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# The Voluntaryist

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Whole Number 69

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

August 1994

## Rediscovering Charles Lane

By Carl Watner

Of all the great libertarian figures of the 19th Century, it is ironic that one of the least known has had some of the greatest impact. Charles Lane (1800-1870), author of the letter series A VOLUNTARY POLITICAL GOVERNMENT and close friend of Henry David Thoreau, is virtually unknown today. However, as we shall see, his ideas and influence live on.

Lane was an Englishman by birth, who was attracted to the United States through his association with Amos Bronson Alcott, a radical abolitionist and school teacher. The two first met in England, when Alcott went there to see an experimental school which Lane had helped found. The school was named Alcott House out of admiration for Alcott and it tried to implement the theories of the Swiss theorist, Pestalozzi.

When Alcott returned to Boston in October 1842, he was accompanied by Lane and Lane's son. It was their intention to found a utopian community in New England, a new Eden, a place where they might "plant the spirit of paradise." Their idea was to obtain a farm, on which they could support themselves and their families, so as to become free of the stultifying complexity and disunity of existing society. Alcott introduced Lane to his circle of friends which included William Lloyd Garrison, Ralph Waldo Emerson, Thoreau, and his own brother-in-law, Samuel J. May. Before his departure for England, Alcott had been involved with the New England Non-Resistance Society, a Christian group founded by Garrison to promote his pacifist and anarchist tendencies. Given his friendship with this radical group, it is not surprising that within a month of his arrival on American soil Lane began advocating overthrow of the American government (by nonviolent means) because of its support of the slavery system.

Alcott, himself, had been agitating against the state and he was arrested on January 17, 1843 for failure to pay his 1842 Massachusetts poll tax. Even though Alcott was not formally imprisoned for his resistance (the tax was paid by a well-meaning friend), this episode represents the first known act of tax resistance for voluntaryist reasons in American history. Others had resisted payment of taxes because they were pacifists and refused to have their tax money pay for war. But Alcott did not care for what purpose he was taxed; he simply challenged the justice of any system which forcibly made him hand over his property—regardless of what it was to be spent for.

Soon after Alcott's arrest and release, Lane purchased a farm by the name of Fruitlands, where the two set up their utopian community. Both vegetarians, Fruitlands was so named because fruit was to be their principal staple of daily food. They took up residence on June 1, 1843, and made a reasonable success of farming throughout the summer. However, neither Lane nor Alcott nor their associates in the venture were practical farmers and by winter they came on hard times. The farm was unable to support them financially, and friction quickly developed between Lane and Mrs. Alcott, who with her children, had accompanied her husband to Fruitlands.

Lane took his own stand as a voluntaryist objector against taxation and was arrested in mid-December 1843 for failure to pay his own poll tax. Before the end of that year, the community at Fruitlands broke up. Lane and his son departed to live with the Shakers and Alcott and his family returned to Concord. Lane remained in New England for some time; there is a record that he attended the 7th annual convention of the Non-Resistance Society in Boston in October 1845. (Interestingly, Lysander Spooner was also listed as an attendee, but there is no evidence

that the two men knew one another.) By July 1846, Lane returned to Concord in an attempt to sell his farm and it was during this month that his friend Thoreau was imprisoned overnight for having refused to pay his 1842 or 1843 poll tax. Lane eventually sold the farm and returned to England in September 1846.

As mentioned, Lane, Alcott, Emerson and Thoreau formed a close circle of friends, who were all undoubtedly sympathetic in their libertarian outlook. Alcott "was Thoreau's chief companion during the years at Walden." Thoreau struck up a close personal acquaintance with Lane soon after he arrived in America. It was one of the few friendships which he actively sought. Even after Fruitlands disbanded, both Emerson and Thoreau helped look after Lane's pecuniary interests in this country.

Although Thoreau was never a member of the Non-Resistance Society, or any other abolitionist organization for that matter, he did come from a family of ardent abolitionists. Thoreau had published in Garrison's LIBERATOR and was a reader of another well-known abolitionist paper, THE HERALD OF FREEDOM. Both papers printed Lane's letters on voluntary government, which appeared as nine individual letters during January to June 1843. Furthermore, it is likely that Lane and Thoreau had personally discussed the issues that were raised in the letters. And further, since Thoreau's 1846 arrest was based on his failure to pay his 1842 or 1843 poll tax, it is clear that he must have been influenced by the arrests of Alcott and Lane. Thoreau's well-known essay on civil disobedience, which was originally entitled "Resistance to Civil Government" was not actually published until 1849.

Lane's letters originated in his desire to protest the arrest of Alcott. Lane saw the state as nothing but institutionalized violence and referred to its "club law, its mere brigand right of a strong arm, to support guns and bayonets." He saw the coercive state on par with "forced" Christianity. "Everyone can see that the church is wrong when it comes to men with the bible on one hand, and the sword in the other." "Is it not equally diabolical for the State to do so?" Lane believed that governmental rule was only tolerated by public opinion because the fact was not yet recognized that all the true purposes of the state could be carried out on the voluntary principle, as could the true purposes of the collective church. The 'voluntary principle' could only come about through "kind, orderly, and moral means" that were consistent with the totally voluntary society that he was advocating. Reformer and abolitionist that he was, Lane alluded to the evils of slavery: "colored slavery" is in fact the consequence of a much larger evil, which Lane called "government" and "Force." "The State ...is at this moment the only serious obstacle to freedom." In a plea for voluntaryism Lane closed his second letter on the following note:

Let the people recollect that it is themselves who have made and who sustain this dragon (the State). ...Away, then, with such a delusion! There is no safety for person or property, while government by force exists. Let us supersede it by one of charity. Let us have a voluntary State as well as a voluntary Church, and we may possibly then have some claim to the appellation of free men. Till then, at least, we are slaves.

Lane was a libertarian and voluntaryist because he supported the voluntary principle and advocated a totally voluntary society (one in which no legitimized institution of coercion existed). The non-voting theories of the Garrisonian abolitionists and their opposition to civil government affected him greatly. Their voluntaryist or anti-electoral outlook, which emphasized the withdrawal of individual sanction and nonparticipation in the body

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# The Voluntaryist

Editor: Carl Watner

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## Potpourri from the Editor's Desk

### 1. "The World's Real Drug Crisis."

Forget smack and crack. By many orders of magnitude, the most addictive and destructive drug in the world is welfare, government subsidies. Once people are shooting up the dole into their veins, be they Polish workers, French farmers, American greedy geezers, they're hooked far more than any heroin addict. And any threat to cut off or even diminish their drug supply makes them go berserk. So the Lithuanians and the Poles reject economic freedom and elect communist apparatchiks who promise to spoon-feed them government handouts. So the EC squashes Eastern Europe's economic hopes with protectionist trade barriers. So any attempt to actually cut the federal budget deficit, much less balance the budget, is completely hopeless because so many millions of Americans want government goodies and don't want to pay for them.

From: STRATEGIC INVESTMENT,  
824 East Baltimore Street,  
Baltimore, Md 21202-4799. \$109/year

### 2. "A History Lesson"

In 1799 the French Government was in serious trouble, and there was a revolt against the revolutionaries. A corporal from Corsica came along with public support and eventually became Emperor. He then almost became the master of all of Europe. His name was Napoleon. ...

In 1922 the Italian Government was in great trouble, and the country was near anarchy. An editor came along, led a march on Rome and formed a new Government. He had the support of the people and announced he would save Italy. His name was Mussolini. ...

In the late 1920's the German Government was staggering under a tremendous war debt, run away inflation and deadlocked political problems. A former Austrian corporal marched to Berlin and gained the support of the people and was elected their leader. His name was Hitler. ...

Today, the United States is reeling under impossible trade problems. ...We have confiscatory leadership in the White House, and we hear daily lies about the economy. The Press and TV are work-

ing overtime to convince us that "all is well" as we stand on the brink of disaster. I fear by the end of this four years of "bad news" the United States may bring forth a "strong" man who could possibly capture the White House. One who thinks he can "save" us. One who fits the above mentioned pattern. History does repeat itself over and over. One may soon come in like a Knight on a White Horse!

### DOES THIS SOUND FAMILIAR???

The America people have no idea of the political strength of the Presidency. This can be increased by the simple issuing of Executive Order -11490 which can be done at his own discretion! In that event the President can totally:

take control of ALL media, sources of power, food resources, transportation, highways, seaports, railroads, waterways, airports, storage, farms, ranches, timber properties, money, banks, civilian work force, activities relating to health, education and welfare and move populations to other localities, and only the good Lord knows what else! The bottom line is that a President CAN do anything he wants to do.

All this is listed in 32 pages of almost 200,000 words in Executive Order -11490! EO -11490 provides for a total Dictatorship whenever the President "gives the word!" Who knows what will happen if we elect a person like this to the White House? One who owes NO ALLEGIANCE to any responsible party, or Congress, or the people, or for that matter to anyone but himself! And, who knows what he would REALLY do with all this power and with our Country???

The wheels are in place, the machinery is in order; all that is needed for an absolute Dictatorship is for the "man" to sign EO -11490 anytime he feels like it!

—Fred Rowe,  
THE HOUSE OF ONYX, February 1994.  
Box 261, Greenville, KY 42345

### 3. "The Family vs. The State"

Healthy American families are subjected to the real abuse of state investigations into their structure and character, a special kind of terror unique to the sentimental totalitarianism of late 20th century America.

State schools serve as the primary instruments of scrutiny and indoctrination. From the earliest grades, children are taught by public officials to be suspicious of their parents' touches and told how to register complaints over parents' actions with public officials. Federally funded School-Based Multi-Disciplinary Teams enter schools to ferret out "abusing families." These cadres of social workers and psychologists have the power to examine a family's source of income, history, living conditions, attitudes, self-image, spousal relations, impulse control, and degree of community involvement. Those falling short of federal standards face therapy, loss of children, and formal criminal charges.

Indeed, it is primarily through the state's schools that *patrae* continues its drive to displace the autonomous family. As Princeton sociologist Norman Ryder has conclusively shown, government schools serve as the prime instrument for communicating a "state morality" and a "state mythology" designed to subvert the bonds and sense of continuity of each family. "Families" are allowed to exist only as they become agents of the state, dutifully providing room and board to the state's children.

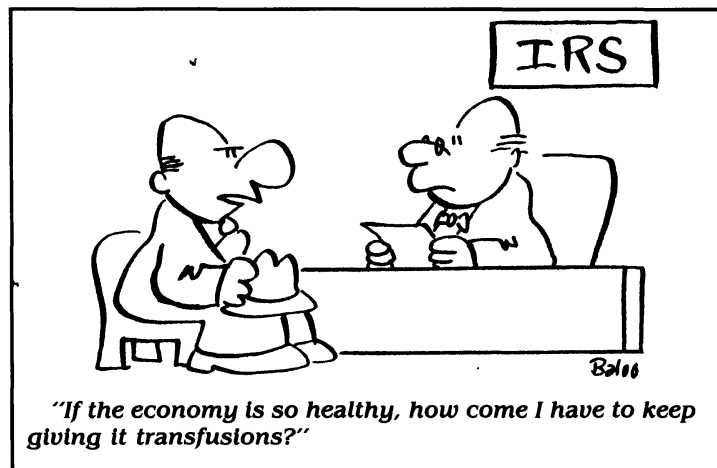
G.K. Chesterton explained, decades ago, what was at stake here. "The ideal for which the family stands... is liberty," he wrote. "It is the only ...institution that is at once necessary and voluntary. It is the only check on the state that is bound to renew itself as eternally as the state, and more naturally than the state."

—Allan Carlson,  
"Uncle Sam's Child," LIBERTARIAN FAMILIST,  
Winter 1993, Box 4826, El Paso, TX 79914

### 4. "Attempts to Impose Order Lead to Greater Disorder"

Too much law and order brings its opposite. Attempts to create World Government will lead to total anarchy. Examples:

David Koresh's principal problem, according to one FBI  
*continued on page 6*



## Charles Lane

*continued from page 1*

politic, played an important part in his life and ideas. The Garrisonian abolitionists were opposed to involvement in electoral politics (whether it be office-holding, voting, or participating in political parties). They did not want to lend their personal sanction to the legitimacy of a government which permitted slavery. Their opposition to participation in government also extended to their concern as to how slavery might be ended. Politics and politicians were immoral by definition. Garrison's field of action was that of moral suasion not political action. For Garrison and Lane, if one took care of the means (moral suasion), then the end (the abolition of slavery) would take care of itself.

Lane's letters were devoted to a myriad of libertarian themes. He was concerned about demonstrating the practicality of voluntary arrangements in the absence of state coercion. He argued explicitly for the complete privatization of such services as roads, schools, care for the poor, banks (totally unlicensed), lunatic asylums, mail delivery, and all forms of public works (such as turnpikes, canals, railways). He also discussed international relations among "voluntary political governments" and concluded that with the abolition of the custom house and tariffs there would be an end to trade wars. If commerce is good, why shackle it with government restrictions; if commerce is bad, why try to support it with the governmental apparatus? This argument neatly summed up his outlook on a broad range of issues. Since all the functions of government could be provided competitively and voluntarily, there remained no pretense for any form of taxation at all. The very fact that state sponsored activities needed coerced support to exist, spoke out against their very existence. The fact that government assistance was needed to carry them on or sustain them was absolute proof of their inherent weakness. "If the work is desirable," it will be done; if not, then it should not be done.

The most extended discussion in the letters concerns the separation of school and state and the provision of educational services free of government interference. This was a subject close to Lane's heart and he perceptively noted that "this mixture of education with politics is only a contrivance to gild the iron chains by which men are so despotically bound." Only if men were first trained to accept and obey the state could their obedience be secured. All the physical might in the world could not subdue a population of civil resisters. Referring to his own homeland, Lane related that "in some of the most educated countries on earth, Scotland and England for instance, the government has seldom interfered in any way, and then its help has generally been that of the bear in the boat, which wrecked the passengers." Lane's theories of education led him to believe that the natural teacher of the child was the parent, and that any attempt on the part of the state to forcibly take the child out of the parent's control was wrong.

In presenting the case for the practicality of voluntarily provided goods and services, Lane admitted that he had ignored the "highest moral ground." He claimed that his arguments applied to all people, whether rich or poor, whether they be good, bad, or indifferent. "It behooves us therefore as christians, as philanthropists, aye even as selfish beings of any sound discrimination to turn our backs upon this forceful" system. Whatever the inherent condition of man's nature, voluntary relations are at once the most moral and the most productive of peace and prosperity. Either men are sufficiently aware of their own self-interest so as to take care of themselves or else they are so far from it that they have no business participating in governments anyway. In either case, there is no need for compulsory government.

In a discussion of consent, written before the heyday of Lysander Spooner's arguments, Lane pointed out that the preamble to the State Constitution of Massachusetts read: "The body politic is formed by a voluntary association of individuals." Lane argued that:

### "Crisis Management"— Government Style

<u>Crisis</u>	<u>Government Solution</u>
World War I	"Temporary" Income Tax
Great Depression	Gold Confiscation
World War II	Income Tax Withholding
Vietnam War	Wage and Price Controls
War on Drugs	Loss of All Privacy
Skyrocketing Health Costs	Socialized Medicine
National Debt & Budget Deficits	??????

—Adapted from Ron Holland,  
THE RETIREMENT TRAP, 1993, p. 12,  
Eagle's Nest Publishing,  
Box 691, Greer, SC 29652

I give no strained or unusual value to the word "voluntary" on this occasion. Either it means choice, or it means nothing at all. If it does not assert the free voluntariness of every individual who comes into "the body politic" it signifies nothing; or at least nothing which common sense can lay hold of. If the voluntariness is to be confined to those who have the power, and they are to be at liberty to force every one into the association, then I must esteem the word "voluntary" a solemn mockery; and the sooner it is erased, and the term "forced" is put in its stead, the sooner will the words to the Constitution harmonize with the idea of its framers, and be at one with the very practice of its supporters.

In one of his opening statements, Lane presented the question: "Why should we have all this complicated and costly machinery of government?" In his conclusion, he summed up his answer to this question by writing that he had sought to show what an obstacle to true progress the State was and how easily it could be set aside or avoided.

His aversion to politics was apparent and was perfectly compatible with the no-voting and no-officeholding theories espoused by the radical abolitionists. Lane implicitly recognized that government control rests on the acquiescence of the citizenry. What is needed is for reform to begin with the individual, so that eventually enough people will be aroused to withdraw their sanction from the state. His anti-voting outlook comes out quite strongly when he asked what "would be the probable consequences of a total abstinence of the citizens from the ballot box?" He urged us to go as far as possible from human government, although he recognized that for "a season perhaps it is the misfortune of every one to fall into this delusion of imagining that human good can be served by political means."

"What are we to do,?" he finally asked. Leave the beast alone, he said. "Like all our enemies, State oppression will die of itself if we meddle not with it" and do not support it. Disown the government and do not support it with your taxes or your vote. Enlighten the oppressed as to their own self-imposed servitude, but stay away from the state for it will only contaminate you. The similarity between Lane's answer and Thoreau's solution to the question of the State's demise is striking: "When the subject has refused allegiance, and the officer has resigned his office, then the revolution is accomplished."

### A Voluntary Political Government Letters From Charles Lane

Compiled and with an introduction  
by Carl Watner

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THE VOLUNTARYISTS,  
Box 1275, Gramling, SC 29348

## **"Stone Walls Do Not A Prison Make": The Mayville Five— Prisoners of Conscience**

By Carl Watner

When peaceful people are incarcerated by agents of the government it is difficult to stand by and remain silent, particularly when they are upright individuals and their cause is just, and one of them is a subscriber to THE VOLUNTARYIST. The "Mayville Five" are two men and three women from rural western New York, who had been imprisoned in the Chautauqua County Jail, Mayville, New York while serving a one year sentence for Obstruction of Governmental Administration. All five are "adherents to down-home principles of honesty, peace, charity, and hard work." What was their crime?

You could say that their crime was being productive and compassionate members of society. For Barbara Lyn Lapp, 32, this was certainly the case. She is president of the Chautauqua County chapter of VOCAL (Victims of Child Abuse Laws), which had frequently called attention to the gestapo-like tactics of the Child Protective Services. She was originally arrested on July 12, 1993, and charged with "Obstruction of Governmental Administration, Custodial Interference, and Conspiracy." These charges stemmed from her attempt to make her family's farmhouse a refuge for fifteen-year-old Billy Stefan. Billy came to live with Barbara Lyn at the Lapp family farm house in May 1993, shortly after Billy's father, Don, removed him (without court permission) from the Bradford Pennsylvania Children's Home, where he had been placed by his mother and Child Protective Services caseworkers. Judge Nenno of Cattaraugus County, New York, jailed Don on contempt for refusing to disclose Billy's whereabouts. Don finally relented after being imprisoned for approximately two months, and on July 7, he disclosed (with the consent of the Lapp family based upon their hopes that the police would not take Billy, after verifying his safety and happiness) to police that Billy was at Barbara Lyn's home. When the police arrived to seize Billy, "the deputies were asked to stay off the property, and supporters lined up around the Lapp home, to protect him. Billy used a public address system, telling the deputies to 'leave me alone and let my father out of jail.' Sheriff's deputies left without Billy," although the evening radio and tv news called it a standoff. Barbara Lyn was acting within her rights because the habeas corpus order held by the police was not directed to her, nor did it authorize the police to serve the warrant on private property. On July 12, Don Stefan was brought before Judge Nenno, and, instead of releasing him as he had promised, the judge sentenced Don to another six months in jail. At the same time, Barbara Lyn was arrested and jailed on custodial interference charges. "She refused to post bail and did not cooperate with the jail intake process. Her arrest made front page headlines. Sentiment and support for her efforts ran high. After her third attempted arraignment, before Town Court Judge Robert Newton on July 13, 1993 she declared herself a free person because she hadn't harmed anyone (and charged that officials had no legal grounds to hold her). Neither the judge nor the two officers made any attempt to hinder her surprise exit." Judicially, the officers termed her departure from court a release on personal recognizance, although she made no promises to reappear before them.

On July 28, 1993 Barbara received a letter from the assistant district attorney that stated she had been indicted by a secret grand jury, and had been accused of custodial interference, conspiracy and obstruction of governmental administration. She immediately began to mount a jurisdictional challenge, charging that the local court had no constitutional authority to try her on any charges, much less require her to appear to answer to these charges. Barbara Lyn's arraignment was scheduled for August 16th, at which time she and a group of 75 supporters remained outside the county courthouse in Mayville, in order to find out how her jurisdictional challenge would be answered. Judge Larry Himelein dismissed her claims that his court had no authority in the matter, and directed the sheriff to arrest her and bring her before his court. Two plain clothes policemen

entered the crowd, shortly after 12 noon, and attempted to approach Barbara Lyn. "Members of the crowd gathered tightly around Barbara Lyn, and asked the officers for identification, while others shouted, 'We want justice.'" The officers failed to identify themselves, display their badges, or produce a warrant for Barbara's arrest, and immediately began barging and shoving their way toward Barbara Lyn. One of the officers signalled on his radio for reinforcements, and, immediately, another dozen officers entered the fray. They grabbed people, flung them aside. "Old men and women, young boys and girls alike, were sent sprawling onto the sidewalk or into each other." Ten minutes after the melee began, the police finally extracted Barbara Lyn from the mass of human bodies surrounding her. At least half a dozen civilians received minor injuries, and one elderly citizen received a concussion that required emergency medical treatment.

Joe Torres, 31, Jacob Lapp, 67, Rachel Lapp, 31, and Lynn Carroll Bedford, 45, were all in or near the crowd surrounding Barbara Lyn, when the deputies came to seize her. Rachel embraced her sister and clung to her as the deputies attempted to arrest Barbara Lyn, and was then arrested herself for "obstruction." Lynn Bedford was arrested for "interfering with the arrest of Barbara Lyn," although she "was not near Barbara Lyn and was only attempting to help members of the crowd that she feared were getting hurt." Joe Torres, Barbara Lyn's brother-in-law, was arrested for trying to help those who were injured when the county deputy sheriffs charged the peaceful crowd. Jacob Lapp, Barbara Lyn's father, was also arrested as he tried to reach his wife, who was being trampled by police as she attempted to prevent them from handcuffing Barbara Lyn. These additional four people who were arrested, along with Barbara Lyn, constitute the "Mayville Five." All except Lynn Bedford had refused bail. Rachel Lapp explained that she would not plea bargain or post bail because she did not want to become part of a "dishonorable" court system. If Barbara Lyn's arrest was unlawful, as she argued, how could she, Rachel, be tried on charges of attempting "to prevent the lawful arrest of Barbara Lyn Lapp"?

Barbara Lyn was taken into police custody, and held until October 13, 1993, when her original case was taken before a Chautauqua County jury for consideration. Barbara Lyn argued that the court order that put Billy Stefan in an institution was not a legal one. Therefore, she had no criminal intent to conspire, interfere, or obstruct. Judge Larry Himelein refused to explain to the jury that the habeas corpus order did not oblige Barbara Lyn to surrender Billy. He directed them to bring a verdict of guilty, and refused to instruct them that they actually had the right to judge not only the facts, but the justice of the case. After a trial lasting three days, the jury deliberated for 3½ hours before finding her "Guilty of Obstruction of Governmental Administration." She was acquitted on the other two charges of custodial interference and conspiracy. Although her misdemeanor charge of "obstruction" carried a maximum of a year in jail, most people convicted of such a charge serve little, if any, jail time.



*"You're under arrest for disturbing the peace."*

The judge received petitions with over a thousand signatures asking for leniency, but he also heard negative comments (such as, "Barbara Lyn should receive sufficient jail time to teach her not to be so rebellious") from the prosecutor and police officers. On November 8, 1993, she was sentenced to six months by Judge Himelein, which was the most time he could give her for a first time and non-violent offense.

Meanwhile the other four prisoners were held in jail until November 17th, when they and Barbara Lyn were taken back to Chautauqua County Courthouse to go on trial to answer charges stemming from the August 16th incident. "Judge Edward Mifsud, the town justice in charge of the case, flatly turned down all pretrial motions, a jurisdictional challenge demanding [the defendant's] right to be heard by a probable cause [grand] jury, and numerous other due process demands." "The five defendants, all representing themselves, employed varying levels of non-participation in the 3½ day trial." Jacob Lapp refused to speak at all, not even in response to the judge's questions. He maintained that he would not defend himself "in a court that is not a court of law." Joe Torres also remained mute. Rachel and Barbara Lyn only spoke to the jury to present their opening and closing statements. Lynn Bedford put herself on the witness stand to analyze the videos that the prosecution had entered into evidence.

In his concluding arguments, the prosecutor "accused the defendants of 'going backwards to the 18th Century,'" referring to their mention of the common law, jury nullification powers, and the U.S. Constitution. After deliberating for an hour and a half, the jury returned. There were five defendants, and 14 charges. All were convicted of "Obstruction of Governmental Administration." In addition, Jacob was found guilty of "2nd degree riot," Joe of "2nd degree riot and resisting arrest," and Barbara Lyn of "resisting arrest." "As soon as the verdicts were read, as the jury filed out of the court room, Rachel and [Barbara Lyn] stood, and facing the crowd of spectators, read in unison" part of a poem written by Richard Lovelace in 1642. "Stone walls do not a prison make," began the two prisoners.

"Rachel, Barbara—sit down!" the judge ordered. [They] continued, determined to reach the end of the short verse: 'Nor iron bars a cage.'

"Order in the courtroom!" the judge demanded, slamming down his hammer. Officers surrounded [Rachel and Barbara Lyn] from all sides, but froze just a few feet from [their] side(s), as [they] finished in peace: 'Minds innocent and quiet take this for an hermitage. If I have freedom in my love, and in my soul am free; Angels alone which soar above, enjoy such liberty.'

"The several dozen spectators stood and applauded just as [they] finished.

"You're going to be removed from the courtroom!" the judge roared.

"They filed out in an orderly manner, as Rachel and [Barbara Lyn] remained standing, in silent reverence of their support. The judge was yelling again, demanding [they] sit down and pointing out a few members of the audience who had remained in the courtroom. 'You'll have to take them out yourself if you want them removed', a court officer mumbled to the judge. They were never all removed."

Three weeks later, when Judge Mifsud sentenced the Mayville Five, he ignored New York State sentencing guidelines and imposed maximum sentences of a year in jail for each of them, "despite the fact that none of them had previous arrest records." Lynn Bedford was released on February 18, 1994, after her sentence was reduced by Chautauqua County Judge John T. Ward. The remainder of the Mayville Five were released on April 15, 1994, as scheduled. Barbara Lyn was ordered to serve her two sentences concurrently.

As the foregoing narrative indicates, the Lapp family, and their friends and supporters, are a very unusual group of people. The Lapps are Mennonites who have lived the past twenty years in Cassadaga, New York, where they run a 350 acre dairy farm enterprise, and a large produce stand during the summers. Barbara Lyn, as well as her sister and father, are all articulate and intelligent people who have been "outspoken critics of excessive government interference," "are well known in

## To Althea, From Prison

Stone Walls do not a Prison make,  
Nor I'ron bars a Cage;  
Minds innocent and quiet take  
That for an Hermitage;  
If I have freedom in my Love,  
And in my soul I am free;  
Angels alone that soar above,  
Enjoy such Liberty.

—Richard Lovelace, 1642

legislative halls from Mayville, to Albany, to Washington, D.C.," and have been "frequent contributors to editorial pages in local newspapers as well as national publications." All "possess a keen sense of justice and human rights," are well-known in their community," and are publicly acknowledged as "willing contributors to the needs of the underprivileged."

What is more, it appears that the Lapps understand the power of nonviolent resistance, and the necessity of bringing community support to their cause. Even more significantly, they have vividly illustrated the voluntarist message that freedom and liberty are two different concepts, and shown that freedom is the more important of the two. Liberty, which the Mayville Five have lost during their incarceration, refers to the absence of outside coercive molestation to the physical body. Freedom, as they pointed out by reciting the Lovelace verse, is a matter of the inner spirit. "The idea that the mind, not external circumstances, determines" a man's freedom has been at the core of many personal and political philosophies which have challenged the state. Stoicism and early Christianity recognized that the Kingdom of Heaven is within you, and that the truth shall make you free. The adherents of natural law over positivist state law have always understood that freedom is an attitude of mind, not the place where you live. As Barbara Lyn explained it, prison bars

## Letter To The Editor

Dear Mr. Watner,

Thank you very much for sending me the literature on voluntarism. My father has spoken highly of THE VOLUNTARYIST, however I have not had the opportunity to read about the philosophy until now. I find it very intriguing, though I probably would not be ready to accept the idea of a totally voluntary state. I certainly am not willing to reject the concept, though, as it comes very close to my personal views about limited government, as well as nonviolent resistance.

I've enclosed three articles on the background of the Mayville Five case, one written by my sister for REASON, and two I wrote for my FAMILY ALERT publication. You are welcome to reprint any of these, or re-write them to your satisfaction if you wish. I could probably write an article specifically for THE VOLUNTARYIST if you want me to, but I'm very busy with other writing obligations. Right now I'm working 8 hours a day in the jail kitchen (no pay!), and trying to keep up with a continuous flow of mail besides.

We (the Mayville Five) have had a lot of pressure from lawyers, paralegals, and well-meaning friends to pursue legal recourse against the government for our false arrests and cruel treatment. However, we find that course to be in conflict with our position that the government had no authority to intervene in the first place. If we now turn to the government for help in retaliation, I feel we are not only demonstrating a confidence in government, but also living a double standard of non-forceful protest. Don't know if I'm making myself clear, but I assume you'll understand, from the standpoint of voluntarism.

Reading your materials has been very encouraging. I intend to introduce the voluntarist concept in my next column for FAMILY ALERT. Let me know if you'd like to be on our mailing list. With Dad being on your mailing list, I think we can share materials.

Sincerely, Barbara Lyn Lapp

cannot bind the spirit:

The essence of freedom is not contained in unrestricted movement of our bodies. We won (even though we were convicted and imprisoned), because we are free at heart, and free in our consciences. We won because we will be stronger by experience. We won, because the truth has prevailed against unmeasurable deceit. We won, because the ruthless attacks by the police and court system have only served to prove their incredible error and corruption.

Any person who understands that deserves the support of THE VOLUNTARYIST. For more information about the Mayville Five contact the Mayville Five Committee, 6981 Allen Road, Westfield, New York 14787. Of particular interest is an article written by Hannah B. Lapp (Barbara's sister), "Child Abuse," appearing in REASON magazine, February 1994, pp. 33-37.

## LET OUR PEOPLE GO

Oh Mayville let our people go!  
What ails your minds to treat them so?  
The world is asking, what's the gain  
In keeping harmless folks in chains?

Our brothers, sisters, kindly friends  
Marched out one day at summers' end  
In Mayville's streets they raised the cause  
For freedom, truth, and mercy's law.

The men in power's cozy seats  
Conspired their peaceful plea to meet  
With hate of truth and vengeance raw:  
"We'll beat them up and call it law!"

They stormed our brothers, knocked them down  
Our sisters dragged and cursed and bound  
But mid their pain and fearful bonds  
Our people cried, "The truth has won!"

The winter moon will cast its glare  
In depth of night and frigid air  
So, brethren, let your love not fail  
To shed its light in dismal jail

As winter too must yield to spring  
And storm and pain new life will bring  
The tyrants' rage will not prevail  
Where patient hope the victory hails.

—Hannah Lapp, 1994.

## Congressional Cafeteria



"What a nightmare! — Last night I dreamed that terrorists put truth serum in our coffee!"

## Potpourri from the Editor's Desk

*continued from page 2*

spokesman, was that he was "thumbing his nose at the law." So, to preserve order, the forces of law and order brought chaos and destruction, and destroyed everything and everyone. To prevent the misuse of firearms by cult members, firearms were marshalled to randomly kill them. To prevent alleged child abuse, the forces of law and order burned the children to death.

Handing out free food in "refugee" camps in Somalia leads to greater numbers of starving refugees because the existence of free food attracts a greater number of nomads to the camps, who then become dependent on free food, and starve when they are not fed.

States in the U.S. favor equalizing wealth distribution. To finance this agenda, more and more states have turned to the lottery, thereby giving away to a few vast sums of cash extracted from the many.

The precepts of [this interpretation] find expression in a number of Oriental philosophies. In the view of this school, what happens in the universe is a fact, and does not merit the labels of "good" or "bad," or human reactions of sympathy or hatred. Effort to control or alter the course of macro events [as opposed to events in one's personal life] is wasted. One should cultivate detachment and contemplation, and learn elasticity, learn to go with the universal flow of events. This flow tends toward a balance. This view finds expression in the Tao Teh Ching (Chapter 57, Stephen Mitchell translation):

The more prohibitions you have,  
the less virtuous people will be.  
The more weapons you have,  
the less secure people will be.  
The more subsidies you have,  
the less self-reliant people will be.  
Therefore the Master says:  
I let go of the law,  
and people become honest.  
I let go of economics,  
and people become prosperous.  
I let go of religion,  
and people become serene.  
I let go of all desire for the common good,  
and the good becomes common as grass.

You don't fight chaos any more than you fight evil. "Give evil nothing to oppose, and it will disappear by itself" (Tao Teh Ching, Chapter 60). Or as Jack Kerouac said in Dr. Sax, "The universe disposes of its own evil." Again, the reason is a principle of balance: You are controlled by what you love and what you hate. But hate is the stronger emotion. Those who fight evil necessarily take on the characteristics of the enemy and become evil themselves. Organized sin and organized sin-fighting are two sides of the same corporate coin.

—J. Orlin Grabbe, "In Praise of Chaos,"  
LIBERTY, March 1994,  
Box 1181, Port Townsend, WA 98368.

### 5. "Dear Taxpayer"

Whole No. 63 of THE VOLUNTARYIST (August 1993) printed "A Note To The Commissioner" of the Internal Revenue Service dealing with the letter which accompanied the 1992 federal income tax filing package. Now comes another response, appearing in the April 1994 issue of READER'S DIGEST, which concludes:

It makes me long for the good old days when a tax collector didn't try to sweet-talk you while he was picking your pocket. I suppose, however, in the era of politically correct language, we might as well get used to it: a tax is a fair-share contribution, a tax payer is a customer, and the IRS is a charitable fund.

### 6. "EVERY GOOD MAN IS FREE"

Philo of Alexandria (circa late 1st century B.C. and early 1st century A.D.) is the author of this tract which "deals with that kernel of Stoic ethics, the self-sufficiency of the virtuous man,"



and shows "the truth of the Stoic 'paradox' that the wise man alone is free." F.H. Colson, the English translator, points out that the main thrust of Philo's argument is that "the wise man is free from the domination of the passions," and that "the wise man is free because he does right voluntarily, cannot be compelled to do wrong, and treats indifferent things with indifference." This is certainly an early and interesting example of how a philosopher, some two thousand years ago, interpreted freedom as self-control. See PHILO, Volume 9 of ten volumes, Cambridge: Harvard University Press, 1941.

#### 7. "The NAFTA Debate: What Is Free Trade?"

The indisputable fact is freedom is unpopular. Governments are always restraining and punishing people for trying to exchange goods and services.

That's why Vice President Gore supported NAFTA so strongly. He made it clear that what he and President Clinton really liked about it was its use as a tool of social engineering—a way of imposing their political and environmentalist agenda on nations by holding them hostage, allowing "free" trade as long as they submit to radical environmentalist demands that have the actual effect of stifling capitalism.

Ross Perot's protests to the contrary notwithstanding, he's no believer in free trade either. His main objection to NAFTA was that it didn't go far enough in restraining free trade.

The debate, as freewheeling as it appeared, was very careful to avoid one crucial subject: genuine free trade. In spite of their numerous disagreements, there was one thing both men agreed on: they wanted to control the world.

Free trade is "free trade"—men and women entering freely into economic transactions, locally and internationally, without government interference.

We don't need a treaty to accomplish that. We don't even need an "agreement." All we need to do is repeal the multitude of evil laws restraining trade: tariffs, price ceilings, price supports, subsidies, foreign aid, guaranteed loans, quotas, and restrictions against "dumping." (On that last item, remember Will Roger's immortal words: "If the other fellow sells cheaper than you, it is called 'dumping'! 'Course, if you sell cheaper than him, that's 'mass production.'")

—David Chilton in WORLD, Nov. 20, 1993.

#### 8. "Reflections of an Individualist: A Program for Reform"

From time to time, people urge upon me the espousal of some program they are pleased to call constructive. Some say that reform of our monetary system is the one essential of a healthy economic, and therefore social, order; single taxers are convinced that all things evil will vanish with the shifting of the incidence of taxation from production to privilege; for the pacifists, the cure-all is the abolition of war. I have been urged to take up the cudgels for decentralism, while those who see in "world government" the hope for human happiness have tried to press me into their service.

Every one of the proposed reforms has something to commend it in logic, while the sincerity of the proponents makes one wish that they could all be given a chance. The fact remains, however, that each reform rests its case on the goodwill, intelligence and selflessness of men who, invested with the power to do so, will put the reform into operation. And the lesson of history is that power is never so used. Never. I am convinced, on the other hand, that all of the evils of which these earnest people complain can be traced to the misuse of power, and I am inclined to distrust political power no matter who uses it.

The only "constructive" idea that I can in all conscience advance, then, is that the individual put his trust in himself, not in power, that he seek to better his understanding and lift his values to a higher and still higher level; that he assume responsibility for his behavior and not transfer his personality to committees, organizations or, above all, to a super-personal State. Such reforms as are necessary will come of themselves when, or if, men act as intelligent and responsible human beings. There cannot be a "good" society until there are "good" people.

—Frank Chodorov, ONE IS A CROWD,  
New York: Devin-Adair Co., 1952,  
pp. 175-176.

#### 9. "Voting May Not Imply Consent But It Certainly Confers Legitimacy"

Remember that voting is often a way not of consenting to something, but only of expressing a preference. If the state gives a group of condemned prisoners the choice of being executed by firing squad or by lethal injection, and all of them vote for the firing squad, we cannot conclude from this that the prisoners thereby consent to being executed by the firing squad. They do, of course, choose this option; they approve of it, but only in the sense that they prefer it to their other option. They consent to neither option, despising both. Voting for a candidate in a democratic election sometimes has a depressingly similar structure. The state offers you a choice among candidates (or perhaps it is "the people" who make the offer), and you choose one, hoping to make the best of a bad situation. You thereby express a preference, approve of that candidate (over the others), but consent to the authority of no one.

—A. John Simmons,  
ON THE EDGE OF ANARCHY,  
Princeton: Princeton University Press, 1993,  
p. 225.

#### 10. "A Million Acts of Sacrifice"

In four years of war, the government stopped the manufacture of every item that used the materials needed for building military goods—including metal and rubber and much else. And so there were no new automobiles, radios, appliances, golf clubs, golf or tennis balls and no vacations, because the gasoline ration was only a few gallons a week and air and train travel required a priority hard to get. There was simply nothing much to buy.

But there were soaring new taxes. Difficulties arose when men were drafted into the military services where new recruits were paid 68 cents a day, about enough to buy the soap and toothpaste the army did not give them. And they still owed the tax on their previous year's income as civilians. With that ridiculous military income, they could not possibly pay the taxes. Something had to be done. Here, under pressure of war, the withholding tax was born. It is doubtful that without war Congress would ever have voted for a tax so intrusive and troublesome. Because of the withholding tax, the term "take-home pay" entered the language. Had people been forced to count out their taxes in hard cash for some government collector, taxes in such stratospheric amounts almost certainly could not have been collected.

The cost of the war was so high that the top rate eventually went to about 92 percent. It was explained to Roosevelt that his rich enemies would be soaked, even fleeced, beyond their deepest fears. They paid the 92 percent, hated it, but could not escape. It made Roosevelt so happy. Press Secretary Steve Early told me, that once or twice he saw the president spend hours poring over records sent to him from the Internal Revenue Service showing who paid how much.

—David Brinkley, "The 40s,"  
NEWSWEEK, January 3, 1994, p. 31.

### Fresh Every Hour

By Berton Braley (1882-1966)

Election promises, glibly spoken,  
Are easily made—and easily broken.

They're frail and fragile and slightly brittle,  
So why complain if they crack a little?

The promise made was a cut in taxes,  
And every moment the burden waxes;

We won't be harsh in the way we judge it,  
But where, oh where is the balanced budget?

And, 'spite of promises, officeholders  
Are twice as heavy upon our shoulders.

By why be sore at a broken promise?  
The Powers that be can always calm us,

And when one promise has cracked in two  
They'll give us another that's nice and new!

(From NEW DEAL DITTIES, NY: Greenberg, 1936, p. 13.)

### **Independent Sovereign**

I, as a free and independent sovereign, having been subject to the tyranny of an oppressive and dictatorial system of abuse since the day of my birth, have reached the point in time when, of necessity, I can no longer submit my person, property, or judgement, regardless of any compulsion, or pretense of dominion over my volition, to the arbitrary and irrational whim of collective rule, known as "Government." Recognizing the nature of each unique conscious being, and the inalienable right of each individual to choose the path of development for his own mind and character, I hereby declare and assert my independence, sovereignty, and intent to pursue the entelechy of life, liberty, knowledge, and happiness; and to do all other things which independent sovereigns may of right do. I submit that the moral imperative of conducting one's affairs in an honest, productive, peaceful and voluntary manner is essential to the benevolent and just existence of a conscious being holding reason and conscience as primary guides. In conclusion I renounce and forswear any allegiance and subjection to any person, association, majority, or "Authority" not explicitly and voluntarily chosen as my personal representative. And in support of this Declaration I pledge my life, my labor, and my sacred honor.

Signed/David Dreas, Terra Libra

### **The Little Tin Gods**

By Berton Braley (1882-1966)

If you want to keep your "Place in the Sun"  
With the Little Tin Gods in Washington  
You must "be 'umble" and doff your hat  
To the merest whim of a bureaucrat.  
If you dig a tunnel under a ridge,  
Build a highway or stretch a bridge,  
You must bow to the slightest opiniyun  
Of the Little Tin Gods in Washington!  
You mustn't question a thing that's done  
By the Little Tin Gods in Washington,  
Who handle the Scheme of Things entire  
And tell you whom you can hire and fire,  
Reward the Sheep with a rich resplendence  
And make a Goat of the Independents;  
If you are not meek you will get no "mon"  
From the Little Tin Gods in Washington!  
In the days of old, when our souls were free,  
We called such arrogance "Tyranny,"  
And now—describe it as what you will,  
By any name—it is Tyranny still!  
To be fought with ridicule, laughter, wit,  
With gallant courage and dogged grit,  
Till we rip in tatters the web that's spun  
By the Little Tin Gods in Washington!

(From NEW DEAL DITTIES, NY: Greenberg, 1936, p.8.)

*"If you ever injected truth into politics,  
you'd have no politics."*

—Will Rogers

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