

---

# The Voluntaryist

---

Whole Number 116

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

1st Quarter 2003

## Why I Refuse To Be Numbered

By Anonymous

Counting by governments has been going on for many centuries. However, it is only in recent decades that individuals in the United States have been faced with being given a government number. One historian of the public health movement observed that it was not until the federal government began disbursing Social Security checks that there was any financial incentive to have a state-issued birth certificate and federally-issued number.<sup>1</sup> Under the Social Security Administration rules it became important to be able to prove when you were legally entitled to receive benefits. It was not until the early 1960s that federal tax returns were required to carry an identification number. The point is that as citizen-numbering has evolved, the government has used the carrot and stick approach: get a number—receive government largess; refuse a number—be penalized and be ineligible to receive government benefits; refuse a number—be excluded from many activities which may only be described as government-granted privileges (issuance of a driver's license, access to licensed-physician medical care, access to state and federally-chartered bank services, etc.). To the normal, obedient citizen receiving a number is as innocuous and innocent as being inoculated against certain diseases at birth. It also automatically puts each and every productive citizen into the position of being tracked and spied upon as the government makes sure that the citizen pays his or her taxes.

I refuse to be numbered because I want no part of paying taxes or receiving any of the benefits that government bestows. I want to be responsible for myself and my family. America was built on that attitude and will survive only as long as that attitude persists. It is impossible in the nature of things, as described by the law of the conservation of energy, for more energy to come out of a social system than goes in. Someone has to produce goods and services, in order for there to be goods and services to be distributed. History is replete with examples of economic systems dying when there is no longer enough incentive for the producers to produce any more than they need for their bare survival. Although government bureaucrats may assume that goods and services automatically replicate themselves, like fruit on a tree, I assure them that the tree will eventually wither and die if it is mistreated or abused. The high standard of living which Americans enjoy will disappear if the economic inputs of the producers are not encouraged.

Although we have been taught that the whole purpose of government is to protect us from criminals and foreign invaders, in reality the purpose of government is to conquer and control us. There are benefits to be found in wide-spread social cooperation and the social division of labor, but benefits can only arise if trade and exchange are voluntary. By the very nature of things, if someone must be forced to trade or exchange with me (or I with them) it must be obvious that they (or I) do not see enough advantage to the trade to willingly engage in it. This analysis applies as much to groups that provide security from criminals and foreign invaders as it does to buying food at the store or buying shoes for your children. Government is the only organization in our society that regularly and legitimately obtains its money from compulsory levies—what it euphemistically describes as taxes. What happens to those who refuse to pay their taxes? Their bodies are put in prison or their property is seized by the government, or both. As much as the government tries to disguise it, taxation is robbery and violates the common sensical and moral dictum against stealing. (If everyone stole, eventually there would be nothing left to steal.)

Give a horse to him who tells the truth. He'll need it to escape on!

—Persian proverb

The underlying premise of government taxation is the idea that you and your property belong to the State. You are its slave. Whatever the government allows you to keep is simply a result of its generosity. What you produce is not yours by right, but by sufferance of the government. I do not want to be a slave; nor do I want to participate in a social system which enslaves others. I do not want to give my sanction to government. I do not want to support any coercive institution. I do not want to steal or be stolen from. I do not want to put others in jail for refusing to trade with me; nor do I want others to put me in jail for refusing to trade with them. Stealing (taxes) and coercion are not activities that lead to social harmony or prosperity. They are not activities that can be universalized. My objection to government (however good it may appear, or however many benefits it may distribute—which illusion can only be maintained by refusing to consider how much property it has first stolen, for government has nothing of its own) is to its coercive nature. I object to the compulsory manner in which government operates—

*continued on page 5*

---

# The Voluntaryist

Editor: Carl Watner

## Subscription Information

Published quarterly by The Voluntaryists, P.O. Box 275, Gramling, SC 29348. A six-issue subscription is \$20 or .07 ounce of fine gold. For overseas postage, please add \$5 or 1/3 of the regular subscription price. Single back issues are \$4 each or 1/5 of the regular subscription price. Please check the number on your mailing label to see when you should renew. THE VOLUNTARYIST is online at <http://members.aol.com/vlntryst>.

## Potpourri from the Editor's Desk

### No. 1 "Compulsory Roads vs. Voluntary Highways"

American Government never should have interfered with highways. Americans had created a free, mutual association, the American Automobile Association, which was dealing competently with all the new questions arising from the invention of automobiles. Private enterprise originated and built the first trans-Continental American highway; free manufacturers and car-owners would have covered this country with highways, as free Americans covered it with wagon roads. Americans wanted cars and highways; no police force was needed to take their money from them and spend it for highways. And it is injustice to the Americans who do not own cars, to compel them to pay for highways.

— Rose Wilder Lane, *THE DISCOVERY OF FREEDOM* (1943), p. 213.

### No. 2 "Books Received"

Robert Klassen, a subscriber, has sent me two books he has written. The first, *ATLANTIS: A Novel About Economic Government* (1997), describes a privately owned city built on a Sioux Indian Reservation. The second, *ECONOMIC GOVERNMENT* (2001), contains short stories and essays about a new paradigm for economic government, not coercive government. For more information see <http://www.nugvdigm.com>.

Chris Matthew Sciabarra has written *TOTAL FREEDOM: Toward a Dialectical Libertarianism* (2000). Part II, "Libertarian Crossroads" (pp. 191-362), contains an extensive discussion of "The Case of Murray Rothbard." For more information on Sciabarra's work, visit his website: <http://www.nyu.edu/projects/sciabarra>.

### No. 3 "She, Too, Refused Social Security"

[Isabel Paterson] was given an annual pension of \$1980 [in 1949], which the *Herald Tribune* reduced to \$918 by subtracting from it an amount equal to her Social Security benefits. These benefits, however, were

purely notational, because Paterson refused to accept them. She was opposed to the whole idea of government's making itself responsible for people's security: "I will not subscribe to any such scheme, which anyone but a fool must know will ultimately contribute to the destruction of my country." The Social Security card that was issued to her remained in an envelope marked "Social Security' Swindle." She had invested modestly in real estate, and she intended to prove that she could provide for herself in spite of the costly and enforced benevolence of the state.

— Stephen Cox, "Introduction to the Transaction Edition" of Isabel Paterson, *THE GOD OF THE MACHINE* (1993), p. xxix.

### No. 4 "Anarchy Tried and Found Tolerable in 1774"

[We of the British Parliament] wholly abrogated the ancient [colonial] government of Massachusetts. We were confident that the first feeling, if not the very prospect, of anarchy would instantly enforce a complete submission. The experiment was tried. A new, strange, unexpected face of things appeared. Anarchy was tried and found tolerable. A vast province has now subsisted, and subsisted in a considerable degree of health and vigor for near a twelvemonth, without Governor, without public Council, without judges, without executive magistrates. How long will it continue in this state, or what may arise out of this unheard-of situation, how can the wisest of us conjecture?

— Edmund Burke, "On Moving His Resolutions for Conciliation with the Colonies," House of Commons, March 22, 1775, cited in Philip Kurland, Ralph Lerner (eds.), Vol. 1, *THE FOUNDERS' CONSTITUTION* (2000), p. 6.

"Voting is much more than supporting one candidate over another. It is a positive affirmation of our system of government."

— Thomas J. Mooney in the *Prince Georges Journal*, cited by Georgie Anne Geyer, *AMERICANS NO MORE* (1999), p. 57.

### No. 5 "Taxing Beyond This World"

Los Angeles County Assessor Rick Auerbach is attempting to impose local property taxes on eight \$100 million satellites manufactured by Los Angeles County-based Hughes Electronics. Not only were they not launched from Los Angeles County, but their celestial orbits bring them nowhere near California. "Mr. Auerbach argues—with a straight face, no less—that the [satellites] are subject to local property taxes because 'no one else is taxing them'."

— "Pigs in Space," *THE WALL STREET JOURNAL*, July 17, 2001, p. A18.

*continued on page 6*

# What Constitutes a Weapon?

By William Watner

What is a weapon? Does it have to be big? Sharp? Powerful? Does it have to be something you can grab? Something others can destroy? What is a weapon? A weapon can be grasped, but it also can be ungraspable. Weapons are very useful when not used as weapons. A weapon is a tool. A sheath knife can be a very effective weapon in the hands of a trained user, and can also be used to clean deer. Almost all weapons have a double 'existence', guns particularly. Major Smith and the rest of the crew have been saying: your best survival tool is the one between your ears. I would like to add to that. Your best weapon is the one between your ears.

A weapon generally has the capability to destroy in some way. Therefore a baseball bat can be classified as a weapon. A golf club could be just as lethal. For that matter a cast iron tea kettle would be extremely effective at close range.

The Netherlands is a good example of where the seed of weapon confiscation has bloomed and blossomed, and where it ultimately leads. The Government of the Netherlands is asking for the voluntary turn-in of weapons (those that turn in guns don't face risk of prosecution). This includes baseball bats, CO2 pistols, and alarm pistols (from the journal of the NRA, *THE AMERICAN RIFLEMAN*, Feb. 2001, p. 73). Where will they stop? *Where can they stop?* They really can't coercively confiscate all sport items, or can they?

The most potent weapon in the hands of the oppressor is the minds of the oppressed.

—Steven Biko, South African Activist

One of the most interesting weapons, and effective at the right time, is non-violent resistance. It is a weapon, but not a violent one. It takes more guts to stand firm than to fall back on your animal instinct to fight. It means not cooperating with what you think is wrong or evil. Which brings to mind another weapon, a very valuable weapon, one which can't be taken away without your consent:

It is your spirit; the flame that burns within each and every one of us. This, along with your brain, constitutes the two weapons that nobody, even if they have complete power over your physical body, can steal or put out. "But can't they kill me?", you say. Yes, they can. But all that does is entomb your spirit in history and eternity forever. When you are dead, your spirit is even further beyond their grasp than before. Look at Jesus as an example for a spirit never caught, a flame that will never be stamped out.

As Jungle Jim said recently, there are entities in the world that are trying to dumb down our spirits and our brains. 'They' are trying to make our flames burn low. Instead of trying to draw up the lowest flame to the highest (which can only be done volun-

tarily, not coercively), 'they' try to beat the highest ones down to the lowest. 'They' are trying to make our brains follow them, the State, unquestioningly, and not even to think about morals or right or wrong.

So what does make a weapon? To make it short and sweet, I would say it is anything that can be used in any way against your enemy.

As the last word, my advice is: Use your body—your spirit—your brain—and whatever tools you have, to your best advantage, whatever your situation.

[This article originally appeared in *THE HOMESTEADER* (No. 10, Spring 2002), published quarterly by Major Michael Smith. William Watner is a fifteen year-old homeschooler.] ▢

## Books Received

**THINK FREE TO LIVE FREE: A Political Burnout's Guide to Life, Activism and Everything** (\$14.95) by Claire Wolfe. The same author has also written **101 THINGS TO DO 'TIL THE REVOLUTION**: Ideas and resources for self-liberation, monkey wrenching, and preparedness (\$15.95) and **DON'T SHOOT THE BASTARDS (YET): 101 More Ways to Salvage Freedom** (\$15.95). All are available through Loompanics, Box 1197, Port Townsend, WA 98368; 1-800-380-2230; [www.loompanics.com](http://www.loompanics.com).

**NONVIOLENCE VERSUS CAPITALISM** by Brian Martin. Published by War Resisters' International ([www.wri-irg.org/](http://www.wri-irg.org/)) and freely available on the web at [www.uow.edu.au/arts/sts/bmartin/pubs/01nvc/](http://www.uow.edu.au/arts/sts/bmartin/pubs/01nvc/). There is a discussion of voluntaryism as a form of nonviolence in Chapter 5 (pp. 90-94).

**THE MYSTERY OF CAPITAL: Why Capitalism Triumphs In The West And Fails Everywhere Else** by Hernando de Soto. Published by Basic Books, 10 East 53rd Street, New York, NY 10022-5299; \$27.50. Chapter 5, "The Missing Lessons of U.S. History," recounts some of the voluntaryist story of how social order evolved on the Western frontier in the absence of political government.

**THE PHILOSOPHY AND POLITICS OF CZECH DISSIDENCE FROM PATOCKA TO HAVEL** by Aviezer Tucker. Published by the University of Pittsburgh Press, 3400 Forbes Avenue, Pittsburgh, PA 15261 ([press@pitt.edu](mailto:press@pitt.edu)); \$19.95 paperback. Discusses various aspects of the nonviolent Czech dissidents and their takeover of power from the Communists.

**VIKING AGE ICELAND** by Jesse Byock. Published by Penguin Books, 375 Hudson Street, New York, NY 10014 ([www.penguin.com](http://www.penguin.com)); \$15.00 paperback. The purpose of this book is to describe medieval Iceland from the immigration of Norwegian settlers in the late 9th Century until the end of the Free State in the 13th Century. Iceland had no King or supreme executive, yet it lacked neither law nor order. See interesting commentary on "statelessness" on pages 64-65 and page 72; on outlawry and criminal responsibility on page 184 and pages 231-232; and on law and order on pages 79 and 341. ▢

---

# Just Think!

By Nic Wittenberg

[Editor's Note: Nic Wittenberg wrote this article while he was a student at Freedom Mountain Academy, 519 Shingletown Road, Mountain City, TN 37683. Website at [www.freedommountainacademy.com](http://www.freedommountainacademy.com) (email: [fma@naxs.net](mailto:fma@naxs.net)). Freedom Mountain Academy is a year-long work, study, and hiking-expedition program founded and operated by Kevin and Patricia Cullinane. This article appeared in the school's IRON MOUNTAIN REVIEW, Volume 1, Number 1, December 20, 2001, and is reprinted with permission of the Cullinanes. Kevin Cullinane also continues to teach Freedom School, which was originally started by Bob LeFevre.]

You asked me how this school is different from the other schools I have gone to, and what I most liked about it. I think the biggest difference is how they teach us to think about what they teach. In my other schools they teach that we are supposed to agree with what they teach, but here, Kevin teaches us how to question (at least to ourselves) what he is teaching us as well as what our other teachers have taught. When I first came to this school I had only one way of thinking about history and about human nature and modern political events. That way was the way that the people who control the schools wanted me to think. They did not teach me how to question what they were telling me.

Here Kevin has explained that unless he has a halo behind his head some morning, he is capable of teaching errors. He tells us there are three reasons that he might teach us errors: 1) he has been misled himself, and thus believes the lie he is teaching us; 2) he has not been misled, but has simply reasoned incorrectly but does not yet realize that his reasoning is incorrect. ("All of us tend to believe that our reasoning is correct until we and our reasoning come up against reality. And then, guess which one wins?" he tells us.); 3) the third way is that he might be lying to us knowingly and deliberately in order to get us to do something that we would not otherwise do if we knew the whole truth about it. He assures us that he would never use that way: "But if I were intending to use it against you, I would assure you that I would never use it," he adds.

So he frequently interrupts what he is teaching to ask us, "How could you know whether that is true? What questions would you have to ask yourself in order to begin an investigation as to whether what I've just said is true?" I could go on to tell you about the questions we have been taught to ask ourselves, but I would rather wait to talk to you about them.

Another thing that is different about the academics is the way they all relate to each other. Even our science classes on nutrition (The Chemistry of Human Health) tie into the questions we ask and seek to answer in History. How can I live my life so that I

can get the most out of my life while I have it, and at the least cost?" Kevin tells us that History tells us over and over what to do and what not to do both as individuals and as societies if we wish to enjoy prosperous, progressive lives.

Our History is called the Economic History of Human Progress and, since progress is built first upon ideas, and then ideals, and then values, it is a history of ideas. This takes us into the ideas about freedom (self-control) found within the Ten Commandments; the ideas of the prophet Samuel; the ideas of the Jewish Maccabees; the ideas of Jesus and the early Christians; the ideas of those who founded the Separatists' Plymouth Colony; and the ideas found within the Declaration of Independence.

Because of Kevin's low opinion of almost all politicians both modern and ancient, some people might call the school anti-government. But it is not, it is pro-freedom. Kevin explains that he loves and admires the government that truly governs human energy by its laws, and that this is why he is so often critical of human efforts to play God with their states and their statutes.

Kevin and Patricia started this school to help young adults (we are not called "Kids" at this school) educate themselves about how to think more effectively. How to think more effectively about themselves, and people in general, and about those who become politicians and believe that they have the right to play God with our lives and other properties. He tells us that he didn't learn how to think effectively in either high school or college and that that is why he volunteered for and became an infantry officer in the Marine Corps.

He teaches us to think about the differences between such words as laws and statutes; governing organizations and statist ones; freedom and liberty; and profitable and merely lucrative. He teaches us that we humans do not have instincts as the word is defined by zoologists and that therefore we are governed by our own reasoning minds. Instincts govern animals and therefore they don't mess up their lives with incorrect reasoning. When we reason incorrectly we bring unplanned and usually unpleasant results into our lives. If we are not too lazy to think about our errors, we learn from them. When we reason correctly we make progress which is something else animals cannot do.

Kevin insists that we not believe what he says but only that we jot down the ideas so that we can test them by the rules of reasoning later in our lives. We certainly were never taught to think this way in my other schools.

So, besides the early hours, and the housekeeping chores, farm work, and mountaineering expeditions, this is how FMA is different. ▣

"Socialism is only communism in disguise."

---

# Why I Refuse To Be Numbered

*continued from page 1*

regardless of how beneficial it appears—regardless of how necessary it considers itself—regardless of how many people embrace it. If government is so good, let it prove itself on the free and open market; let it depart from the coercive arena in which it now operates.

It might be argued that I consent to be numbered in many voluntary transactions. Every receipt I receive from Wal-Mart has a transaction number; every insurance policy has a contract number. While that is true, it ignores the main point of my objection to government numbering. I am not Wal-Mart's slave; I am not Hartford Insurance's slave. I may or may not choose to trade with them. I may or may not use a number to identify myself to them; but I do not have that option when it comes to dealing with the government. Slavemasters desire to control everything they can and numbering systems which allow no activity to be untaxed, unrecorded, or unnoticed are important to their success in controlling their slaves and expropriating their property.

It should be more than obvious now: I refuse to be numbered because I refuse to accept the badge of slavery. To be a number is to be a slave. I refuse to be a slave.

## Footnote:

<sup>1</sup> "The national Social Security Act proved to be a great stimulus to accurate birth certification. Many people never considered a birth certificate to be of any importance until old age assistance, unemployment insurance, and other ramifications of the Social Security Act demonstrated to them that it was necessary to have this official proof of their existence." Wilson G. Smillie, *PUBLIC HEALTH ADMINISTRATION IN THE UNITED STATES* (3rd ed.), 1947, p. 191.

[Editor's Note: This article was submitted for my forthcoming anthology *TRADEMARK OF TOTALITARIANISM: Opposing Government Enumeration*. For more information about the book, contact *THE VOLUNTARYIST*.] ▢

## "I Don't Believe in Taxes"

[The following excerpts are from Act One, Scene I, *YOU CAN'T TAKE IT WITH YOU*, A Play by Moss Hart and George S. Kaufman (New York: Farrar & Rinehart) 1937, pp. 36-44.]

**Henderson** [from the Internal Revenue Department]:

Does a Mr. Martin Vanderhof live here?

**Grandpa:**

Yes, sir. That's me.

**Henderson:**

Well, Mr. Vanderhof, the Government wants to talk to you about a little matter of income tax. ... We've written you several letters about this, Mr. Vanderhof, but have not had any reply.

**Grandpa:**

Oh, that's what those letters were. ...

**Henderson:**

According to our records, Mr. Vanderhof, you have never paid an income tax.

**Grandpa:**

That's right.

**Henderson:**

Why not?

**Grandpa:**

I don't believe in it.

**Henderson:**

Well—you own property, don't you?

**Grandpa:**

Yes, sir.

**Henderson:**

And you receive a yearly income from it?

**Grandpa:**

I do.

**Henderson:**

Of [*he consults his records*]*—between three and four thousand dollars.*

**Grandpa:**

About that.

**Henderson:**

You've been receiving it for years.

**Grandpa:**

I have. 1901, if you want the exact date.

**Henderson:**

Well, the Government is only concerned from 1914 on. That's when the income tax started.

**Grandpa:**

Well?

**Henderson:**

Well—it seems Mr. Vanderhof, that you owe the government twenty-two years' back income tax. ... Now, Mr. Vanderhof, you know there's quite a penalty for not filing an income tax return. ...

**Grandpa:**

Look, Mr. Henderson, let me ask you something.

**Henderson:**

Well?

**Grandpa:**

Suppose I pay you this money—mind you, I don't say I'm going to do it—but just for the sake of argument—what's the Government going to do with it?

**Henderson:**

What do you mean?

**Grandpa:**

Well, what do I get for my money? If I go into Macy's and buy something, there it *is*—I see it. What's the Government give me?

**Henderson:**

Why, the Government gives you everything. It protects you.

**Grandpa:**

What from?

**Henderson:**

Well—invasion. Foreigners that might come over

here and take everything you've got.

**Grandpa:**

Oh, I don't think they're going to do that.

**Henderson:**

If you didn't pay an income tax, they would. How do you think the Government keeps up the Army and Navy? All those battleships...

**Grandpa:**

Last time we used battleships was in the Spanish-American War, And what did we get out of it? Cuba—and we gave it back. I wouldn't mind paying if it were something sensible.

**Henderson:**

[*Beginning to get annoyed*]

Well, what about Congress, and the Supreme Court and the President? We've got to pay *them*, don't we?

**Grandpa:**

[*Ever so calmly*]

Not with my money—no, sir.

**Henderson:**

[*Furious*]

Now wait a minute! I'm not here to argue with you. All I know is you haven't paid an income tax and you've got to pay it!

**Grandpa:**

They've got to show me.

**Henderson:**

[*Yelling*]

We *don't* have to show you! I just told you! All those buildings down in Washington, and Interstate Commerce, and the Constitution!

**Grandpa:**

The Constitution was paid for long ago. And Interstate Commerce—what *is* Interstate Commerce, anyhow?

**Henderson:**

[*With murderous calm*]

There are forty-eight states—see? And if there weren't Interstate Commerce, nothing could go from one state to another. See?

**Grandpa:**

Why not? They got fences?

**Henderson:**

No, they haven't got fences! They've got *laws*! ... My God, I never came across anything like this before! ▣

## Potpourri from the Editor's Desk

*continued from page 2*

### No. 6 "Tax Relief or Legitimacy Device?"

The United States Congress made a decision in early June 2001 to send a tax rebate check to every American who paid federal income taxes for the year 2000. What a tremendous propaganda coup for the government: it has brainwashed most taxpayers into believing that taxes are not theft, and now it demonstrates

its concern for them by rebating some of their money and lowering tax rates. Here we see the cunning of government at its worst: bribing us with our own money which it has previously stolen. Government depends on public acceptance. What better way to maintain or increase its legitimacy in the eyes of the taxpayers, than by giving them some of their money back!

### No. 7 "The Free Market Is Not A Panacea"

It does not eliminate old age, and it won't guarantee you a date for Saturday night. Private enterprise is fully capable of awful screwups. [However,] both theory and practice indicate that its screwups are less pervasive and more easily corrected than those of government enterprises.

—Gene Callahan, "What Is An Externality?" *THE FREE MARKET*, August 2001, p. 7.

### No. 8 A Preview of Totalitarianism

[T]he first twentieth-century preview of the totalitarian state was provided by the United States in 1917-18 after we joined the Allies in the war against Germany. Not even the Kaiser's military-political order, much less that of either England or France, reached the totality of the war-state that America did in extraordinarily short order once war on Germany was declared. The relentless forces of centralization, nationalization, and collectivization of political power reached literally every significant area of American life; the economy and the government in the first instance, but hardly less the communications system, education at all levels, entertainment and recreation, even and especially religion, where the spectacle of preachers presenting arms became overnight a common one.

To this day, few Americans have any genuine awareness of the sheer totalitarianism of the American war venture in 1917-18. Industry-labor councils with absolute powers over wages and prices, 175,000 Four-Minute Men with orders to invade any assemblage whatever for propagandist purposes, sedition laws, systematic mobilization of teachers, clergy, artists, writers, actors, and the like, arrests, with heavy fines or imprisonments, in the name of "Pro-Germanism," and above all the infectious spirit of a centralized collectivism fighting for a great moral objective - all of this and more offered a preview to what would become grim reality in Russia, Italy, and Germany.

—Robert Nisbet, "1984 and the Conservative Imagination," in Irving Howe (ed.), 1984 REVISITED (1983), pp. 188-189.

### No. 9 "Live Free Or Die": Taxes in Revolutionary War New Hampshire

The Revolutionary War "drove taxes to levels not even Tories had predicted. ... Even after inflation is taken into account [Peterborough's] town taxes had increased more than thirteen times over what it had been before independence. The new taxes brought increasing trouble with taxpayers who could not pay, and with collectors who could not or would not collect, ... By 1781, tax refusals, delin-



quencies, and malfeasance had driven arrearages statewide to nearly 400,000 pounds. Some towns tried to avoid paying by not electing assessors or collectors. With the offices vacant, they reasoned, the taxes could not be collected. In April, 1781, the [New Hampshire] assembly countered by making the property of each individual in a delinquent town liable for the whole amount the town owed and by authorizing state and county treasurers to sue any two or more residents of a delinquent town, 'such as they shall judge proper,' and to seize and sell their property for the town's taxes. The unfortunates so chosen could then sue the rest of the town to recover their losses plus damages and expenses."

The above quote is taken from pages 130-131 of Robert A. Becker, *REVOLUTION, REFORM, AND THE POLITICS OF AMERICAN TAXATION, 1763-1783* (Baton Rouge: Louisiana State University, 1980). It was confirmed by obtaining a copy of *THE LAWS OF NEW HAMPSHIRE* (edited by Henry Harrison Metcalf, Bristol, NH: Musgrove Printing House, 1916). See Chapter 20, passed April 6, 1781 on pages 386-387 of Volume Four, Revolutionary Period 1776-1784. The law was repealed June 20, 1792. How would you like to have your property held hostage for the non-payment of your town's taxes?

Rules are an essential part of life. But making them is not necessarily a government function: they can be (and usually are) established through voluntary action.

—John Blundell and Colin Robinson, *REGULATION WITHOUT THE STATE* (1999), p. 13.

#### No. 10 "The Voluntarist Insight"

The problem of how to make law fully effective with respect to groups which possess power is one, I would emphasize, which exists in every legal order. Even within a modern state, with its array of sophisticated legal institutions, it is one thing to compel one or a few individuals by force to comply with the law. It is something else again to compel large or well-organized groups, particularly if strongly held values are at stake. The capacity of law for effective coercion decreases as the groups involved increase in strength and influence. For an example of this process at work, one need look no further than Poland; and for its ultimate result if unchecked, one need look only to contemporary Lebanon. The point of the lesson is that in the long run the effectiveness of law in any society depends less on the powers of coercion at its disposal than on a general public acceptance of the law as an essential and respected element of orderly social existence. Only when such a general acceptance—or at least acquiescence—provides a foundation, is it possible to invoke coercion successfully in particular instances.

—Richard Young, "World Perspectives in International Law," in W. Lawson Taitte (ed.), *THE CITIZEN AND HIS GOVERNMENT* (1984), pp. 227-228.

#### No. 11 "Authors' Rights versus Copyright"

The expressions used in other languages to denote "copyright" (*derecho de autor*, *droit d'auteur*, ...) literally translate as "authors' rights," which include the notion of copyright in the narrower sense (the right to control reproduction of the work), though it also implies a broader range of rights. These include the so-called "moral rights" of the author, which view literary and artistic works as extensions of the author's personality, and encompass the following protections: (1) the right to be identified as the creator of the work (so-called "paternity rights" of authorship and protections against plagiarism), and (2) protections against unauthorized alterations or mutilations of the work (so-called "integrity rights" of authorship). As opposed to mere copyright, these two moral rights of authorship have always been regarded as inalienable and perpetual. ...

Opposition to copyright in the narrower sense does not imply opposition to the moral rights of authorship, which are ancient legal concepts. Copyright, on the other hand, is a fairly recent notion which dates from about the time of the invention of printing. Whether or not we regard the right to control the reproduction of creative works as a "natural right" of authors, the historical fact is that, prior to the invention of printing, this right was not regarded as implicit in the concept of authorship. Copyright law was created by specific acts of legislation, ...

—Julio Cole, "Patents and Copyrights," 15 *JOURNAL OF LIBERTARIAN STUDIES* (Fall 2001), pp. 95-96.

#### No. 12 "The State as an Instrument"

During the fifty years leading up to the French Revolution the belief spread that the units in which humanity lives ought to be states - and, increasingly, that people who did not live in states, as was the case outside Europe, belonged to inferior "tribal" civilizations and were scarcely human. ...

In day-to-day life, the question whether one was a citizen of this state or that became one of the most important aspects of any individual's existence besides the biological facts of race, age, and sex. As late as the end of the *ancien regime*, Lawrence Sterne, author of *A Sentimental Journey*, was able to travel from Britain to France, even though they were at war with each other; and having arrived there, to be received with every sign of honor in the social circles to which he belonged. However, the nineteenth century put an end to such civilities. ... All states during wartime, and some during peacetime too, imposed restrictions on whom their citizens were and were not allowed to marry; while hostilities lasted, enemy nationals were likely to be interned and have their property confiscated. The time was even to come when not to be accepted as a citizen by one state or another turned into one of the worst of all possible fates. Such people were literally deprived of the right to live; always subject to deportation, sometimes shuttled from one country to another ..., or concentrated in refugee camps, or left to starve in no man's land.

—Martin van Creveld, *THE RISE AND DECLINE OF THE STATE* (1990), pp. 185-186. ▣

---

## "I wish I could hear of a country that's out of kings!"

"Don't it s'prise you de way dem kings carries on, Huck?"

"No," I says, "it don't."

"Why don't it, Huck?"

"Well, it don't, because it's in the breed. I reckon they're all alike."

"But, Huck, dese kings o'ourn is reglar rapscallions; dat's jist what dey is; dey's reglar rapscallions."

"Well, that's what I'm a-saying; all kings is mostly rapscallions, as fur as I can make out."

"Is dat so?"

"You read about them once—you'll see. Look at Henry the Eight; this'n's a Sunday-School superintendent to *him*. And look at Charles Second, and Louis Fourteen, and Louis Fifteen, and James Second, and Edward Second, and Richard the Third, and forty more; besides all them Saxon heptarchies that used to rip around so in old times and raise Cain. My, you ought to seen old Henry the Eight when he was in bloom. He *was* a blossom. He used to marry a new wife every day, and chop off her head next morning. And he would do it just as indifferent as if he was ordering up eggs. 'Fetch up Nell Gwynn,' he says. They fetch her up. Next morning, 'Chop off her head!' And they chop it off. 'Fetch up Jane Shore,' he says; and up she comes. Next morning, 'Chop off her head'—and they chop it off. 'Ring up Fair Rosamun.' Fair Rosamun answers the bell. Next morning, 'Chop off her head.' And he made every one of them tell him a tale every night; and he kept that up till he had hogged a thousand and one tales that way and them he put them all in a book, and called it Domesday Book—which was a good name and stated the case. You don't know kings, Jim, but I know them; and this old rip of ourn is one of the cleanseest I've struck in history. Well, Henry he takes a notion he wantst to get

up some trouble with this country. How does he go at it—give notice?—give the country a show? No. All of a sudden he heaves all the tea in Boston Harbor overboard, and whacks out a declaration of independence, and dares them to come on. That was *his* style—he never give anybody a chance. He had suspicions of his father, the Duke of Wellington. Well, what did he do? Ask him to show up? No—drownded him in a butt of mamsey, like a cat. S'pose people left money laying around where he was—what did he do? He collared it. S'pose he contracted to do a thing, and you paid him, and didn't set down there and see that he done it—what did he do? He always done the other thing. S'pose he opened his mouth—what then? If he didn't shut it up powerful quick he'd lose a lie every time. That's the kind of bug Henry was; and if we'd'a' had him along 'stead of our kings he'd'a' fooled that town a heap worse than ourn done. I don't say that ourn is lambs, because they ain't, when you come right down to the cold facts; but they ain't nothing to *that* old ram, anyway. All I say is, kings is kings, and you got to make allowances. Take them all around, they're a mighty ornery lot. It's the way they're raised."

"But dis one do *smell* so like de nation, Huck."

"Well, they all do, Jim. *We* can't help the way a king smells; history don't tell no way."

"Now de duke, he's a tolerable likely man in some ways."

"Yes, the duke's different. But not very different. This one's a middling hard lot for a duke. When he's drunk there ain't no nearsighted man could tell him from a king."

"Well, anyways, I doan' hanker for no mo' un um, Huck. Dese is all I kin stan'."

"It's the way I feel, too, Jim. But we've got them on our hands, and we got to remember what they are, and make allowances. Sometimes I wish we could hear of a country that's out of kings."

—Mark Twain, ADVENTURES OF HUCKLEBERRY FINN, Chapter 23 (1884). ▢

---

## The Voluntaryist

---

P.O. Box 275 • Gramling, South Carolina 29348



### FIRST CLASS

Please renew your subscription if the number on your address label is within one digit of this issue's number.