

3. Widows and orphans would starve if the Fund did not feed them.
And many more.

WHAT TO DO ABOUT IT

First of all, keep what you earn. The Fund can't pay their goons if they can't collect, and remember, it's *your* money, not theirs.

Second, remember that there are 40,000,000 successful tax resisters in the U.S. alone, and around 100,000,000 tax avoiders and evaders; yes, nearly everyone. And the percentage is even higher in other countries.

Third, you may learn an already existing technology of keeping — not only your money free, but staying free of regulations, censorship, inflation, discrimination, and controls — what's yours by right, a technology called Counter-Economics. Courses are given in it and books published by The Agorist Institute. We'll put you in touch.

Fourth, you can learn the simple techniques of getting off the tax rolls if you're on, and staying off if you're not. Once the real "Fund" doesn't know you exist, you are immune to all but betrayal by an intimate.

Fifth, and not last by any means, you may join with others who have learned the consistent methods of fighting and beating the "Fund" and would-be "Funds." Do anti-tax, pro-free-market, anti-socialist Leftists sound intriguing to you? Maybe that is what you always thought you were if you only thought it possible?

Well, it is, we are, and you can now contact us. Welcome, ally!

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MOVEMENT OF THE LIBERTARIAN LEFT

TAX IS THEFT!

and what to do about it.



"I saw him first"

MLL Issue Pamphlet #2

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TAX IS THEFT!

Sure feels like it close to April 15, right? But of course that slogan is just an exaggeration. After all, we must pay our taxes? It's sort of a duty, no? Look, suppose no one paid their taxes, where would streets and sewers and social security and post offices come from? Not to mention police and marines and missiles and space shots? No doubt about it, taxation is necessary, so even if it is theft...

Think about that for a second — “even if it is theft...” Theft is universally accepted to be an immoral act. Assuming all the aforementioned services are moral and desirable (and *that* is hotly debated about all of them), how can moral ends be achieved only through immoral means?

“Well, surely, nothing right can be only done wrongly; there is a right way and a wrong way of doing anything,” you might say. But then there must be a right way of financing those necessary (moral) services. That is, taxation is not *necessary*, not if it is immoral.

O.K., but even if we all hate paying taxes, *that* does not make it wrong. It is right or wrong, no matter what we feel about it. It is theft, or not, no matter what our “feelings” about it at the moment. So consider this.

A man sends you a letter saying your neighbors are contributing to his fund. This “fund” performs many good acts, he claims, and per-

haps he lists a few. Please send in your contribution, and get it in by the middle of the month. To assist you in deciding your contribution, which should be based on your income (or maybe how much you buy, or how much your house is worth, or something else, or some combination), a handy table for easy calculation is provided.

Nothing wrong here. Junk mail, perhaps; a trifle irritating. Maybe you even agree with most of the services the Fund finances, and nobody would disagree with all of them. But say you choose either to ignore the letter, or send less than your assigned quota. He writes again, expressing his regret at your omission. He mentions that he has means to get your “fair share” — after all, everybody else paid their share, except for a few scoundrels.

Sounds like a threat there, and it does not look like this guy is running a very benevolent fund. Maybe you even send him back a letter telling him to stop bothering you or you will be forced to take legal action.

Now he send more threatening letters, and finally a few of his “friends” drop by to impress upon you the meaning of your not coughing up. At this time you decide it is time for help. You look around for an agency to give you protection — a bodyguard, maybe. But there is only one in town, and those goons outside are already working for it. As you try to stop them from seizing your furniture (or bank account or whatever) they pull their guns on you. You say,

“You are acting like thieves!”

“No,” they answer, “you are the crook. You are withholding your share for the Fund.”

“But I never agreed to your ‘fund.’ Let us go to a judge and let him decide whether I owe anything.”

“Fine,” they say (and is that a smile curling their lips?). “Come to the Fund office.”

“Well,” you reply reasonably, “not your judge, or even mine, to be fair. Let’s try to agree on an impartial one.”

“But,” they laugh, “the Fund does not allow any other judges. Don’t worry, though; if you paid more than your quota, why, you’ll get the rest back.”

“But I do not want to pay anything,” you wail. They brandish their guns.

“This is nothing but a hold-up. You’re *thieves!*”

And they are.

There are a lot more arguments which are brought up at this point. Some samples:

1. Your friends got together and voted to steal from you, and asked you to vote, too. You had your chance, right?
2. The Fund is limited, and only steals some of your property. It pays its goons to fight the Bad Fund across the river, which would take even more of your property. Of course, you could not hire your own bodyguards at what you and they agree on. Why not? Well, *they* can’t be trusted — but the Fund can!