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Frontiersman

Facing the truth, however great the cost.

January 2010

All in a Dream

Sam Aurelius Milam III


Back in October of 2009, I watched the documentary *Woodstock Now and Then*, on *The History Channel*. It was a beautiful documentary, maybe even a magical documentary. That's because it was about Woodstock. It's likely that any documentary about Woodstock will be beautiful and magical. However, *Woodstock Now and Then* had some deficiencies. Least among them was the bleeping of "certain words" from comments recorded at the time of the event as well as from interviews done during the making of the documentary. It was a documentary about Woodstock. Bleeping words on the basis of what's acceptable to the establishment is an insult to the memory and to the spirit of Woodstock.

A more outrageous deficiency was blurring, the visual equivalent of bleeping. It's obvious that the filthy-minded advocates of obscenity were hard at work during the production of *Woodstock Now and Then*. The documentary contained precious few scenes of nudity and even the ones that somehow slipped past the vile restrictions of the censors were completely blurred. Since the beginning of video technology, I suppose, those arrogant thugs have been imposing upon the rest of us their hateful doctrine of sin and punishment by trying to remove any sexual content from all video presentations. Woodstock wasn't about nudity but nudity was an important part of what happened there. *Woodstock Now and Then* was a documentary about Woodstock. How can anybody make a documentary about Woodstock, blur the nudity, and not feel like a traitor to the dream that was Woodstock?

Don't get me wrong. I've done things like skinny dipping and nude sun bathing but I'm not a nudist. Regardless of the claims to the contrary by the nudists, nudity **is** sexually provocative for most people. Thus, folks probably shouldn't prance around naked in most situa-

tions. However, that doesn't make nudity obscene. Nudity is **never** obscene. In movies, in documentaries, on the television, just as in real life, nudity ought to be shown where it happens, planned or otherwise. It ought never to be censored merely because some filthy-minded morality thug wants to impose the ugly notion of sin and punishment on everybody else.

I thought about *Woodstock Now and Then* for a few days and then I got out my old recording of *Woodstock, 3 Days of Peace & Music*. I hadn't watched it for about 20 years. I watched it again and there again was the sharing, the peace, the freedom, and the beauty that was Woodstock. The producers of *Woodstock Now and Then* tried to show to us that dream again. Their effort was tainted by the morality thugs but, nowadays, few people understand the dream anyway. Woodstock was probably the last time in the history of America when a large body of the people got together, without a hidden agenda or an ulterior motive, spontaneously and without coercion or evangelism, and peacefully celebrated their freedom. It was the end of an era that, I suppose, never actually existed. We never were really free but at least we had the dream. Today, the dream is all but forgotten. It has wasted away over the years, a victim of stupidity, ignorance, fear, brainwashing, and cowardice. Today, we live in a land that's driven by terror and ruled by fear. It's a police state in which we have access to three kinds of behavior: prohibited, required, or regulated. If we're caught engaging in prohibited behavior, then we're punished. If we're caught failing to engage in required behavior, then we're punished. If we're caught engaging in regulated behavior without a license, then we're punished. Thus do you recognize a police state. In forty years, we've gone that far bad.

The repression has only just begun. The dream is our best remaining defense, maybe our only remaining defense, against what's coming. The dream can be a powerful defense, but only if we understand it. The truth will make us afraid. The fear will keep us weak. Maybe the dream can make us free. 

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Increased Public Awareness

Sam Aurelius Milam III

Back in October of 2009, I was getting a ride to town with somebody. The radio in the car was tuned to the local NPR station and I tried my best to ignore the drivel that often passes for news nowadays, even on NPR. Therefore, I wasn't listening carefully enough that I can remember the exact number that was mentioned by the man who was being interviewed. I think that he said two decades. I'm not sure. For the purposes of this article, I'll just assume that it was two decades. So, the man said something like, 'after two decades of our efforts to increase public awareness, we're making some progress on the drunk driving issue.' I didn't exactly choke or gag. I didn't want to start an argument with the person who was giving me a ride so I did manage to keep my mouth shut. Also, it's usually a waste of my effort and an insult to my intelligence to argue with the consequences of increased public awareness. Some people call it increased public awareness or maybe even progress. The best thing that I can call it is brainwashing.

Like many other things, drunk driving is irresponsible. However, in and of itself, drunk driving is a victimless crime. That is, driving drunk doesn't cause any harm. Having accidents causes harm. An accident is harmful whether or not anyone involved in the accident was drunk. So, the harm results not from a person driving drunk but from a person having an accident. That simple truth is so obvious, so self-evident, that the failure of people to recognize it surpasses understanding.

This is where some beneficiary of increased public awareness always objects that a drunk driver is more likely to cause an accident. It's possible to calculate the probability of an accident within a population of drunk drivers. It's also possible to calculate the probability of an accident within a population of sober drivers. However, the probability of such an accident within a population of sober drivers might not necessarily be lower than it is within a population of drunk drivers. That's because the distinction of drunk drivers vs. sober drivers is entirely artificial to the extent that it ignores a lot of other circumstances that can also affect a person's ability to drive safely. If, for example, each of the drivers within the population of drunk drivers was not otherwise impaired

while each of the drivers within the population of sober drivers had just had a terrible argument with his wife and had just picked up a lovely blonde female hitchhiker who was showing a lot of cleavage, then the probability of an accident within the population of sober drivers might be higher than the probability of an accident within the population of drunk drivers. To claim that the probability of an accident is higher within a population of drunk drivers than it is within a population of sober drivers, without considering other relevant circumstances, is an invalid statistical analysis.

Even in a carefully designed statistical analysis, the calculations don't prove that accidents will happen. They only predict a probability of accidents within a population of drivers. Not only that, statistical calculations don't apply to individuals. They apply only to populations. Thus, the belief that a particular drunk driver is likely to cause an accident is entirely intuitive. It isn't possible to prove that, merely as a consequence of being drunk, he will ever cause an accident. He might drive drunk to a ripe old age and never cause an accident.¹ Lacking any proof that he will ever cause any harm, there isn't a cause of action against him. Generally, there isn't any legitimate basis for punishing a drunk driver for no reason other than that he was driving drunk. To do so is like punishing a father for child abandonment merely because there's a calculable probability of child abandonment within a population of fathers. Remember the old Constitutional Patriot adage. There isn't a cause of action until there's a victim. It isn't legitimate to punish somebody for something that he might do. Punishment must never be administered merely for capabilities. It must be administered only for consequences.

Even if the probability of an individual drunk driver causing an accident could be calculated, the present methods of apprehending such drunk drivers would still violate the fundamental principles of liberty.² Those principles apply not just in the courts. They apply at all times, in every circumstance, without exception. For example, there's the self incrimination principle. A man must never be re- →

1 *How Mad is MADD? It's Insane!*, *Frontiersman*, February 1997, page 1

2 *The Fundamental Principles of Liberty*, Tuesday, June 16, 1992, Sam Aurelius Milam III

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quired to provide information that might be used against him but that's exactly what happens during a sobriety test. More generally, the principle of remaining silent provides that a driver doesn't have to provide any information at all, whether or not it might be used against him. Then there's the burden of proof principle, according to which the accuser must bear the burden of proof. Thus, a driver doesn't have to prove that he isn't drunk. A suspicious cop has to prove that a driver is drunk and he has to do it without the driver's help.

So, a manic agenda promoted by a bunch of loony women (MADD) with too much time on their hands and no understanding at all of the principles of liberty or of the consequences of their behavior has resulted in a huge increase in the repressive powers of the present police state. The persecution of drunk drivers rivals even the anti-sex, anti-smoking, and anti-drug madness. It's an outrageous example of mindless repression in the pursuit of a lame-brained and misguided witch hunt masquerading as a worthy cause.

Letter to the Editor

Hi Sam - I appreciated your lead story "Let No Man Put Asunder". [December 2009, page 1 -editor] It's great that you are analyzing the Bible. FYI: Many have asked the same question you ask (e.g., http://wiki.answers.com/Q/Who_was_God_talking_to_when_He_said_'Let_us_create_man_in_our_image'). Since God is three persons in one, the 'us' is a reference to His triune nature - Father, Son and Holy Spirit.

Please note: In virtually all religions (not just Christian), there are radicals that declare human sexuality to be obscene.

Thanks for another terrific Frontiersman.

—Tom; Redwood City

Thank you for your comments. They deserve replies on several different points.

I'm not analyzing the Bible. I'm using it in self-defense, to try to get the Christians to leave the rest of us alone. As I noted in my article, Christians might discount my own writings as the ravings of an infidel. They can't discount the teachings of their own Bible.

Since you're willing to accept the idea of a Father, a Son, and a Holy Spirit, then why not consider the idea of a Father, a Son, and a Mother? Indeed, since you accept the idea of a Father and a Son, it seems irrational to reject the idea of a Mother unless, of course, the Holy Spirit is female. In either case, if there's a son, then God reproduces. If you advocate a Father and a Son but no Mother, then are you suggesting that God reproduces asexually? If that's the case, then why use the masculine gender? Why not advocate a Progenitor, a Progeny, and the Holy Spirit? Finally, you're ignoring Genesis 1:27. The divine image isn't male and holy spirit. The divine image is male and female.

Regarding Christian attitudes toward human sexuality, consider these questions. Would most Christians be happy if all of the various prohibitions against such things as prostitution and adultery were repealed? Would they like for there to be topless bars and sex clubs in town? Would they approve of unrestricted access to "adult" book stores and sex shops over at the mall? If not, then you might ponder whether it's just the radical Christians who regard human sexuality as being obscene. Maybe it's all of them.

I know a good, honest, and generous man who answered a woman's solicitation in the classifieds. She wanted "an open and honest relationship, starting with phone sex." After several such conversations, they arranged a meeting. When he arrived at the designated location, he was arrested. The woman had been a cop. The conversations had all been recorded. He's now a convicted felon and was even required, for a while, to register as a sex offender. He didn't even do anything. He just talked. Such are the consequences of "radical" Christian attitudes toward human sexuality.

I'm trying hard to not despise the Christians for their foul accomplishments in the name of God. The Christians aren't making it easy. Now, I've come full circle, back to my thoughts near the beginning of this collection of comments. If not for the rest of us, then for their own future best interests, Christians need to learn to leave the rest of us alone and mind their own business.

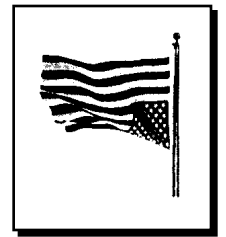
—editor

How can you say to your brother, 'Brother, let me remove that splinter in your eye,' when you do not even notice the wooden beam in your own eye? You hypocrite! Remove the wooden beam from your eye first; then you will see clearly to remove the splinter in your brother's eye.

—Luke 6:42, *New American Bible*

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Nation in Distress

I don't make jokes. I just watch the government and report the facts.

—Will Rogers

Acknowledgments

My thanks to the following: SantaClara Bob; Lady Jan the Voluptuous; my mother; and Dewey and Betty. —editor

Court Quotes

From *Humor in the Court* and *More Humor in the Court*, by Mary Louise Gilman, editor of the *National Shorthand Reporter*. Forwarded by Don G.

Q: Trooper, when you stopped the defendant, were your red and blue lights flashing?

A: Yes.

Q: Did the defendant say anything when she got out of her car?

A: Yes, sir.

Q: What did she say?

A: What disco am I at? ∞

Funny Signs

Original Source Unknown. Forwarded by Don G.

- On a maternity room door:
“Push. Push. Push.”
- At an optometrist's office:
“If you don't see what you're looking for, then you've come to the right place.”
- On a taxidermist's window:
“We really know our stuff.”
- In a podiatrist's office:
“Time wounds all heels.”
- On a fence:
“Salesmen welcome! Dog food is expensive.”
- At a car dealership:
“The best way to get back on your feet — miss a car payment.”
- At a radiator shop:
“The best place in town to take a leak.”

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—Sam Aurelius Milam III, editor

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