
The Voluntaryist

Whole Number 111

"If one takes care of the means, the end will take care of itself." Fourth Quarter 2001

Just Say "No!"

By Carl Watner

Ronald Neff, the author of the following article, "I'm Spartacus" sent me this article in October 2000. I apologize to him and my readers for delaying its publication.

The subject of his article is the American citizen's rejection of his or her Social Security benefits, a topic that cuts close to home because it hits us right in our pocketbooks. The government steals from us and then turns around and returns tax monies to us under the guise of retirement earnings.

A number of articles in THE VOLUNTARYIST have dealt with the federal government's "Indian giving." The foremost one was titled "I Don't Want Nothing From Him!" (Issue No. 31) and was reprinted in THE VOLUNTARYIST anthology. Two points from that article will be reiterated here. First, it told the story of the mother of C. V. Myers, the Canadian investment advisor. Initially, she refused to apply for her Canadian, old age pension checks. Finally, her children "cajoled her into applying." When she died, they found each and every monthly check stacked on her shelf, uncashed. She had meant "No!" and stuck by her guns. The second point of that article was this: Regardless of how much money the government steals from you in the way of payroll taxes, it is impossible in the nature of things for the government to return your own money to you. Whatever money you receive years later is money that has been stolen from someone else. Therefore, there is no justification in saying that you are "getting your money back." You are, in fact, getting someone else's money, and thereby participating in and sanctioning a government program of theft. I suggest that those who are more interested in this subject consult this earlier article. Copies are available if you do not have the anthology.

A second short article on this same theme appeared in Whole No. 41 in December 1989. It was written by R.S. Jaggard, M.D., who is now deceased. "Freedom Is Available" is being reprinted in this issue because it makes the point that no one is forced to accept government money. It may hurt not to, but the government is not forcing you take its benefits. As Jaggard wrote, "Avoidance of such an ethical disaster and preservation of freedom is easy. DO NOT TAKE THE GOVERNMENT MONEY. Just say, 'No!'"

In preparing Ronn Neff's article for publication, I sent it out to a number of people who subscribe to

THE VOLUNTARYIST in order to get their reactions. A number of them already informally belong to the "I'm Spartacus" league. Since some of them wished to preserve their anonymity, I will repeat their remarks without attribution (except one that I found published in an anarchist/atheist magazine).

One, a farmer, wrote that

I was taught from my youth not to accept government money. However, it is only in the last seven years since reading THE VOLUNTARYIST and other anarcho-capitalist writings that I came to see the government system as a criminal institution.

If I want something that belongs to my neighbor, there are three things standing in my way: my conscience, my honor, and the law. So I look around for an entity that knows how, and is willing to overcome all three.

I find it in the U.S. government.

Oh, but I don't want to hand myself over to them.

Once in a while we receive notices in the mail, telling us we are "eligible," and we have received checks, but we have never cashed them. We just say, "No." This way we can always say, "We never took anything from you, now leave us alone."

Surely integrity and honor are more valuable possessions than immediate gratification.

A husband of a husband-and-wife team of private school teachers wrote that both had been invited by Social Security to dip into the loot for a share, and both of us have refused. We have never thought about the profit of honor in regard to what we are doing. Our choice is based more on avoiding the self-proclaimed title of thief than in gaining a profit from it. Psychologically speaking, I like the idea that we gain another portion of honor even as we avoid a dishonor. I think it is an important point to remember. Also, I think it is important to wonder a little bit about this profit called honor which has no atomic weight nor chemical number to it, but which can infuse us with an energy nonetheless.

Fred Woodworth, editor of THE MATCH! (Box 3012, Tucson, AZ 85702), published these remarks in his Issue 94 from the Summer 1999:

I myself will never ask these criminals for anything, and if necessary will live in a cardboard box in the park when I'm old, rather than grant these bureaucratic assholes one particle of legitimacy. Others may apply and comply, hat in hand, but not me. I'd puke up any food bought by such means, and any roof over my head that was bought by such largess would

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The Voluntaryist

Editor: Carl Watner

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Potpourri from the Editor's Desk

1. "Roving Bandits, Stationary Bandits, and the State"

If the leader of a roving bandit gang is strong enough to take hold of a given territory and to keep other bandits out, he can monopolize crime in that area; he becomes a stationary bandit. The advantage of this monopoly over crime is not mainly that he can take what others might have stolen; it is rather that it gives him an encompassing interest in the territory...

The encompassing interest of a stationary bandit leader who can continue to keep out not only other criminals but outside tax collectors as well gives him an incentive to behave very differently.

First, it leads him to reduce the percentage he takes from each victim of his theft. As we have seen, the criminal who is only one among many will take 100 percent of the money in any till he robs. By contrast, the stationary bandit with continuing control of an area wants to make sure that the victims have a motive to produce and to engage in mutually advantageous trade. The more income the victims of theft generate, the more there is to take.

— Mancur Olson, *POWER AND PROSPERITY*
(New York: Basic Books, 2000), pp. 7-8.

2. "The Life of Murray N. Rothbard"

The first biography of Rothbard has been written by Justin Raimondo. It is titled *AN ENEMY OF THE STATE*. It was published in 2000 by Prometheus Books, 59 Glenn Avenue, Amherst, NY 14228-2197. Tel. 1-800-853-7545.

3. "Schools and Education"

To educate is not the function of the state, and we do not recognize the right of the state to tax its citizens for the support of schools to which they cannot in conscience send their children, or have no children to send. It is no more the business of the state

to educate our children than it is to feed or clothe them, and it has no more right to make the education, than it has the support of the children, a tax on property. Education is the right and duty of parents, and to take it from them and give it to the state is to strike a severe blow at the sacredness of the family, the basis of society.

— Orestes Brownson, *Brownson's Quarterly Review*, July 1854, as reprinted in Vol. 10 of *THE WORKS OF ORESTES A. BROWNSON* (1882), p. 573.

4. "More Influential than Armies, Navies, Parliaments, and Kings"

He was born in an obscure village, the child of a peasant woman. He grew up in another obscure village, where He worked in a carpenter shop until He was thirty. Then for three years He was an itinerant preacher. He never had a family or owned a home. He never set foot inside a big city. He never traveled two hundred miles from the place where He was born. He never wrote a book, or held an office. He did none of the things that usually accompany greatness.

While he was still a young man, the tide of popular opinion turned against Him. His friends deserted Him. He was turned over to His enemies, and went through the mockery of a trial. He was nailed to a cross between two thieves. While He was dying, His executioners gambled for the only piece of property He had - His coat. When He was dead, He was taken down and laid in a borrowed grave.

Nineteen centuries have come and gone, and today He is the central figure for much of the human race. All the armies that ever marched and all the navies that ever sailed and all the parliaments that ever sat and all the kings that ever reigned, put together, have not affected the life of man upon this earth as powerfully as this 'One Solitary Life'.

— Anonymous

5. "Census Resistance"

"I refused to give the census collector any information this time. I would not even give him the number of people who lived in the house, not even my name. They first called me selfish, because I would not allow the count and that I was depriving my community of \$3,000 per person over the decade. I responded that I was allowing \$3,000 to remain in their pockets untaxed by not complying. I have been threatened with a fine, but I have not received any as of yet."

— Anonymous submission to *THE VOLUNTARYIST*

6. "Whiskey and Freedom Hang Together"

The traditional moonshiner "who was handed the craft from his father and grandfather ... considered it a God-given right not subject to federal

intervention. Indeed, in legal terms, moonshining has been defined by federal law as *malum prohibitum*, which means that it is bad because there is a law against it, not bad in itself. Into this legal category, for example, fall offenses against our tax and parking laws. What the moonshiner does when he makes 'likker in the woods' is to avoid payment of taxes. Hence he is a tax violator rather than a criminal, whose crime is defined as *malum per se*, or *malum in se*, bad in itself. ...

"As the late Horace Kephart, the great chronicler of the Great Smoky Mountains, observed in his classic book, *OUR SOUTHERN HIGHLANDERS*:

The little moonshiner ... fights fair, according to his code, and single-handedly against tremendous odds. He is innocent of graft. There is nothing between him and the whole power of the Federal Government, except his own wits and a well-worn Winchester or muzzle-loader. ... This man is usually a good enough citizen in other ways, of decent standing in his own community, and a right good fellow toward all the world, except revenue officers. Although a criminal in the eyes of the law, he is soundly convinced that the law is unjust and that he is only exercising his natural rights. Such a man ... suffers none of the moral degradation that comes from violating his conscience; his self-respect is whole."

— Joseph Earl Dabney, *MOUNTAIN SPIRITS* (Asheville: Bright Mountain Books, 1974), p. xvi. ▮

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be hateful even in the coldest howling storm. Personally, I didn't come this far only to envision a day when statist charity would seem to make sense. I don't expect anybody anywhere else to behave this way, but if I myself don't then the message of this particular project - THE MATCH - becomes susceptible of some other grinning patronizer's supercilious disdain. [p. 49]

A retired widow, now living in Texas wrote: *I never approved of Social Security from its inception, though I paid into it while I was working before I was married. My dad first interested me in our country, government, taxation, education, and I became politically active, in clubs, working in the precinct, etc. Then I went to the Freedom School and when I got home I dropped all political connections, even ceasing to vote. I was very enthusiastic about my new outlook, which remains with me today, and from discussions with my husband, believed he had adopted the same views. However, the day came when he decided to take Social Security checks. He wanted to get back what was his. I pointed out to him that "his" had long since*

been spent, possibly on the sex life of some bug, or maybe to raise Congressional salaries, but gone, squandered; that what he would get would be taken from those paying in today. I then asked him if he really wanted to be the receiver of stolen goods. My arguments were of no avail. It was almost divorce material. The first check he got was a big one as he was a few years beyond the age of eligibility, and then monthly checks. When he passed on, I went to the Social Security office and asked them to stop sending the checks. "Oh, but you can get some of it."

"Do I have to take it?" I asked.

"No, but if you don't by a certain age, you won't be able to get it."

That age has come and gone, and I have never taken Social Security. I remember Oscar Cooley wrote in a column once that he had not taken it, but the SS people forced him to, so he gave it to charity. ...

FEE once had an ad asking people to write in if they didn't take Social Security benefits. I wrote and was "rewarded" (how funny) for not taking it with their new book publications sent from time to time. Such a nice gesture on their part. I know Hans and Mary Sennholz [in the past, at least, didn't take] SS.

I wrote the Foundation for Economic Education, but they were unable to furnish more information about their ad campaign to locate people that refused Social Security benefits. Hans Sennholz informed me that these advertisements probably reached a readership of more than 100,000 people, but that "only six lonely voices got in touch with [him]." Dr. Sennholz was also very bitter about the Medicare legislation passed during the Reagan years that "practically outlawed medical care for the elderly unless they joined the Medicare System. Physicians who treat Medicare patients [a]re fined \$ 2000 for every treatment of private patients."

A common response among two of my correspondents was that they understood how Social Security benefits corrupted the mindset of American senior citizens. However, due to their personal circumstances, rather than refuse government money, they accept it and then donate it to charitable causes. Of course, I am sure they recognize that a thief is a thief even if he means well or gives his loot to a good cause. Dr. Sennholz once pointed out in an article in *THE FREEMAN* (June 1978, pp. 337-338), that "we must stand immune to the temptations of evil, regardless of what others are doing to us. The redistribution must stop with us. ... No matter how the transfer state may victimize [us], [we] shall seek no transfer payments, or accept any." Bob LeFevre put it somewhat differently. There is only one way "to put government in its proper place. [It] is within the grasp of every human being. The tool is his own mind and will, his own determination NOT to rely upon the government for anything at all." (Colorado Springs *GAZETTE-TELEGRAPH*, July 25, 1959)

Read on to find out about the "I'm Spartacus" league. ▮

"I'm Spartacus"

By Ronald N. Neff

I keep hoping that some day I will receive a direct-mail piece from an organization I have dreamed up. Its pitch would go something like this:

Dear Friend —

Do you like the Social Security system? Would you like to get out of it? I can get you halfway out. No matter how much you make. And I'm going to tell you how in a minute.

First I want to review with you the nature of the Social Security system.

We all know what Social Security is — it's a program of transfer payments from the young, mostly to the old. The young work; some portion of their earnings is taken from them; it's sent to the retired or to other persons who are defined as eligible for benefits.

The Social Security system pitches itself as something else, and for the most part, it's successful in its pitch. It pitches itself as a reliable guardian of your future. Nearly every recipient of Social Security monies will tell you, "It's my money. I worked all my life and I paid into the system, and it's mine."

But it's not.

Not only has the Supreme Court ruled in *Helvering v. Davis* (1937) and *Flemming v. Nestor* (1960) that Congress can alter and reduce benefits without any obligation to honor previous promises or levels of benefits, but it just stands to reason that in a democratic government a new majority can make any change in the law that is consistent with the Constitution. There is no law to prohibit the Congress from repealing the Social Security tax tomorrow, nothing to prohibit it from returning every dime it now holds, nothing to prohibit it from spending every dime it now holds, and nothing to prevent it from declaring that it cannot or will not make good on any promise of future payments. Just as nothing prohibits it from doing the same with the National Endowment for the Arts or any of the welfare programs.

Nothing.

And that's just fine, because otherwise, it would mean that the dead would rule the living. The living could never undo the work of the dead and say, "That is not the kind of government we want." Future generations would not be free to pass the kinds of laws they want to live under.

So we know: even on its own terms it's not our money. Until the cheque arrives in the mail, no one can say it's his money. And even then, you might be a little uneasy about saying it.

After all, where did it really come from? You know it wasn't sitting in an account somewhere where you had deposited it, with your name on it, like a passbook savings account. No, the money you put in was spent long ago. The money you get now or will get (if there is any) will be money taken from working people. Your children, perhaps. Or your grandchildren. Maybe the

neighbors' kids, who wave at you and say good morning and who have never done you any harm.

You will get their money. They will be working for you.

Or, to turn it around, someone else is getting your money today. You're working for someone else today.

Now let me talk for just a moment about a movie. Remember *Spartacus*? It's about a slave uprising in ancient Rome, about 50 years before the birth of Christ. It's not particularly accurate historically, but there's a scene which, if you saw it, you have probably never forgotten. And probably would want never to forget.

WPA [the Works Progress Administration set up during the Presidency of Franklin Roosevelt] had a rock quarry up on the Highlands Road, and in 1935 or '36, Daddy, Kenny, and several of 'em went up there and got 'em a job at a dollar a day. [Congress] passed the law - in '35, I guess it was - that you had to pay a penny on a dollar for Social Security. One day, [WPA] took a penny out of Daddy's pay for Social Security. And he said he wasn't going to pay the government for his money, and he quit. That was the only penny he ever paid in his lifetime for Social Security. [He] never done another job where tax was taken out - he wouldn't work. He wouldn't give the government his money.

Well, back then, taking a penny out of a dollar was something big. Kenny quit, too, and I don't think he ever paid no Social Security. Of course, Kenny would never work on a public job. A public job is one where they take out taxes.

-Clyde Runion, "Hard Times,"
in *FOXFIRE* 10 (1993, pp. 221-222).

Spartacus's army of slaves has been defeated by the Roman consul Crassus. The penalty awaiting every one of the former slaves is death by crucifixion. Crassus puts out the offer that all of them will be spared and returned to their lives as slaves if just one of them will identify the living body or the corpse of their leader, Spartacus. As Spartacus is about to stand to identify himself, the man next to him quickly shouts, "I'm Spartacus." Another stands up and cries out, "No, I'm Spartacus." And in a few short seconds every man is on his feet calling out, "I'm Spartacus!"

It may well be the most heroic scene in all of motion pictures. Maybe the most heroic scene in all of fiction.

Anyone who sees it hopes in his heart of hearts that if he had been there he would have done the same. Some even wish they *had* been there to do it.

There is nothing for any one of the slaves to gain by his cry. There is no profit in it. There is only honor.

Each of them would rather die than inform on the

man who had led them to the only freedom — however short-lived — they had known. Each of them is willing to die in his place.

There are no illusions here. No hopes that Crassus will think, “Well, isn’t that nice. They are all such honorable and loyal chaps. Let’s just let them all go if they’ll promise to go back to work.” No. They will all be crucified. And they are. Not one of them faced with a cross says, “No, wait.”

That’s just how honor works sometimes. Its only value is to the man who has it, and only he can tell us what its value is to him. Sometimes it wins him glory; sometimes it wins him nothing but a quiet satisfaction that lets him shave in the morning; sometimes it gets him hanged.

What does that have to do with getting out of the Social Security system?

There are two parts to the Social Security system: you pay in; you get the benefits. You stand with two feet in the circle.

I can’t help you with the payments you make into the system. They are required by law, and I know of no legal way to avoid paying them. As far as I know, the state requires that you keep that foot in the circle.

But I can help you with the benefits. In fact, you don’t even need my help. You can put your other foot out of the circle any time you want: You can get half-way out of the system *by never cashing another Social Security cheque in your life, by never applying for benefits.*

That’s it. There’s nothing in it for you except the knowledge that you are not taking money from your children that they don’t want to give you or from your neighbors, that no one has to work for you who doesn’t want to.

What’s in it for you? I just told you. Honor. Holding on to it. Reclaiming it. Living with it.

You know the money isn’t yours. Don’t take it. Don’t spend it. Don’t ask for it.

In other words, if you want out of the Social Security system, the simple first step is to forswear your Social Security benefits.

That’s what “I’m Spartacus” is: a league of people who have forsworn their benefits. Who have said, “I will not take anything from people who have not freely given it to me.” It’s a league of honor.

What do I want? Membership dues? No. Donations? Not yet. Am I selling a subscription? Nope.

I want your signature on the card enclosed with this mailing. It says, “I’m Spartacus. I forswear all my Social Security benefits. I will not apply for them, and if I am already receiving them, I will not cash another cheque from the Social Security system.”

How will I know whether you keep your promise? How will anyone know? Am I asking you to sign an official document and send it to the Social Security office? No. Tear a cheque in half, if you’re already receiving Social Security, and send me one half so that I know? No.

This is a league of honor. Your honor. What sense does it make for me to ask you to do anything but to keep your word? You’ll know whether you do that.

The purpose of “I’m Spartacus”: A League of Honor is not to get involved with politics, not to endorse candidates or to put out voter-information scorecards. It doesn’t analyze the Social Security system and make policy recommendations.

It has one purpose and one purpose only: to get every working man and woman and every retired man and woman to say, “I’m Spartacus. I forswear all Social Security benefits.”

“Everyone? That’s a lot of people. You’ll never get that,” I hear you say. I probably won’t. But that’s the ultimate purpose. That’s not the victory.

The victory is something else entirely: I define it very simply. It’s not to bring down the Social Security system; it’s not to instigate a tax rebellion. Victory is your name on a card with a pledge that only you know whether you’ll keep.

That’s the only victory I am looking for. If I get just one card back with just one signature on it — yours — I will have won the one thing I want.

Let me hear from you today. Tell me your answer: Who’s Spartacus?

[Ronn Neff is the senior editor of THE LAST DITCH (<http://biz.citnet.com/ditch>), P.O. Box 224, Roanoke, IN 46783.] ▮

Three Who Just Said No!

By Hans Sherrer

The movie *Spartacus* was produced by Kirk Douglas, and the screenplay by Dalton Trumbo was based on the book written by Howard Fast. The impact of their collaboration on the movie industry is a story as dramatic as the film’s scene that inspired Ronn Neff’s idea for: “I’m Spartacus”: A League of Honor.

Dalton Trumbo, a well-known screenwriter, was one of the Hollywood Ten. They were eight screenwriters and two directors who refused to testify before the U.S. House Committee on Un-American Activities in October 1947. In 1948 all ten were convicted in federal court of contempt of Congress, and sentenced to prison terms of 6 to 12 months. Mr. Trumbo was imprisoned for 11 months in 1950. The Hollywood Ten were among hundreds of people suspected of being communists or sympathizing with them who were blacklisted during the late 1940s and 1950s from working in the film industry. Mr. Trumbo was able to continue working only by writing screenplays under the pseudonym of Robert Rich. Using that pseudonym his writing for *The Brave One* won the best screenplay Oscar in 1956.

International best-selling author Howard Fast was one of eleven board members of the Joint Anti-Fascist Refugee Committee convicted in federal court in 1947 of contempt of Congress. They had failed or refused to provide information to the U.S. House Un-American Activities Committee in April 1946. Receiving sentences of 3 to 6 months, Mr. Fast was imprisoned for 3 months

in 1950 after the Supreme Court refused to review their case. Blacklisted by the FBI as a communist, J. Edgar Hoover encouraged libraries nationwide to destroy all his books as subversive, including his biography of Tom Paine: *Citizen Tom Paine*. Inspired by his prison experience to write *Spartacus*, he finished the book in 1951. It was then rejected by seven major American publishers who refused to breach the blacklist. Howard Fast then decided his only option was to self-publish *Spartacus*, and against all odds it became a best seller when published in 1952. Financial reversals eventually resulted in Mr. Fast's circumvention of the blacklist by authoring mysteries published under the pseudonym of E.V. Cunningham.

Kirk Douglas, the first actor to form his own production company, bought the movie rights to *Spartacus* from Mr. Fast with the intention of casting himself in the starring role. Mr. Douglas hired Dalton Trumbo to write the screenplay for *Spartacus*. When he was editing the completed film, Mr. Douglas decided to ignore the blacklist by giving screen credit to both Mr. Trumbo and Mr. Fast. When their names appeared on the screen the night *Spartacus* premiered in 1960, the 13-year old movie industry blacklist was broken. Thanks to the three men who at different times just said "no," hundreds of blacklisted writers, producers and directors could once again work in the open using their own names. The spirit of those three men was infused into *Spartacus*, which won four Academy Awards, and it may help explain the movie's ability to inspire people such as Ronn Neff. ☐

Freedom Is Available

By R. S. Jaggard, M.D.

Freedom is available. The person who knows the meaning and value of freedom will find a way to be free.

In medicine today [1989], patients and doctors are grumbling and complaining about the restrictions placed on them by the politicians. Patients complain because they can not get the medical care that they want. Doctors complain because they can not practice medicine the way they know they should, but they continue to participate in the collectivist system, grumbling all the way to the bank.

When they caught Willie Sutton, the famous bank robber, and they asked him why he robbed banks, his answer was—that is where the money is. When I ask doctors why they participate in the medicare program, I get the same answer—That is where the money is.

Patients and doctors who ask for money from the politicians, and then complain about the restrictions and loss of freedom, have forgotten the basic rule of history—when you put out your hand to take money from the government, your bare wrist is exposed, and THAT is where they put on the chains.

Having taken the big and easy money from government, patients and doctors are frustrated because they can not use individual intelligence to get—or

to perform—good medical service. They are trapped in a mess of regulations whose sole purpose is to serve the politicians.

Patients who are in the medicare program need to remember that they do NOT have ANY right to choice of doctor or choice of treatment. Doctors in the medicare program need to remember that they do NOT have ANY right to perform the best medical treatment for the patient. All medical decisions for all treatments for all patients in the medicare program are subject to review and revision by politicians, who can change the doctor's orders at any time, even before treatment is started. Also, they can fine any doctor \$2,000 each and every time the doctor "fails to comply" with political orders, and repeated "violations" will lead to elimination of any payments by medicare to that doctor.

Obviously, this means that any doctor in the medicare program MUST follow the political rules in each and every case, and the doctor MUST obey the political paymaster in all treatments for all cases. Since no person can serve two masters, the doctor in the medicare program does NOT serve the patient and does NOT work for the best interests of the individual patient.

Avoidance of such an ethical disaster and preservation of freedom is easy. DO NOT TAKE THE GOVERNMENT MONEY. Just say, "NO".

When I give this advice, many people respond by saying, Oh, I know that medicare is bad, but it is the only game in town, and I HAVE to be part of It. Patients say—I HAVE to pay the Part B premiums, and I HAVE to pay the medicare supplemental premiums, and I HAVE to pay out two thousand or more dollars a year in insurance, and hope that the politicians will allow me to have some medical care when I need it. Doctors say—I HAVE to follow the medicare rules and treat people the way the politicians tell me to do it, and I HAVE to take the medicare money, to be able to pay my bills and continue in practice.

WRONG!! NOT TRUE!! I am over 65 years old, and I am NOT part of the Social Security system, because I repudiated any and all Social Security "benefits" back in 1974, and I have made no "contributions" to the Social Security System since 1974, although some of my property is forcibly seized each year by government to satisfy their claim for what they call "self-employment tax." I did not sign up for Medicare Part B, so I pay no medicare premiums, thus saving two thousand or more per year. I have never accepted any payment from Medicare or Medicaid, because I have dealt directly with the patients, and only with the patients. Now I do NOT charge my patients who are trapped in the medicare program, and I do NOT have to follow the stupid political rules that prevent a doctor from practicing good medicine. I AM practicing PRIVATE MEDICINE for the benefit of the individual patient, and I AM depending on my patients to help me to pay my bills and continue in practice. If I can do it, any doctor can do it.

I choose freedom. I choose to serve the individual

patient, to do the best I can for the individual patient. I know that this is the best course of action for me to follow so that the patient and I can work together, in freedom, for mutual benefit. Freedom is available.

[Reprinted from JAG, 10 E. Charles, Oelwein, Ia. 50662, May 29, 1989, and previously published in THE VOLUNTARYIST, No. 41, Decmeber 1989.] ☐

It Rests on You!

By Fred Woodworth

There is one thing- and only one - that the State really and truly does fear. And no, it's not the use of violence against itself or any of its "citizens" (if it really deplored the latter, it wouldn't use so much violence against them itself, and as for the former, the government is ARMED TO THE TEETH and only chafing restlessly most of the time because it doesn't have nearly enough opportunities to try out its latest big-time bullying weapons on even pitifully organized and armed sectors of the populace.)

These days the State doesn't even fear dissent much. Sure, they'd prefer there not to be any, and they'll intimidate and harass and persecute dissenters, but that's only to stay in shape, so to speak. Besides, the actual enforcers are always police of one variety or another, and they enjoy doing directly to people what bureaucrats only do from a distance: pushing them around, generating pain and fear, and stealing their belongings and money.

The truth is, the State doesn't fear ANY of the things that most protest or reform movements think it does - not voting, not letters-to-the editor in newspapers (those are carefully controlled so that the fearful ideas can never get through), not movements to place more enlightened people on juries. The only thing the State or Government is afraid of is this:

Your withdrawal of consent. Illegitimacy.

Anything else you do only adds to its total of amassed power. If you vote to change some aspect of it, AND WIN, the change may or may not be implemented (as the voters approval for measures to partially decriminalize marijuana in Arizona and California has not been). Chances are that it'll be delayed for so long and subjected to such a slow death by law suits that when the "winning" reform finally slips into its grave hardly anybody will even notice. Even if the reform is implemented, the State will license whatever it is, regulate it, inspect it, and so on, to such a degree that the totality of statism is not only increased, but the State is further *enabled* by the aura of justness in its alleged willingness to change (never mind that to get it to do even THIS required millions of hours of human effort and untold expense by the hopeful reformers.)

And of course, if you LOSE in a vote, which in all likelihood you will, whatever it is you were objecting to and voting against will now have even more power because it has been ratified by "the will of the people."

In other words, as long as you play the statist's

game, the state will win over the long run the same way that the "house" wins over the long run when people gamble on roulette wheels. There's enough of an edge in the odds for the "house" that it keeps amassing money - and how much it amasses is directly related to the number of people who walk through the door and play the game.

The only thing the "house" fears when it comes to roulette, is that people will stop walking in the door at all and playing the game. So it provides lots of incentives to get people to do that: free drinks, shows, scantily-clad girls, tour packages with low-priced hotel rooms, availability of prostitutes, and, of course, always the great lure of Winning Big. The gambling industry, then, is willing to encourage you to enjoy yourself and try to win big, so that IT can enjoy ITself even more and win even bigger.

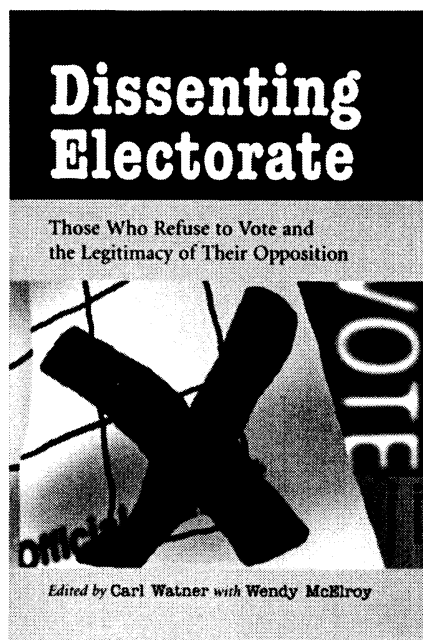
And the State would go out of business, too, if people gave up on its games and realized that over the long run governments only keep enlarging themselves. Here in the USA we've had a clear progression from an initially small and perhaps not too harmful government, to a gargantuan one, millions of times as large as when it started out. There's almost a biological imperative about this, and despite the hoped-for effectiveness of written limitations, the horrible thing has grown and grown, the same way that a tiny rattlesnake grows - no matter how much you may not want it to - into a large and highly dangerous one.

The State stays in existence for only one reason: Most people think *most other people think* it ought to.

Back in the 1800's, the insane King Christophe of Haiti used to shoot to death some of the workers on his projects - despite the fact that there were a lot more of them than there was of him. One writer gives us this episode: "The slightest hint of insubordination brought down his murderous wrath. Suspecting the fidelity of a company of Citadel guards, he lined them up on the highest battlement and commanded them to march forward, right over the edge of a 130-foot wall. And ... they obeyed, to be dashed to pieces on the rocky mountainside below." The mental concept of the propriety of these orders, OR the fear of the tortures that might result from an individual's refusal to obey them, combined with the inability of any single person to know whether the others would stand with him or not in his refusal, all contributed to an irresistible exercise of power, that, at base, ONLY rested on those victims' own attitude and resolve.

This state and all its myriad incredible tyrannies, likewise rests on you.

[This piece originally appeared as part of "From the Editor" in THE MATCH! (Issue 94, Summer 1999, pp. 2-3). Contact THE MATCH! at P.O. Box 3012, Tucson, AZ 85702] ☐



**An Anthology
on Non-Voting**

Edited by
Carl Watner
with Wendy McElroy

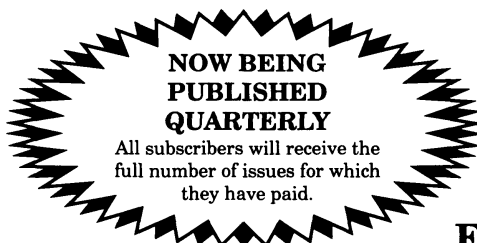
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