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# The Voluntaryist

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Whole Number 68

*"If one takes care of the means, the end will take care of itself."*

June 1994

## Un-Licensed—Un-Numbered— Un-Taxed

By Carl Watner

An example of creeping statism, if there was ever one, is the now widespread use of social security numbers. No one, I daresay could have predicted back in the late 1930s when the program was begun, that 60 years later it would almost be impossible to live and work without such a government identification number. The purpose of this article is to explore the philosophy and efforts of some "conscientious objectors" who prefer to remain individuals rather than embrace a statist system which licenses, numbers, and taxes them in hundreds of ways.

One of the most pervasive ways that government controls us is by regulating our right to travel over the geographic areas they have coercively monopolized. Each of the fifty state governments of the United States has a comprehensive motor vehicle and driver code which governs our movements. Generally, they accomplish this by requiring 1) that every driver of a motorized vehicle be licensed; and 2) that every vehicle traveling upon state roads be registered and tagged. A citizen cannot claim a right to travel upon roads that his fuel taxes and general tax monies have helped build. The states have created monstrous bureaucracies which have conditioned us into accepting state control over our lives, and which levy and collect extremely large amounts of money in sales and excise taxes, licensing fees (from both driver permits and license tags), and collections from fines and penalties for violations of their so-called laws. In short, the motor vehicle licensing monopoly is big, big, business and because motorized transport has become an integral way of life to us, it becomes extremely difficult to escape the tentacles of the state.

Even the Old Order Amish, a religious group which largely rejects the use of modern automobiles and trucks, find themselves involved with the modern state, much to their displeasure. Though the Amish are not required to have driver's licenses, in at least some areas their horse-drawn buggies must be tagged before they can legally be driven upon state roads. The Amish have also been fighting building codes and permits for decades. In some localities the local licensing authorities even demand that they obtain permits to erect outhouses. Another tenet of their religion looks askance upon insurance. Hence, they refused to become voluntary participants in the federal Social Security program when it was extended to them in the early 1950s. After the seizure and forced sale of some Amish horses and farm implements, the U.S. Congress passed legislation that exempted the Amish from contributions to Social Security. Nevertheless, this did not relieve the Amish from the liability of filing and paying federal income taxes. They are still expected to obtain and use a federal identification number upon their tax returns (though the IRS has a special form for those Amish who refuse to get a Social Security number), and if they employ non-Amish hired-help they still must make payments to the Social Security system on behalf of those employees. So, if an organized and long-recognized religious community, like the Amish, cannot insulate and isolate itself from the statist beast, what are those with voluntaryist sentiments to do? What chance is there to remain unlicensed, unnumbered, and untaxed?

Roger Barker, a subscriber to THE VOLUNTARYIST, brought to my attention another approach used by some in the patriot movement, especially in the western part of the United States. One of the patriot groups in which he participated during the 1980s held regular "Right to Travel" meetings. "Many of the

regulars had no drivers licenses," though nearly all of them travelled around in registered automobiles. He recalls that George Gordon, one of the patriot leaders who developed a course on the Common Law, once came through town. "He was traveling from Missouri to California in a motor home with 'UKG' plates—United Kingdom of God." George Gordon, like other religious patriots, realized that the church has the authority to license both drivers and vehicles. One group which has taken the lead in this area is The Embassy of Heaven Church (Postal Service Box 77, Sublimity, Oregon 97385). An Ambassador of the Embassy of Heaven Church has church-issued license plates on his car, a church-issued registration and certificate of title, and a church-issued driver's license.

The pastor of The Embassy of Heaven Church is a man by the name of Paul Revere. Born in 1949, Revere was "reborn" in the mid-1980s, when he began using his new "God-given" name. Two weeks after his state-issued driver's license expired in 1985, he was stopped by the police and hauled to jail because he could not display a driver's license. He was forced to spend 30 days in jail, the maximum time allowed by Oregon law for this 'crime'. The idea for Church license plates was the brainchild of his wife, Rachel, who was stopped five years ago for having no license plates on her Church car. He and his wife, and their two children ages 13 and 10, live on 34 acres owned by the Church. In 1987, Revere issued a "proclamation of land use" declaring that the Church property was exempt from state and county property taxes. In July 1994 the Church faces a showdown when officials from Marion County, Oregon will begin foreclosure proceedings.

As a result of his experiences with the law, Paul Revere and the Embassy of Heaven Church have published two manuals explaining their position. "RENAMED BY HEAVEN is a handbook for those who believe that God is calling them to a new life and a new identity. It is a practical guide for establishing a new name, given not by men, but by Heaven." LICENSED BY HEAVEN describes how to obtain a Heaven driver's license and Heaven registration plates. So equipped, the church's people have "severed the licensing tie with the world order." Revere also publishes a bi-monthly newsletter for \$12.00 yearly. Other related audio and written materials are available.

The Embassy of Heaven Church meets the state on its own grounds. By providing a driver's license, car registration, and tags, the state cannot claim that the driver is not licensed nor has his car untagged. "The only argument left (for the state) is what authority issued the documents." The state's attitude is: "if you don't have a driver's license, don't drive." The church's response is that it "issues driver's licenses under the power and authority given us by Jesus Christ. We have never surrendered the authority to issue driver's licenses to the state. Now when the police stop us and want to see a driver's license, we give them one." If the police and the courts refuse to accept their driver's license, they have to deny the Kingdom of Heaven and the right of the church to be regulated by a higher authority. "Who is the state to sit in judgement over a Church document?" "When the state charges that the Church license is invalid, they have entered into the Church's affairs." The state "cannot make determinations on the validity of licenses issued from other jurisdictions." There is no law that says a church cannot issue licenses, tags, or registrations. As the Embassy of Heaven Church asserts, "The state cannot decide what the church can and cannot do. That is outside their realm."

In order to understand the Embassy of Heaven Church approach to licensing matters, one must comprehend the concepts of "residency" and "jurisdiction". Typically a state will  
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# The Voluntaryist

Editor: Carl Watner

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## Potpourri from the Editor's Desk

### 1. "From The EPISTLES Of Seneca"

"You ask what freedom is? It means not fearing either men or gods; it means not craving wickedness or excess; it means possessing supreme power over oneself. And it is a priceless good to be master of oneself."

—No. LXXV.18

### 2. "Tracking The Children—Another Step Toward A Totalitarian State"

Federal legislation is being drafted which provides free vaccines to every child (2 years or younger) in the U.S. "The bill would make the federal government the sole purchaser of childhood vaccines. ...To help insure that all children get their shots, the bill would also set up a national immunization tracking system and give grants to states to establish immunization registries." Children would have to be registered at birth, and records kept of their immunizations. Parents who refused to register their children and/or see that they received vaccines would be guilty of "child neglect." [Source: Hilary Stoug, "Shalala to Unveil Legislation for Free Childhood Vaccines," THE WALL STREET JOURNAL, April 1, 1993, p. B6.]

### 3. "H.L. Mencken: On Liberty"

"I believe that liberty is the only genuinely valuable thing... I believe it is better to be free than not to be free, even when the former is dangerous and the latter safe. I believe that the finest qualities of man can flourish only in free air—that progress made under the shadow of the policeman's club is false progress, and of no permanent value. I believe that any man who takes the liberty of another into his keeping is bound to become a tyrant, and that any man who yields up his liberty, in however slight the measure, is bound to become a slave." ("Why Liberty?" THE CHICAGO TRIBUNE, January 30, 1927 and reprinted in Mayo DuBasky, THE GIST OF MENCKEN, Metuchen: The Scarecrow Press, 1990, p. 381.)

### 4. "Freedom To Choose: Let's Fight Fraud With Freedom"

"(S)uppose the laws governing health-care practices" and medical licensing were changed. "Would fraud increase?"

"I doubt it. If the amount of fraud did increase, however, so would the amount of truth, since the current laws restrict them both. And since quality tends to survive in an open marketplace, I would wager that the net effect of freedom would be an overall increase in truth. And health.

"We, of course would be required to discern. But what of it? We're required to discern anyway. And since the current laws restrict information, we'd probably discern more clearly, if we had [more] information to do it with.

"And in our discerning, we would have to come grips with the conflict between natural healing and conventional medicine. This would be open competition now, with no privileged position granted to one or the other. Which would win? My guess would be neither. And both. Because winning isn't the point. The point is to be free to choose, and to have information to choose with. From freedom, I predict, would come balance, with each of the principles settling into its place—natural healing for chronic illness and general health, with medicine reserved for those acute

and traumatic conditions where it truly saves lives."

—Dean Black, Ph.D.,

HEALTH AT THE CROSSROADS, Springville:  
Tapestry Press, 1988, p. 115.

### 5. "What Should We Do?"

"We should begin to recognize the criminal motives of central government. It is nothing more than organized crime. It is certainly not a benevolent institution for the good of the people. We should educate our families to see the truth of the political events near us and around the world. And, if our children will do the same in each succeeding generation, truth and freedom will grow exponentially. Thus the numbers of people who can see the ... [truth] will grow with each succeeding generation. And, each generation will reach millions of others who will come to see the light. Eventually the beast will starve and die!

"This we will do by starting right now with our own families! Our families will grow into communities. And our communities will populate the land."

—Ben Williams in THE AMERICAN CHRISTIAN,  
June-July 1991, p. 7.

### 6. "Power And The Mandate To Rule"

"The strongest are still never sufficiently strong to insure them[selves] continual mastership, unless they can find the means of transforming force into right, and obedience into duty."

—Jean Jacques Rousseau,

THE SOCIAL CONTRACT, 1762,

reprinted New York: Harper Publishing, 1957,  
pp. 8-9.

### 7. "Freedom And Prosperity"

"(L)iving standard is not measured by how many physical things you have, but by how free you are to achieve your values. If you are by yourself, starving on an island, you have the maximum living standard you can achieve on that island because no one can prevent you from achieving a value. But if you live in a luxury home in the United States, and are forced to pay taxes and obey rules and regulations and laws, you do not have the maximum living standard that you could achieve there, because your values are being frustrated. You could better achieve your values if your rights were not being violated. That is the connection between freedom and prosperity. ...

"It is true that freedom to achieve values may not necessarily bring happiness—like the starving man on the island—but neither do physical things. Let me give you an example. Who is happier? An Arab harem woman who has every luxury known to man, but is really only a slave, or a poor farmer's wife, who has little more than the love of her family? Besides, you are much more likely to be able to acquire physical things if you are free—hasn't the failure of socialism demonstrated that?"

—Matt Stone,

ON THE STEPPES OF CENTRAL ASIA (1992),  
pp. 91-92.

Available for \$10.95 postpaid from Spooner  
Press, Box 1165, Grand Island, NY 14072.

### 8. "The Road to Freedom"

The "resort to government 'solutions' always seems to me a giveaway that something wrong or dishonest is involved. In freedom, persuasion—not coercion—is the way to get one's ideas across, and the only way. Imposing them by law denies to others their liberty, their dignity, their right to their own opinions. It is in fact, an act of contempt toward them and an act of pride in oneself—a claim to know better than we what is best for us." ...

"Ideas, not armies, rule the world. We believed too easily that tanks, barbed wire, secret police and instruments of thought control and totalitarian power were decisive and that slaves could never be free. The events of the last several years have proved us wrong. It was false belief, not barb wire, that enslaved. In the end, the wire was cut and the Iron Curtain broken by simple human choice, not arms. Those who had been trapped behind the barricades said, 'Enough!' and were free."

—George Roche, IMPRIMIS, July 1993.

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## This Far: No More!

1994. The numeralization of American society is marching onward as evidenced by the historical chart in the column nearby. The U.S. federal government is poised for "The Great Leap Forward," into universal health care for the nation. Everyone, it appears, will be issued a health-care smart card, undoubtedly tied to their Social Security number, and having the ability to be encoded with all sorts of personal, financial and medical information.

Everyone but me. That is where I draw the line. I will not use a Social Security number.

What has my refusal to use a Social Security number cost me to date? I am unable to open a personal checking account. I am unable to have a driver's license in nearly every state. I cannot apply for a passport without being reported to the I.R.S. I do not file federal or state income tax forms. In short, I am a non-person as far as the state and federal governments are concerned. I am also a target of the war on cash, a motor-vehicle regulation scofflaw, a tax-evader, and a land-locked domestic resident. Perhaps, too, my refusal will cost me access to professional health care.

Is it necessary to be the object of such sufferings—to take such chances of being prosecuted and thrown in jail? Is it necessary to draw a line in the sand and say, "This far, no more."?

I answer proudly, "Yes."

Why is it necessary to draw the line, and say when you will or won't obey the State? Because there is a point of no return. Eventually you will reach the stage at which the State commands and you obey. That is, unless you say, "No," and choose to resist.

Some of our dealings with the State are unavoidable, such as becoming an American citizen if we are born on American soil. Some are merely matters of convenience, such as using a public library or public school instead of private institutions. (Indeed, it is becoming increasingly difficult to avoid contact with State institutions as the government monopolizes more and more goods and services.)

There is, however, a point at which you must say, "No," if only to retain your own integrity as a human being. Would you kill, pillage and steal for the State simply because you are ordered to do so? Whether you draw the line because the "laws" are too foolish, too expensive to comply with, or are morally wrong, there is a point at which you must take a stand. You must say with your actions, "I will not be a slave." You must end your obedience by refusing to follow coercive political orders regardless of the consequences.

This line of reasoning leads to a second question.

Do I have any responsibility for the actions of the State? Am I responsible for the actions of someone who acts in my name without my permission? I do not, unless by my actions I lend credence to such unauthorized behavior. Perhaps someone could argue that I have some minimum degree of responsibility for what is done in the name of the American government, if for no other reason than I live here in America and my earnings, via the payment of state and federal excise taxes, support the state. But my efforts not to use a Social Security number, not pay federal or state income taxes, not vote, and not receive any government monies, for me at least, are very important steps in saying that I am not responsible for the crimes and actions of these coercive institutions.

I am first and foremost accountable to myself. While it is impossible for me to entirely avoid or evade the State because the world has become a vast prison in which coercive governments are found everywhere, this is no excuse for not drawing a line. I can only do what I can do, and, having done that, I must be satisfied. I have withdrawn my sanction and avoided complicity with the State insofar as is possible.

Everyone is responsible for their own behavior. Each person must decide whether to draw a line, and if so, where it is to be drawn. One thing is certain. If you refuse to face the issue and never draw a boundary, then the State will gain total mastery over you.

## Countdown To Extinction...

Give up your cash, your privacy, your children ...your name? How did a government pension program lead to this? Some milestones:

- 1936: Social Security enacted.
- 1943: Executive Order 9497 directs all government agencies setting up databases to use the Number. SS confidentiality guarantees set aside. IRS demands Number from all having income subject to SS tax.
- 1950-60: SS expanded to include domestic workers, federal workers, farmers, self-employed, armed forces, Americans working for foreign governments.
- 1961: Congress lets IRS demand Number from all taxpayers. Payers of interest and dividends forced to demand payee's Number.
- 1965: Medicare. Congress exempts Amish from SS.
- 1967: Ministers and members of religious orders roped into SS.
- 1973: Banks must demand Numbers from anyone opening a deposit account.
- 1975: Privacy Act passed. Congress also orders Numbers from welfare recipients (even children).
- 1976: Privacy Act gutted.
- 1980: Draft registration reinstated. Young men must provide Number.
- 1984: "Backup withholding" of 20% ordered for those not providing Number to payers of interest and dividends. Number required for stock transactions, alimony payments, and cash sales over \$10,000. "Form W-9" forces individuals to actively participate in their own destruction.
- 1985: Number demanded for home mortgages. Not providing Number to IRS made a crime.
- 1986: Tax Reform Act demands serialization of all children 5 and over.
- 1989: Number demanded for passports. States told to get parent's Number for all newborns. Child care tax credit eliminated for those not providing sitter's Number.
- 1990: Lawyers required to provide Numbers of all clients paying more than \$10,000 in cash. Some go to jail.
- 1992: Age of Numbering dropped to one. Hospital enumeration-at-birth programs spread despite SSA policy that this is still voluntary.
- 1993: President proposes computerized national ID.

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All I ask is that you consider the issue. Harry Browne once pointed out that, "The sooner you pay a price, the less the cost." Resolve to draw your line, if you have not done so. The sooner you do, the sooner you will weaken and undermine the power, authority and legitimacy of the governments which attempt to assert authority over you and every other American citizen. As Vladimir Bukovsky, the well-known Russian dissident, explained:

Power rests on nothing other than each person's consent to submit, and each person who refuses to submit to tyranny reduces it by one two-hundred-and-fifty-millionth, whereas each person who compromises only strengthens it.

... [P]ower is not created from the barrel of a gun; it is created by the people who are ready to comply with the demand(s) of the State). And if the people withdraw their compliance, the authorities suddenly have no power. ...

No matter what happens, I would like to be able to say to my children that I personally did whatever I could. ... It is not my fault that I could not change the whole system, but at least I have done as much as I could, personally.

(Editor's note: This article was submitted by an anonymous reader of the ANUMERALIST, who also sent us the accompanying column, "Countdown to Extinction.") ☒

# Un-Licensed—Un-Numbered— Un-Taxed

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define a resident of that state as a person who "engages in gainful employment" in the state or who remains in the state "for a consecutive period of six months or more regardless of the domicile of the person." The church takes issue with the state definition of "residency" because therein lies the key to the state's jurisdiction. The church insists that "residency is spiritual not territorial," and that being in the state's territory does not necessarily make one a resident of that state, even if one lives there for more than six months at a time. The church points out that diplomatic officials and ambassadors live in foreign countries for long periods of time. They do not become "residents of the state" because their allegiance remains with the government which they represent. Similarly, those whose allegiance rests with Jesus Christ and the Embassy of Heaven Church are not subject to the jurisdiction of the government of the land in which they reside. They are subjects of Christ, not any worldly government. The church's position is that you are the final authority on where you reside and where you put your allegiance. No state can decide this for you, unless you let them.

The purpose of having church-issued licensing documents is primarily to eliminate contention, not to satisfy a government requirement that drivers and vehicles have them. The church wants to "eliminate controversy so that its Ambassadors can go on doing the Lord's business" without being hassled by the police or encountering hostile public opinion. "A Heaven driver's license is almost identical to a state driver's license. It has the words, DRIVER LICENSE printed across the top of the card. It has your name and signature. It has your personal data—eye color, hair color, sex, height and weight. There's even a " place for a mug shot if you want one. No driving test is required. On the application for a driver's license there is a statement that says, "I declare that I am competent to drive a motor vehicle." Nor is there any need for commercial insurance. "Car insurance is a requirement for state residents." The church explains that those it licenses are residents of Heaven, and therefore not required to carry any insurance. The church does, however, add that God requires that we be responsible for our actions. "If we hurt someone or damage property," then restitution should be made to the best of one's ability.

In RENAMED BY HEAVEN, Paul Revere explains that, "Before America became a socialist state, births were recorded in the Family Bible. Parents asked God to bless their children; the children were dedicated to God. But now Americans have forgotten God; they look to the state as their Creator, Lord and Protector." Consequently, nearly all Americans today are tied to the state through state-issued birth certificates. Without such a registration form it is impossible to obtain a Social Security number, a driver's license, passport, voter registration card, even open a bank account or cash a check. A state birth certificate effectively makes us a creature of the state because we are dependent upon that document to receive State-granted privileges. Nearly all the members of the Embassy of Heaven Church had state-issued birth certificates issued when they were born. What have they done to erase this stigma?

The Embassy of Heaven Church's answer to this problem is not to rescind one's original birth certificate (not being a contract it is not subject to rescission), but rather to simply change one's name without involving the state. The new name simply supersedes and cancels the old one. It is an established legal practice that "a man may change his family name freely without court authorization if he is willing to communicate the name change to all those with whom he conducts personal and business transactions." This Common Law method of name change is widely recognized in this country, though the state loses a measure of control if people don't use the courts to obtain a name change. The church's position coincides with the Common Law: "You are the final authority on your name. No man can tell you what your name is. Your name is between you and God."

Regardless of what one thinks of the church's approach to licensing, it in fact displays a very voluntarist attitude in its renunciation of all ties with state and federal governments. The Embassy of Heaven Church realizes that asking a court to legalize your name change is recognizing its jurisdiction over you. Hence it rejects that route. In a recent church newsletter (July-August 1993), Paul Revere wrote that, "There is no salvation in the courts at any level. ... If ... we renounce all ties with state and federal governments, we may lose our loved ones, our possessions, and possibly" go to jail and even lose our lives. He further admonishes adversaries of the state to never build a defense in court. "If you do, you have consented to the decision-making power of the court. ... You are better off getting a contempt of court than to participate in their proceedings. Do not let them try you because it is none of their business. ... They want you to believe in their system and submit yourself to the way they want to do things." Just because they have the guns and the police does not make them right.

The difference between the voluntarist approach and that of the Embassy of Heaven Church is that the church relies upon the Christian religion as its bulwark in resisting the State. Only those who give their allegiance to Jesus Christ are eligible to use the Embassy of Heaven Church documents and procedures. Church doctrine effectively prevents all non-Christians from seeking spiritual freedom since non-Christians do not accept Christ into their lives. Voluntarists, on the other hand, believe that "all mankind is one;" that is, the New Testament dictum to "seek the truth and the truth shall make you free" applies to all men and women, not just Christians. Every individual person regardless of his/her religion has ownership rights over his/her own mind and body, and to that property which he/she justly acquired. Freedom is not just limited to those of the Christian faith because freedom is an attitude of mind, a recognition that you control yourself, rather than letting some outside authority dictate your actions. In fact, there are some Christians who would use the government to enforce their view of the world upon others.

Whereas the Church says its members are not residents of the state, thus escaping its jurisdiction, the voluntarist says that the state should have no jurisdiction over any one at all. Residency has nothing to do with the matter. The state is a coercive institution, completely at odds with the moral laws that decry thievery, slavery and murder. Evil in any form should not be legitimized, so the voluntarist refuses to grant validity to the state's claim of jurisdiction, even over residents. As far as licensing goes, the most the voluntarist will grant is that the owner of a roadway is the proper licensing authority (The voluntarist does not consider the state the proper owner of the roads because the roads are built with stolen tax monies). Why should the state, the Embassy of Heaven Church, or any other non-road owning entity be able to license vehicles and drivers on roads which they do not own? In claiming that the church is just as legitimate a licensing authority as the state, the church evades the real issue: On what grounds does the state act as a licensing authority? The Church is also at work on issuing its own passports, rather than saying that the state has no right to demand travel documents.

Voluntarists believe in challenging the state head-on, yet they and other conscientious objectors share a common philosophical insight with the members of the church: might does not make right. The state rests on might: therefore it should be rejected. Without coercive governments, many people would surely remain un-numbered, un-licensed, and un-taxed. What the church would do about licensing if the state were to disappear is its own decision. The important thing is that it leave us alone, and supports itself by voluntary means. Like other voluntary institutions, it will then receive our praise for living by the voluntary principle, even if we do not choose to personally endorse it by becoming a member. ☐

*One nation, under surveillance, with  
wiretaps and urinalysis for all.*

## Letter to Editor

Dear Mr. Watner:

After reading issue no. 62, I have to say that I think it is one of the finest issues of THE VOLUNTARYIST you've published. I admire the way that you've kept producing a quality publication for these past years. The three major articles are all examples of high quality writing about thought-provoking subjects. And they certainly hit home. Almost fourteen years ago I was prosecuted and convicted of failure to file federal income tax returns. I spent a year in a Federal Correctional Facility and after my release I started a plumbing contracting business which I've operated very successfully since then. During the past thirteen years I've simply gone about the daily task of living while engaging in voluntary and peaceful relationships with the circle of people that I come into contact with.

I have been minding my own business and keeping a very low profile. While I was being prosecuted I used the Freedom of Information Act to acquire my government file. I learned from it that the U.S. Government monitors the Letters to the Editor section of major newspapers and magazines in order to find out who its potential "enemies" are. Because of that, I haven't even so much as written a letter to the editor of a newspaper or magazine, or otherwise created a ruckus, which I did quite consistently before my prosecution.

I don't want to go into details as to what I perhaps did or didn't do, but the IRS notified me seven months ago that I am once again under criminal investigation. So, faced with the prospect of another criminal prosecution, for as yet unspecified charges, I immediately began looking for a tough experienced lawyer. One who can accept that some people act on beliefs and principles. And who will enthusiastically do the things that it takes to successfully defend someone charged under the income tax laws.

And this is where you can perhaps help me. I've talked with the most experienced tax lawyers in my city, as well as several lawyers who have successfully taken on unpopular causes. However, I haven't found one that I have confidence in. The thought occurred to me that perhaps you or a fellow Voluntaryist subscriber has had a particularly favorable experience with a lawyer in a criminal tax case. If so, I'd appreciate finding out who they are. I don't think it would be an insurmountable problem for a lawyer to travel from out of the area. Any help that you can provide in this regard would be heartily appreciated.

You might be interested to know that one of the lawyers I've talked with was formerly a U.S. Attorney who spent five years prosecuting all of the federal tax cases in my state. He told me that cases such as the one I'm faced with always start with an informant. People such as a disgruntled employee, an ex-lover, a ticked-off friend or someone who works at the bank where you do business. Having to be concerned about bank employees causing you trouble is particularly insidious because with all the current regulations about the use of cash, the banks are actually functioning as a sort of secret police. Bank employees can secretly monitor your personal affairs and they are very effective agents in the government's WAR ON CASH. Of course utility companies are doing the same thing in reporting unusually large residential users of electricity to government officials.

However, I have learned from my current experience that the system is much more vulnerable than you might think. For example, in my state there are thirty-four IRS Special (criminal) Agents. Twenty of these agents deal exclusively with drug cases and half of the remaining fourteen are on loan to other government agencies. Which means there are seven IRS agents who handle between two and three cases at a time, and each case takes from six to nine months to investigate. So what this means, is that out of a population of three million people, between twenty and thirty non-drug-related people are criminally investigated each year by the IRS in my state! Which works out to between one out of every 85,000 to 150,000 people! And after the investigation is complete, it usually takes six to twelve months

*"All government programs accomplish the opposite of what they are designed to achieve."*

—John Pugley's  
First Law of Government

before the government decides to prosecute or drop the case.

The fact is that the odds are dozens of times greater that you'll be killed in an automobile collision in my state in any given year than that the IRS will criminally investigate you. But most of the people I talk with say that they toe the line with the government because they're afraid they'll be sent to prison if they don't. Good grief, the odds are greater on any given day that you'll get into some kind of automobile wreck (from a fender bender on up) than that you'll be criminally prosecuted by the IRS in an entire year! But I don't recall anyone ever telling me that they won't drive on a particular day because the odds are less than 85,000 to 1 that they'll have a wreck! It truly makes me marvel at the effectiveness of the government's propaganda machine to think that three million people in my state are kept in a state of paralyzing fear by a handful of IRS agents who don't even carry guns! And of course, the same thing is true around the United States.

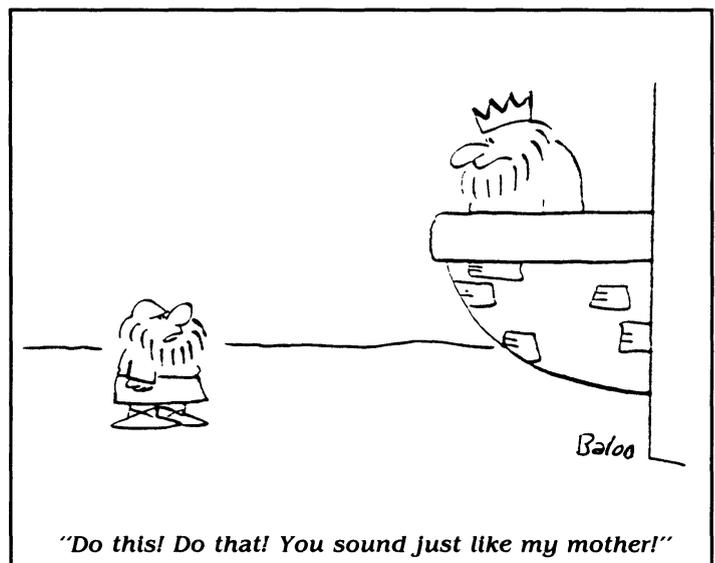
When the IRS began their investigation, the Special Agent in charge of the investigation wrote me a letter informing that I was being criminally investigated. As part of her letter, she informed me of my "Rights." I have never talked with her, but in the past seven months she has contacted dozens of people I deal with. In fact, just last week a former business lawyer of mine received a summons for records. I will say this, all financial records of almost anything you do with anyone are available at will to an IRS Special Agent. And they don't need a warrant or any supporting reason for wanting to obtain the information, other than that they want it. And with only two exceptions, Congress has invested the IRS with this power to extract everything about you from every single person you meet in your life. Some of what you talk about with your lawyer is protected from disclosure, and your wife cannot testify against you, even if she wants to. That's it. If anyone else refuses to cooperate with them and the IRS pursues the issue in federal court, with a judge's acquiescence, off they go to jail. It is a pretty disgusting state of affairs.

I'll keep you informed of the progress of the investigation.

Sincerely,

A long-time subscriber  
turned in by

a disgruntled bank employee. ▣



# Forfeiture Laws: A Reminder from the Past

By Carl Watner

After reading my article, "Major Crimes of the United States Government," a subscriber questioned my assertion that the pre-Civil War federal government used coercive means to collect taxes and maintain itself. In an effort to defend my position, I searched for a copy of the Congressional legislation which sparked the Whiskey Rebellion. In 1791, Congress imposed an excise tax on distilled spirits. It was rather comprehensive in nature, covering both imported and domestically produced liquors (whether from foreign or home-grown ingredients). Imported alcohol products were assessed a duty ranging from twenty to forty cents a gallon, depending on proof, while home brew was taxed nine to thirty cents per gallon.

To the people in western Pennsylvania, particularly, this tax appeared exorbitant and unreasonable. Many small farmers had their own stills, and a gallon of whiskey was thought to be worth about 25 cents. Representatives from the area petitioned for a repeal of the tax, and when it was not forthcoming, a large majority of the people in the area "simply announced that they would not obey." Active and passive civil disobedience followed. Revenue collectors were tarred and feathered. Nearly every farmer who paid the tax had his still destroyed. Finally in July, 1794, the "Whiskey Boys" burned the house of Inspector John Neville near Pittsburgh. "In Philadelphia on August 2, Pennsylvania and Federal officials planned for a large-scale invasion, agreeing that the only way to enforce the law without bloodshed would be to send an army so large as to make resistance palpably futile."

Eventually 15,000 soldiers gathered in western Pennsylvania, joined by their Commander in Chief, President George Washington. The army found no resistance as they moved in on the farmers. They finally managed to round up twenty suspects, two of whom were convicted of treason in Federal District Court in Philadelphia, and later pardoned by Washington. Not only did the suppression of the Whiskey Rebellion strengthen the United States federal government, but it showed the citizens of the new United States who was really in charge of their lives, and what would happen if they didn't pay their taxes.

This is one of the earliest and clearest instances of the federal government amassing troops and threatening coercion in order to enforce its revenue laws. But wait! There's more. In reviewing the actual law, I discovered that it included extensive provisions for forfeiture of property, much like those of RICO and the money laundering laws of today. Among the penalties listed in the act are included:

..\$500 to be forfeited for landing foreign spirits without a customs permit. (Sec. 8, p. 201)

..forfeiture for removing spirits from domestic distilleries without certificates: "(T)he same (spirits), together with the cask or casks containing, and the horses or cattle, with the carriages, their harnesses and tackling, and the vessel or boat with its tackle and apparel employed in removing them, shall be forfeited, and may be seized by any officer of inspection." (Sec. 19, p. 204)

.."That in case any of the said spirits shall be fraudulently deposited, hid or concealed in any place whatsoever, with intent to evade the duties thereby imposed upon them, they shall be forfeited." (Sec. 32, p. 207)

.."That in every case in which any of the said spirits shall be forfeited by virtue of this act, the casks, vessels and cases containing the same shall also be forfeited." (Sec. 34, p. 207)

.."That one half of all penalties and forfeitures incurred by virtue of this act, except as above provided [the Secretary of the Treasury was authorized to mitigate or remit forfeitures and penalties in certain cases], shall be for the benefit of the person or persons who shall make a seizure, or who shall first discover the matter or thing whereby the same shall have been incurred; and the other half to the United States." (Sec. 44, p. 209)



.."That if any person or persons shall forcibly obstruct or hinder any supervisor or other officer of inspection, in the execution of this act ...or shall forcibly rescue or cause to be rescued any of the said spirits after the same shall have been seized ...every person and persons so offending shall, for every such offense, for which no other penalty is particularly provided by this act, forfeit and pay a sum not exceeding two hundred dollars." (Sec. 48, p. 210)

.."Forfeiture where spirits shipped for exportation shall be relanded in the United States": .."Then not only the spirits so unshipped, together with the casks, vessels and cases containing the same, but also the ship or vessel in or on board which the same shall have been so shipped or laden, together with her guns, furniture, ammunition, tackle and apparel; and also the ship, vessel or boat into which the said spirits shall be unshipped or put, after the unshipping thereof, together with her guns, furniture, ammunition, tackle and apparel, shall be forfeited, and may be seized by an officer of the customs, or of inspection." (Sec. 55, p. 212)

The above excerpts are to be found in Volume 1 of the United States Statutes At Large, beginning at page 199, "Chapter XV—An Act repealing, after the last of June next, the duties heretofore laid upon Distilled Spirits imported from abroad, and laying others in their stead; and also upon Spirits distilled within the United States, and for appropriating the same." First Congress, Session III, Ch. 15, March 3, 1791.

Though we like to believe that the federal government was benign in the beginning, it obviously wasn't. Its essential nature has remained the same over the course of more than two centuries. The more things change, the more they remain the same. ☐

## Computers and Government!

If you look into the modern history of the computer, you'll find that the U.S. Government has had a leading part to play in the development of our pervasive computer culture. The U.S. Government first promoted the development of mechanical computers in the late 1800s to keep track of census data. And the government developed a need for the development of electronic computers in the thirties when the Social Security system was created. As a footnote on all this, the first actual use of electronic computers when they came online during World War II was computing artillery trajectories. It is sobering to think that the first job of electronic computers was to make killing more efficient. Business use of computers has not, even to this day, been a driving force in computer R&D. The driving force has been the U.S. Government's insatiable thirst to keep track of us. ☐

## 14th Century Chinese Story Teaches Noncooperation

A Chinese story written in the fourteenth century provides a simple, yet vivid, illustration of the nature and power of non-cooperation. The story of the monkey master, originally titled "Rule by Tricks," comes from the book YU-LI-ZI, by Liu Ji.

Liu Ji (1311-1375) was an important scholar, statesman, astrologer and military strategist.

The text was translated into English by Sidney Tai, supervisor of the Rare Books Room at the Harvard-Yenching Library, Harvard University. It has since been translated into Burmese for use by the pro-democracy movement in Burma.

### Monkey Master

In the feudal state of Chu an old man survived by keeping monkeys in his service.

The people of Chu called him ju gong (monkey master).

Each morning, the old man would assemble the monkeys in his courtyard, and order the eldest one to lead the others to the mountains to gather fruits from bushes and trees.

It was the rule that each monkey had to give one tenth of his collection to the old man.

Those who failed to do so would be ruthlessly flogged.

All the monkeys suffered bitterly, but dared not complain.

One day, a small monkey asked the other monkeys: "Did the old man plant all the fruit trees and bushes?"

The others said: "No, they grew naturally."

The small monkey further asked: "Can't we take the fruits without the old man's permission?"

The others replied: "Yes, we all can."

The small monkey continued: "Then, why should we depend on the old man; why must we all serve him?"

Before the small monkey was able to finish his statement, all the monkeys suddenly became enlightened and awakened.

On the same night, watching the old man had fallen asleep, the monkeys tore down all the barricades of the stockade in which they were confined, and destroyed the stockade entirely.

They also took the fruits the old man had in storage, brought all with them to the woods, and never returned.

The old man finally died of starvation.

Yu-li-zi says: "Some men in the world rule their people by tricks and not by righteous principles. Aren't they just like the monkey master? They are not aware of their muddle-headedness. As soon as their people became enlightened, their tricks no longer work."

—Written by Liu Ji (1311-1375)

Translated by Sidney Tai

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## Potpourri from the Editor's Desk

*continued from page 2*

### 9. "More Thoughts on Government"

"Could the American Association of Handicapped Persons (if there is such an organization) demand that your business install facilities for the handicapped? Obviously, no. Could General Motors, powerful though it may be, demand that the local Burger King hire a specific number of people of certain races? Again, no. The thought is laughable, isn't it? Yet no one laughs when the United States (federal government) makes such demands, and threatens punishment for failure to comply! You see the assumption is that you owe service to the government. What other assumption could there be?"

—from The Bulletin of the Monetary Realist Society, December 1992

### 10. Politics in the Raw

The principal political activity of the European Middle Ages for more than half a millennium "was the division of people into

gangs of armed thugs who fought each other constantly, or at least within the fighting season, with the booty being women, slaves-serfs, and land. Here was politics in the raw."

—John Oyer,

"Anabaptists, the Law and the State,"

PROCEEDINGS OF THE MARPECK ACADEMY,

March 23, 1985, Washington, D.C., p. 12.

### 11. "Ominous Parallels"

It may be that some of our older readers will remember Jan Valtin's WWII book, OUT OF THE NIGHT. It told in appalling detail what a no-knock policy meant in Nazi Germany, and how the abuses of the *Geheimstaatspolizei* (Gestapo) lead to the disappearance of people, finally abject fear and a steady retreat of the body politic into the woodwork.

The ACRES U.S.A. editor attended an Oklahoma meeting recently, both as a speaker and as an observer. The main speaker for the evening was Kurt Donsbach, the internationally recognized nutritionist who has formulated many wonderful and valid products for the health trade. His successes have irritated the uppity-ups of the sickness business no end. For years, the bureau people who serve the makers of coal tar derivative drugs shadowed Donsbach relentlessly much like a latter day Jean Valjean. On May 12, they struck.

With drawn guns, the Neanderthals invaded Donsbach's office, and held the staffers at bay for hours. They loaded out inventory for their book burning exercise, seized computers, discs and office machines, and in general demolished the business. Flushed with this victory, the FDA operatives then trashed the physician's home, seizing research volumes and nutritional literature from around the world. Bank accounts were next to tumble into the hands of these defilers of the Constitution. When the invaders left, Donsbach had a few bucks in his pocket, hardly more than car fare home.

There were no arrests. There were no charges.

One lone man stood up in that meeting. He was born in Germany at the start of the Nazi era. He came of age by the time the war ended. During that era he saw a no-knock policy demolish human freedoms, exactly as described in OUT OF THE NIGHT, a book that man never head of.

"You people," he said, "think there is something different about the United States. You see Waco and this man's abuse as a somewhat different Germany, but I tell you there is no difference. This is exactly the way the Gestapo did things. They murdered, and your agents murder. Next people will start disappearing. Nazi Germany in its early days, and the United States today are carbon copies of each other." The gentleman sat down to stunned silence.

Unfortunately, Janet Reno cannot hear, and the House and Senate cannot hear. As of old, the neo-Nazis are lionized as they go about their work. And the rest of the people shudder in silence, or live openly on borrowed time.

One certainty remains. There will be no shortage of Nazi types for the ever-expanding openings.

—ACRES U.S.A., August 1993

(Box 9547, Kansas City, MO 64133, \$20/yr.)

### 12. "Almost Useless"

According to the leftist weekly LE NOUVEL OBSERVATEUR:

"If politics were to disappear, nine tenths of the useless occupations that it spawns would disappear with it. ...The real secret is that power is useless. Its capacity to do evil is almost limitless. Government can prohibit, oppress, imprison, torture, starve and kill. For that, it has soldiers, police, judges, officials and ministers. But its capacity to do good is almost nil."

—David Rich, MYTHS OF THE TRIBE,

Buffalo: Prometheus Books, 1993, p. 205

*"Political language ... is designed to make lies sound truthful and murder respectable, ..."*

—George Orwell in

"Politics and the English Language"  
(1946)

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## Lao-Tzu and the Anarchists

By John A. van Huizum

On and off campus there are people who call themselves anarchists. Just for fun I bought a book about anarchy, only to see how that subject would be treated.

The book consists of 18 short essays, written by 17 different individuals.

Not a single one looked at anarchy the same way, which should not be surprising at all, testifying to an anarchy of thought.

Almost all of them were anti-government.

I was very interested because my favorite philosopher can only be looked at as an anarchist in the true sense of the word.

Anarchy originally only meant "leaderless", nothing more and nothing less.

Long before Christ lived, Lao-Tzu said:

"If one man leads, another must follow,

How silly that is, and how false."

Nobody can be born anarchist because every baby depends upon parents or others for clothing and shelter.

You can only be an anarchist after you have grown up.

Lao-Tzu never said a word about being anti-government, but he said a lot about growing up.

Unless one is grown up enough one cannot be without authority and the old sage made that quite clear.

He already had what we call a democracy in mind, but he also knew that a democracy of ignorant people would not be an ideal form of government.

He therefore did not concentrate very heavily on the technical details of an "ideal" government but tried to describe the best way for the components of a democracy—individuals—to be worthy of anarchy or self-rule.

This thought of his was expressed as,

"Democracy grows at one's own doorstep."

I did not find a single one of those 17 so-called learned individuals who referred to Lao-Tzu, the one who "wrote the book" on anarchy.

[Editor's Note: The book referred to is edited by Mike Gunderloy and Michael Ziesing, ANARCHY AND THE END OF HISTORY, (1991) and contains an article on "The Fundamentals of Voluntaryism" by Carl Watner.]

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## Some Advice for the Russian Congress

By David Ross

You know what the whole crisis in Russia is about? I couldn't believe it, when I read it: private property. Boris Yeltsin knows that until Russia allows private property, nobody except maybe investors with U.S.-backed loan guarantees, will be interested in (helping to rebuild the Russian) economy. But the old Party bosses in the Russian Congress are afraid of private property. They can't help it. They grew up thinking that if you let people own land and do whatever they want with it, you have chaos. You have exploited workers. They're also worried, that without state control they'll be out of work.

Well, let me reassure even Mr. Yeltsin's toughest critics. Private property is not the nightmare you think (it is). Because, you see, we in the West have a little secret. We call it "zoning." We tell people they can do anything they want with their property, but the zoning board gets to define the word "anything". And as for exploitation of the workers, why that's why you have the Labor PACs. That's short for "Political Action Committee." Labor PACs will send you piles of money in exchange for passing legislation that protects workers from exploitation. You win both ways. Not only that, but private industry will also send you money to try and stop the regulation. You win three ways. Oh, I know you're used to keeping track of how property is used, who's using it, and how much they make from it. But for that you have your I.R.S. So lighten up. There's nothing that creates more jobs for bureaucrats than the right of private property (as administered by the government).

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*"The real lesson of Soviet history is not that central planning is an attractive alternative to a chaotic capitalism, but that the results of attempts to centrally plan an economy are far more chaotic than capitalist depressions."*

—Don Laviole in  
MARKET PROCESS (Spring 1989)

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