no longer welcome at our discussions.

This incident showed me that our group has failed to reach its goal in two important ways. First, it failed to teach that tolerance is an essential part of the libertarian project. This does not mean that all opinions must be accepted or respected. It means that all people have the right to hold and promote "bad" opinions, without fear of being punished for doing so. Otherwise, freedom of speech does not exist.

Secondly, the group failed to learn that no wars or military interventions are justified, unless they are undertaken as a protective response to an immediate, unambiguous threat. U.S. military forces are stretched very thin, precisely because they're being used to protect against hypothetical, speculative threats. Therefore, to argue about which side in the Ukraine war or the Gaza war is "just", is a waste of time, because neither of the conflicts present an immediate threat. Our government should not be involved in any such conflicts, period! If the "present danger" principle were consistently followed, the likelihood of quagmire wars would be reduced to almost zero. (Of course, if the idea of taxation were rejected as illegitimate, many societal problems would vanish.)

Anyway, I have concluded that the discussion group, as it currently operates, is a sad waste of time. —The Elusive One

It isn't always easy to know if a belligerent government is an immediate threat or not. As I understand it, Neville Chamberlain was wrong about that. Also, Leonardo da Vinci noted that it's easier to resist at the beginning than at the end. That's a statement that, I suppose, applies

as well to a belligerent government as it does to any other situation.

For my entire life, Russia has been the enemy. It might be dangerous to ignore Russia now. In general, I don't know how to solve the problem of belligerent governments. If you submit to one, or fight it, the results are bad either way. As I've noted elsewhere in my writing, nobody wins a war. I've also noted elsewhere that, if the people of the Earth had used constructively the resources that they've thus far squandered on death and destruction then, by now, all human society would be a paradise. Gwynne Dyer, in his 1983 miniseries War, said, "Peace is an ideal we have deduced from the fact that there have been intervals between wars." In the 1960s, anti-war protesters asked, "What if they gave a war and nobody came?" I suppose that we'll never know.

During the 1970s and the early 1980s, I attended libertarian discussion groups of the kind that you mentioned. I eventually decided that both the discussion groups and the Libertarian Party are wastes of time. See LibertaRepubliCrats, in the August 2024 issue. People are just as foolish now as they were then. The current debate about vaccines is a good example. People waste their time debating the efficacy of the vaccines while remaining utterly ignorant of the actual issue. That issue is that the government should NEVER have the power to either prohibit or require people's medical treatment. There should be an absolute separation of medicine and state. I've recognized that since the 1960s.

Regarding the discussion group, here's a suggestion. The next time that you attend one of the meetings, distribute copies of one of my newsletters. Here's another suggestion. Start your own group but instead of hosting discussions, present lectures. You have available to you, in my writing, a vast source of ideas and material. You could boost attendance by providing donuts.

—editor

Additional Information

- LibertaRepubliCrats, in the August 2024 issue <http://frontiersman.org.uk/2024/2024-08/2024-08.html#LibertaRepubliCrats>
- a link to a video clip from *The Ideal of Peace*, by Gwynne Dyer <http://frontiersman.org.uk/Videos/Videos.html#The Ideal of Peace>

Obstructions

Sam Aurelius Milam III

Government is a result of the failure of human reason and intellect. Religion is a perversion of the belief in God. Both of them promote prejudice and oppression. Their very presence obstructs the existence of civilized society and, thereby, perpetuates the need for them.

Gender Studies 101

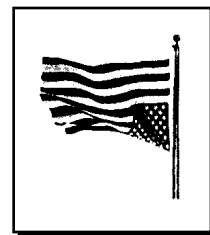
Sam Aurelius Milam III

If a woman calls a man a misogynist for no better reason than that he disagrees with the feminists, then she's both a misandrist and a hypocrite. ♂

The Feminist Agenda

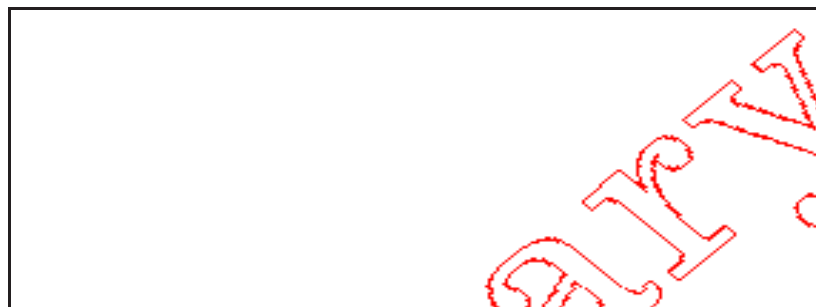


Revealed



Nation in Distress

The chief cause of problems is solutions.
—Eric Sevareid



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—editor

Websites

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

Imagine That

Original Source Unknown. Forwarded by J. M., of Firth, Idaho.

I didn't verify them.

—editor

- The Russians celebrate the October Revolution in November.
- A camel's hair brush is made using squirrel fur.
- The Canary Islands in the Pacific are named after Insularia Canaria, the Island of the Dogs.

Frontiersman

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- King George VI's first name was Albert.
- A purple finch is distinctly crimson.
- Chinese gooseberries come from New Zealand.

∞

Signs That You're a Hillbilly

Original Source Unknown. Forwarded by Don G.

- The gas pedal in your truck is shaped like a bare foot.
- Your birth announcement included the description "rug rat".
- People hear your truck long before they see it.
- On your first date you had to ask your Dad to borrow the keys to the tractor.

∞

Thoughts About Work

Original Source Unknown. Forwarded by Don G.

- You can go anywhere you want if you look serious and carry a clipboard.
- If it wasn't for the last minute, nothing would get done.

∞

must apply to the original source. I would appreciate receiving a courtesy copy of any document or publication in which you reprint my material.

Submissions — I consider 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.

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—Sam Aurelius Milam III, editor