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WEEKLY*The First Newsweekly of the New Libertarian Society*

EUROPE'S LABOR GOES COUNTER-ECONOMIC Called a Tide of "Black Labor"

(September 18 || Paris) The European proletariat, long extolled as the backbone of state socialism, has moved massively and decisively into the gray and black market as social democrat governments increase regulation and controls. The phenomenon has caught the attention of the highest level of Establishment media.

An article in the *Washington Post* section of the *Manchester Guardian Weekly*, the most respected liberal newspaper in the world, is entitled "European Tide of 'Black Labor.'" Author Jim Hoagland runs through cases and statistics of the mass of European workers into the counter-economy.

The lead paragraph quickly dispells any illusions of soft-peddling the phenomenon: "Jacques Dumont did something illegal last week. He got a job."

Dumont was laying floor tiles off the books. Hoagland then cites Rodolfo Cecere of Rome working as a telex operator illegally in a hotel.

Hoagland claims they are two examples of "the invisible world of 'black labor,' an economic phenomenon that seems to be spreading in Southern Europe as employers and employees seek to escape the high social welfare costs and taxes that go with each legally declared job."

Of course, this is the classic case of counter-economics, the rise of objectively-acting libertarians evading and defying the State for economic incentive, even without ideological understanding—thus extending the free market and reducing statist control.

Hoagland cites the invasions into the market which produced this reac-

tion: welfare deductions of 15% of a French salary, rigid labor union regulations, seniority, and taxation.

M. Dumont has a co-worker who says, "I've got three kids to support and I get paid only the [minimum wage of France minus deductions]. How can I make it on that in a city that costs as much as Paris? I have to have a second job, with a 'clean' salary."

Cecere in Rome gets \$400 a month legally, and \$200 under the counter. Many black laborers are second-job people, though some of course work on the black market to find any employment at all.

The International Labor Organization estimates there are 800,000 "clandestine workers" in France alone. The State loses by this estimate \$2 billion in taxes and payments.

Italy has an underground labor market estimate of two to four million. Another estimate has it that the number of unemployed equals the number of people who have two jobs.

Most devastating to the authority of the State is the large numbers of civil servants who are in the counter-economy. Working for 8 A.M. to 1:30 P.M., the Roman bureaucrats are well positioned for afternoon second jobs.

"Yes, I know I'm taking up a job someone else needs," says a bureaucrat in the Italian Finance Ministry who supplements his \$400 a month government salary by working in a real estate office in the afternoons and by skipping his government job in the mornings if a big deal comes up. "But I've got to look out for my wife and three children."

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FIRST NEW LIBERTARIAN NOVEL COMING!

(September 21 || Long Beach) J. Neil Schulman, an editor of *New Libertarian Weekly*, announced his sale of his novel *Alongside Night* to Berkely Books. The book, selected by editor Dave Hartwell, is to be marketed as science fiction.

In reality, reveals Schulman, the "science" in this science fiction is none other than praxeology, making it perhaps the first "PF" novel. The economics is derived from the works of Ludwig Von Mises and Murray Rothbard, with influence of Harry Browne.

The story is set in the near future in a United States entering the critical stages of runaway inflation. This "Crack-up Boom" phase has been cited by such as Rothbard and New Libertarian Samuel Konkin as the "objective conditions" of a revolution, sought by Marxists and others of lesser economic understanding.

Although most free market economists are aware of the social disruptions of inflation, only the "radical libertarians" have welcomed the "ultimate folly" of the State as an opportunity for positive social change.

In *Alongside Night*, Schulman portrays the working of this hard-core view. A successful sale of the print run would do much to popularize the libertarian view and even catalyze the desired consequences.

Alongside Night is expected to hit the stands in the summer of 1978. Schulman has entertained ideas for a series of which this novel would fit in the middle of a "future history."

The manuscript has received strong positive endorsements from such diverse libertarians as Milton Friedman, Thomas Szasz, and of course the New Libertarians. The story is a fast-paced adventure, unlikely to lose the mass reader in technical detail.

EVENTS

New Libertarian News and New Libertarian Translation of Establishment News

Ransom Decision Offers Insight Into Japanese

(October 1, *LA Times*, page one || Tokyo) *Times* staff writer Sam Jameson had an "Analysis of Action" published as a front-page news story with the above title. The "analysis" accompanied the lead story "\$6 Million Ransom Arrives; Japan Meets Demands of Terrorists."

The less-than-unanimous cabinet of Prime Minister Takeo Fukuda agreed to the demands of the hostage-holding Red Army in the airport in Dacca, Bangladesh. This is how Sam Jameson saw it:

"However, contrasted to the declared U.S. policy of refusing to deal with terrorists, the Japanese decision offered an unusual insight into the Japanese character. It showed vividly that Japanese deal with situations, not with principles."

Times Article Offers Insight Into Statist Mind

If the Japanese State had not stolen the six million dollars through taxation, one might almost credit them with a shred of humanity and a last vestige of principle. The fact is that no State that ever existed has been based on principle, or could be.

(To be crystal clear, principle here means objective principle: one which is abstracted from objective reality. One may, of course, postulate principles based on unreality for the purpose of writing fantasy, for example.)

The principle underlying the State is plunder—the use of coercion to obtain material wealth. Such a "principle" must conflict with any principle—certainly, as the *Times* writer implies—any moral principle—and hence excludes such scruples from interfering with the State's activities.

Filter out the "noise" emanating to cloud the victims' minds, and Communist, Liberal, Christian and Moslem States are indistinguishable. Even the principle of plunder cannot be upheld by the human beings within the State apparatus—else they would fall on each other in a manner nasty, brutish, and short.

When the "principle" is Chaos, the chaotic disregard of principle must seem like Order. The meaning of the *Times* "analysis" then is simply *Newspeak*—this Establishment disapproves the decision of that group of rulers.

Libertarians see quite clearly that the only ones in the right in a struggle between "terrorists" not running a government and the terrorists called elected politicians are the victims—hostages and taxpayers. The solution to the "terrorist problem" is to keep governments out of it.

Market firms, sponsored by concerned travelers, airline insurance companies and others, would arise to protect kidnapped victims, on international flights and in airports, disregarding any claims the kidnappers make on governments. Furthermore, every airline passenger should have the right to bear arms and defend himself or herself.

Who would be mad enough to provoke an incident (one shot in a pressurized cabin means death) by trying to take hostages if half the potential victims were likely to be armed and capable of self-defense? Even the misguided fanatic would look elsewhere to die for his cause. ■



STAR WARS: A Third View

by Erwin S. "Filthy Pierre" Strauss

[It is suggested that one reads NLW 88/89 (NLN 40), "Murray Rothbard: Darth Vader of Libertarian Movement" prior to this letter from Filthy Pierre, as he makes numerous references to it herein. —SEK3]

I found *Star Wars* to be a good movie, but not a great movie. The special effects fireworks were excellent (though I found the lightsabers a little disappointing after the way they were pictured on the posters—shooting out flares in all directions, etc.). And the heroic orientation was certainly a strong point in the movie's favor. But there were a number of flaws in other areas.

The technical flaws ranged from real howlers to some more subtle points. In the first category was Han Solo's use of parsecs as a measure of time. Even some mundanes who were with me when I saw the movie caught that. The only excuse I could think of was that Lucas was trying to underline his point that *Star Wars* was Space Fantasy, not Science Fiction. That is, he was telling the nitpickers to throw out their science books—he wasn't going to let worries about technical accuracy get in the way of his story. But at SunCon, the producer Gary Kurtz offered some totally implausible rationalization about Solo saying parsecs in that context to test Kenobi. They simply blew it, that's all.

A more subtle goof was the sand people. It's beyond credence that on a planet on which even farm boys have access to jet hovercraft and airplanes, to which numerous nondescript spacecraft come and go, nomads on slow, big animals are allowed to raid commerce at will. Particularly on a desert planet (with no jungles or whatever to afford cover), they'd be spotted from the air and zapped, the way Luke said he used to "bullseye womp-rats." But Lucas just thought he'd like to have such people around, so he didn't bother with the details.

Even the special effects had problems (besides the lightsabers). The big explosions (of the Princess's planet and of the Death Star) looked like the large planes or small ships going up. The physics of larger explosions just don't work out the same—as anybody could tell who's seen films of H-bomb tests. I suppose some after-the-fact rationalization could be whipped up, but in context I think it's plain that Lucas was more interested in pretty fireworks (the explosions really looked nice) than the realism.

The casting also had shortcomings. Darth Vader was well portrayed vocally by James Earl Jones, though of course the costume helped create the dramatic effect. Peter Cushing was able to breathe life into the standard rather stilted lines that villains in melodramas have to say by sheer acting ability. But the other members of the council (or whatever it was) seemed uncomfortable with the lines, and didn't succeed in making me believe them. And Carrie Fisher was a letdown as the princess. As with the lightsabers, the posters showed her as

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she should have been—sleek, proud, strong; just the thing to inspire the dreams of adolescent boys like Luke. But Fisher was short, her dress through most of the movie turned everything below the neck into sort of an amorphous cone, and her hairdo emphasized the roundness of her face. She wound up looking cute as a button, with the same sort of appeal as R2D2.

Speaking of the princess, there was trouble with the way her part was written, which exacerbated the problem of the way she looked. Joe Mayhew, a local fan her in Washington, put it best—the way she talked and acted was "common." He said that she had a mouth like a J.A.P. (Jewish-American Princess) from the Bronx. In the scene in the detention block, for example, she trades quips with Luke and Solo, and generally gets very familiar with them. Then, she puts her foot down and takes command. After the way she "fraternized" with them, I found it hard to believe that they would suddenly start re-

specting her like that. She should have been more aloof, more regal.

When she asked the men if they had a plan, and they said no, she should simply have said, "Give me your blaster" to Solo, reached over and taken it before he had time to have second thoughts, blasted the hole in the wall, said "Follow me," and gone through. If the part were carried off well, everyone in the theater should be ready to follow her into Hell itself (which is just about where she did lead them). That sort of ability to inspire obedience is what being a *working* aristocrat is all about (as opposed to the cafe-society, jet-set remnants of medieval European nobility that most people today associate with the term "aristocracy"). No doubt that would have made the princess a less sympathetic character to you and me, but consider: why should someone who is a princess and a Senator be sympathetic to anarchists like us? If she is, there's likely something wrong with the way she is being portrayed.

And speaking of Jewish Princesses,

I was flipping the TV dial the other night and caught a fragment of a Biblical epic set in Roman times, in which Sophia Loren or someone of that ilk was portraying a Jewish princess confronting the Roman general. She had fire, pride, defiance—all the characteristics the Princess Leia needed. But compared to this princess, Carrie Fisher was nothing.

Getting into more arguable points, I think Han Solo should have been the principal character rather than Luke. When I first saw clips of the film, they featured two sequences—the escapes from Tatooine and from the Death Star. In them, Solo was the complete swashbuckling hero—with Hell busting loose all over, he knew exactly what he had to do, and gave the necessary orders, took the necessary action, all with complete coolness. He came off like a surfer hanging ten in the curl of a 20-foot wave—enormous forces playing all around him, but staying in complete control at all times. Since I knew the hero of the film was called Luke Skywalker, I

[Continued on page five, column one]

ANARCHOANTICS

by Jeff Grimshaw



CONTINUED



NO MORE SECRETS

Secrecy was the original sin.

—Timothy Leary, *Neuro-Politics*

About two years ago, an English psychic named Matthew Manning told me that the British government had been tramping all over his civil rights like the bloody Gestapo.

Manning said that his troubles began after Professor Peter Bander published a scientific report on Manning's ESP, including tests in which Manning had "read" documents in a desk 30 miles away. This concerned somebody in the government because Manning lives less than 30 miles from the War Department and the Prime Minister's office.

Attempts to enlist Manning into the Intelligence Service were rebuffed by him because he is a pacifist. The government then began to pressure him. "We can't have you walking around loose and scanning any Top Secret document you choose," he claims they told him.

Manning said he is investigating similar pressure tactics employed by governments to enlist other psychics. He intends to write a book on the subject. "It will be the occult Watergate," he told me.

Somewhere after that conversation with Matthew Manning, I saw a story in the *Los Angeles Times* about a parapsychologist who said the C.I.A. was interviewing people in his field in great numbers and always asking if they knew any psychics who could "see" into locked rooms across thousands of miles.

Isaac Bonewits, author of *Real Magick* and the only student ever to graduate from UC-Berkeley with a degree in magick, insists that a "Dependable Source" has told him of an extensive psychic-occult spy bureau within the C.I.A. Isaac refuses to name his Dependable Source, but I have personally found Isaac's occult gossip reliable on many occasions.

Of course, when I first wrote an article about this touchy subject, for the *Berkeley Barb* about a year ago, there was an outburst of paranoia among various Bay Area left-wingers, who began to worry that the All-Seeing Eye of the C.I.A. spook sector

was never off them. (Many Fundamentalist Christian right-wingers feel that way all the time about the All-Seeing Eye of the Illuminati.) I wonder how many libertarians can finish this article without a shiver or two?

Two Stanford physicists, Puthof and Targ, have been investigating the restricted type of ESP that involves "seeing" across space. They call it "distant viewing," and they claim that this power exists latently in everybody. They base that absolute across-the-board claim on the fact that, after they learned the technique of triggering this power in experimental subjects, they have never once failed to elicit it, even in skeptics who came to their laboratory convinced it was impossible. Puthof and Targ's experiments are summarized in their new book, *Mind Reach*.

The evidence for ESP in general is so overwhelming by now that those who continue to deny it—such as Martin Gardner, the Grand Inquisitor of the Fundamentalist sect of the Materialist Church—are driven to reject the scientific competence and honesty of thousands of researchers at hundreds of universities on all inhabited continents over a period of 70 years. Only the Fundamentalists of another church, rejecting the fact of evolution, have been forced to call so many competent scientists a bunch of damned liars or fools.

In my new book, *Cosmic Trigger* (And/Or Press, August), I present evidence strongly suggesting that even interstellar ESP is possible and may be quite common. Certainly, Captain Edgar Mitchell, as is well known, scored well above chance in an ESP experiment between Earth and our Moon. Indeed, the evidence was so strong in that case that Mitchell himself was transformed by the experience and is interested in nothing but parapsychological and parapsychical research these days.

The advances in parapsychology in the last nine years—since the American Association for the Advancement of Science finally recognized it as a real science—have been more exciting than in the previous half century. It is rather stunning to contemplate where parapsychology will be fifteen years from now, or thirty.

How many Uri Gellers, Matthew Mannings and Peter Hurkoses does it take to bring to an end the Age of Secrecy? How many lies, cover-ups, propaganda campaigns, etc. can survive total reveal-ation, i.e., the discovery that anybody can have as much ESP as he or she wants simply by employing the proper neurological training methods?

The interesting thing about this line of speculation is that *all political groupings except one have good reason to be terrified of a global turning-on of latent ESP*. The one group which does not need to be terrified, and which might even find the prospect cheering, is the libertarians.

This is only true in the long range perspective, of course. Libertarians, like everybody else, have ample reason to be anxious about a government that "gets there fustest with the mostest" in the ESP sweepstakes and is able to telepathically monitor its citizens.

Everybody else, however, has good reason to dread equally the *long-term* effect of an ESP revolution. All existing political parties are based on the hope of exercising power. This means *both* obtaining a monopoly on force (Army, police, etc.) *and also* obtaining a monopoly on information (concretely, having the right to decide what is to be stamped TOP SECRET and what is to be stamped IMMEDIATE RELEASE TO ALL MEDIA.)

Libertarians have a vested interest in creating a world where the TOP SECRET stamp will be useless, where every piece of information is *de facto* available to all media.

No other political group has such an interest. Every other party has an interest in the Politics of Psi only to the extent that it can be monopolized by themselves.

A world without secrets would be a world without fraud, i.e. without politics in the traditional sense. If the fig-leaf in the Garden of Eden was the first secret, or the first cover-up, then a world without secrets means a world where the Naked Truth is visible to all.

And those who reject force and believe in free trade are the only ones who need not fear that world. —RAW

FREE RADIO SETBACK

(July 1 || ZNS) The operators of a pirate radio ship, that has been broadcasting rock music to British and French audiences from international waters, have been brought to trial in France.

A French court has been told that crew members of the ship, the *Mi Amigo*, are in violation of a 1965 treaty between the British and French governments.

That treaty was designed to prevent radio piracy by making it a crime to send supplies to ships in international waters without permission. The captain of the *Mi Amigo*, Andre Fauchet, was busted after he allegedly was caught with supplies destined for the radio ship. ■

PIERRE ON STAR WARS

[Continued from page three, column three]

assumed he was Luke. It never occurred to me that the callow youth standing open-mouthed beside him could be the hero.

Going back to the Errol Flynn movies like *Sea Hawk* that Lucas used as inspiration, it wasn't unusual to have the central plot line revolve around some young lad, brought up by peasants, discovering that he is in reality the son of the king and the true heir to the throne usurped by the villain, and having the Errol Flynn character join him in the fight to win the hand of the princess and regain the throne. But the makers of those movies realized that the youth lacked the depth of character to sustain the plot as the hero. Therefore, they used the greater worldly experience of the Flynn character as the center of interest. What Lucas should have done, for my taste, is give Solo more depth: make him less of a crass, superficial type. As a smuggler, Lucas could have patterned him on Clark Gable's Rhett Butler.

All in all, a good movie—but it takes more than special effects and heroism to make a great movie.

Rothbard's criticism of the critical reaction to *Star Wars* does sound kind of pettish—his main point seems to be to chide the critics for not regarding other deserving work favorably, work that involves facing the shortcomings in their worldviews more frankly. While I don't go along entirely with his dismissing of comics as utterly worthless, I'll agree with him that the medium is limited. One simply doesn't find the degree of detail and subtlety in the comic that one finds in (for example) the usual print novel. And one of the things I found disappointing in *Star Wars* was that it didn't get beyond these same limits.

As a contrast to *Star Wars*, consider an SF novel like *The Mote in God's Eye*. Niven and Pournelle put in most of the basic elements in *Star Wars*—the beautiful aristocrat, the bold hero, the space battles, the conflict and escape, and so on. But, unlike Lucas, they made you use your head. The Good Guys and Bad Guys didn't all come neatly dressed in black and white, so that you couldn't mistake what course of action was to be followed. The authors of *Mote* left clues, but you had to keep your eyes open and think. Even at the end of the book, when the truth was revealed, there were still questions to be thought about. For example, for libertarians there was the question of whether it was right to

blockade the Moties on their home planet. After all, they were rational beings, and thus entitled to full rights, weren't they? If it just happened that they were smarter than humans, and bred quicker, wouldn't the humans just have to take their chances?

This lack of clearly-marked black-hat villains and white-hat heroes shouldn't be confused with in-the-dark-all-cats-are-gray, -it-doesn't-matter-what-anyone-does nihilism. There are decisions to be made, and it does matter what choices the protagonists make—the fate of planets and empires hang on their decisions. It's just that things aren't always what they seem, and it's necessary to use reason to figure out what to do.

And that seems to be a key to your outlook on the world in general, Sam. For you, the process of determining the consequences of various possible actions, and then choosing one course of action, is something of a downer; to be put up with only because it's necessary to identify the Enemy. Once an Enemy has been identified, the real fun begins—couching your lance and charging into that Enemy at full tilt. At that point, you're in your element at last: the din of battle, locked in death-struggle with the Forces of Evil. Back in the decision-making phase, any course of action that doesn't involve attacking an Enemy head-on (such as wilderness retreating, or Browne-out international mobility—or the kind of offshore enterprises that have interested me) is of marginal interest—and then mainly only when, where and as such actions lead to conflict with existing States.

For example, take the Rann Gold universe. In an anarchic world, there would be many people with interesting lives. For instance, entrepreneurs promoting their ventures, out-manuevering competitors, fending off thieves and extortionists, etc. Plenty of scope for conflict, heroism, whatever. But you chose to focus on the continuing struggle against Draco, the heir of the present States of the world, as a serious threat. I get the impression that, should anarchy ever triumph in the world, you would have to invent a Draco if one didn't exist. It's very reminiscent of the atmosphere in most dictatorships, in which the specter of the Enemy is raised as a rallying cry long after any serious opposition has been crushed.

Closer to home, the way you've structured the Rann Gold world seems to reflect the kind of values that Roosevelt played on so skillfully in the late Thirties and early Forties—the desire not to have to understand complex situations and to balance conflicting values, but instead to have

a clearly-identified Enemy against which one can throw oneself with whole heart, and lose oneself in the enormous "upper" of combat. This is the kind of trip that left Neil Schulman "in joyful tears at the end" of *Star Wars*. Now, I can enjoy that kind of trip, too; and I did get that sort of high from *Star Wars*. But I don't place that great a value on that sort of thing. It's a pleasant enough way to spend a Saturday afternoon; but it's not enough to make the movie "great."

You say that with *Star Wars*, film "finally caught...up to the level of development of Science Fiction of the late 1930s and early '40s." I'll agree that the SF in *Star Wars* is of that era, but what of the level of SF in *Destination Moon*, *Forbidden Planet*, *This Island Earth*, *The Day The Earth Stood Still*, 2001, *A Boy and His Dog*, and *Dark Star*? In that sense, *Star Wars* was actually a step backwards—those films I named had SF at the level of the late Forties and Fifties. Even *Star Trek*, though the strictures of the continuing characters and format and of the intended TV audience limited the presentation, had many plots and situations and ideas from more recent SF than the space opera of *Star Wars*.

Thus I disagree with Moslow who says that there is no difference between *Star Wars* and *Star Trek* in this respect—*Star Trek* (at its best) conveyed a sense of the unknown, of the vastness of the universe, by continually visiting new planets, planets that knew and cared little of the Federation and its opponents. This is characteristic of post-WWII SF, as opposed to the earlier product when all of the races of not just one galaxy, but many galaxies, were neatly divided into two warring camps. *Star Trek* fandom, though, it's interesting to note, has heavily played up the conflict between the Federation and the Klingons et al. beyond what it ever was in the show.

Well, I've been meaning for some time to speak my piece about *Star Wars* to somebody, and it feels good to have it out of my system. Till next time...
—Filthy Pierre

[If Rothbard's salient is pettishness, and mine is you described above, yours would be unwarranted cynicism. I have no trouble explaining the Sand People (e.g., a covenant against interfering with Native sapient). I thoroughly disagree on the casting, and loved Carrie Fisher as Leia. Check your Heinlein juveniles; Lucas did nothing in SW that RAH hadn't done young hero-wise before—and quite successfully. Remember that this is part of "The Adventures of Luke Skywalker," and when he's a fully developed Jedi later in the series, he'll outshine his old mercenary buddies by several magnitudes. And thanks for the psychoanalysis, Pierre, but I really don't believe

in it. The world we live in is as polarised in morality as it is in electricity. "Third ways," upon close examination, turn out to be plus-minus systems in complex geometry—usually meant for the benefit of the "minus." The movie is indeed a giant step forward; those you mention are not at all representative of post-1950 SF; they are throwbacks and degeneracies: especially 2001 and A Boy and His Dog. Dark Star was good—but satire, and I was only considering "serious" films. (Woody Allen's Sleeper could also be listed among the humorous greats.) Actually, I disagree the first four were post-1920s' SF. I more or less agree with you on the unevenness of SF as a TV show, and certainly on its fandom. I think we've covered Star Wars in NLW; and I recommend readers interested in libertarian commentary and general material on the subject to subscribe to Victor Koman (hard-core New Libertarian)'s fanzine The Force, available from him at \$4.00/year, Box 94, Long Beach, CA 90801. May the anarchoForce be with you all.

—SEK3]

BLACK LABOR MARKET

[Continued from page one, column two]

A dentist cited by Hoagland could not afford to pay any employees if he had to pay the State as well—so he exists solely by virtue of the counter-economy. Textile, machine tool, and clothing plants were closed down and the work farmed out to workers in their homes or in small workshops.

Hoagland concludes his article with a quote from Italian politician Giorgio La Malfa: "Too often, it is in both sides interest to cheat the state." Libertarians can only marvel at the wisdom of a politician—and add, often enough.



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Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

October 3 The Anne Hutchinson Institute and the LP of Illinois "An Evening with Nathaniel Branden." 8 P.M. \$5. Reservations from Anne Hutchinson Institute, P.O. Box 41223, Chicago, IL 60641; (312) 774-4105. Crystal Ballroom, Blackstone Hotel, Michigan and Balbo, Chicago, Illinois.

October 7 Libertarian Social Club of D.C. Debate on Equal Rights Amendment between Eric Scott Royce and Alyse O'Neill of STOP-ERA. Reservations in advance from LSC, 2509 Duxbury Place, Alexandria, VA 22308. Dinners \$10.50/\$11.95. Admission only \$3.50; students \$2.00. Cocktails 6:30 P.M., dinner 7:30 P.M., debate 8:30 P.M. Evans Farm Inn, 1696 Chain Bridge Road, McLean, Virginia (DC area).

October 10 Libertarian Supper Club of Los Angeles Topic to be announced. Reservations in advance from Linda Abrams at (213) 553-5522 (answering service) or mail to 10368 Ashton Avenue, Los Angeles, CA 90024. 7:15 P.M. for dinner (\$8.50); 8:30 P.M. for program only (\$2). Velvet Turtle Restaurant, 708 N. Hill St. (one block North of Sunset Blvd.), Los Angeles.

October 13-16 Nathaniel Branden Intensive: "Self-Esteem and Intimate Rela-

tionships." 40 hours for £250. (313) 541-2660. Detroit area.

October 20-23 Nathaniel Branden Intensive: "Self-Esteem and the Art of Being." 40 hours for \$250. (312) 236-8694. Chicago area.

November 3-6 Nathaniel Branden Intensive: "Self-Esteem and the Art of Being." 40 hours for £250. (415) 383-7517. San Francisco area.

November 4 Society for Libertarian Life. "An Austrian Critique of Welfare Economics" lecture by Professor Murray Rothbard. Admission free. 2:00 P.M. Social Science Tower, University of California (Room 220), Irvine, California. || Society for Libertarian Life "The Economic Future" speech by Murray Rothbard. Admission free but tickets limited: Send to SLL, P.O. Box 4, Fullerton, CA 92632 for tickets. 7:30 P.M. Room 100, Social Science Hall, University of California, Irvine, California.

November 10-13 New Orleans Gold Conference. National Committee for Monetary Reform, 1524 Hillary, New Orleans, LA 70118.

November 17-20 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. The Biocentric Institute, (213) 274-6361, 9255 Sunset Boulevard, Los Angeles, CA 90069.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sundays Temple of Reason 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

Tuesday New Libertarian Weekly collation. 5:00-7:00 P.M., plus or minus. Volunteer labour always welcome. General discussion of week's movement activities while working. Dinner out afterwards if sufficient interest. At Anarchovillage, 1838 E.7th Street, Long Beach, California.

Weekly meeting will be listed in this section, but those with specific topics or events will be found in the Calendar above. Please check both. Same rules for inclusion as for above, except add that NLW should be immediately informed should meetings be discontinued, suspended, or changed to another day.

NEW

October 9, 1977

30¢

LIBERTARIAN WEEKLY

Number 93

The First Newsweekly of the New Libertarian Society

LIBERTARIANS GRILL L.A. SCHOOLS PRES. Miller & Libertarian Law Council

(September 28 || Los Angeles) In a triumphal display of the power of the "sanction of the victim" principle, Manuel Klausner of the Libertarian Law Council brought the head of statist education to face an overflow crowd opposed to State education. Los Angeles School District President Howard Miller, in the heat of a school desegregation political struggle, took time out to win favour with libertarian lawyers.

A record turnout of sixty-five was augmented by a higher than usual turnout of non-lawyers. Five women from BUS-STOP, an anti-busing organization, added to the ranks and the bite of the gathering.

Notables in attendance included the former head of the L.A. County bar, journalist Dana Rohrabacher, *Libertarian Law Notes* editor Shawn Steel, LSC head Linda Abrams, famed libertarian law professor Norman Karlin, activist Richard Deyo and *NLW* editor Samuel Konkin reporting. Many non-libertarian lawyers also attended.

The meeting overflowed the original lunch room in the Arco Towers in downtown Los Angeles and was moved by chairman Klausner. Klausner began the proceedings with updates on LLC actions (see *NLW* 91 and other issues).

Manny Klausner, also an editor of *reason*, took the opportunity to announce the tenth anniversary dinner of the publication. Miller arrived late, during the business, and was prompted.

Klausner gave a very long introduction of the School District President, much of it explaining libertarian positions on education, compulsory financing of education, and compulsory

busing and such. Miller's response showed some familiarity with libertarianism, though of the more conservative minarchist variety.

At one point, in a constitutional argument, he broke up some of the audience by saying "we wouldn't want anarchy." Nonetheless, he did understand the objection to compulsion.

In an attempt to win libertarian favour, he stressed his plans to take a survey seeking consumer demand for the kind of schools and programs wanted. He plans to implement the desired type of schools and education accord to proportion along with the court's final decision on busing arrangements.

Dr. Miller (also a law professor and TV personality on *The Advocates*) defended the State education system, saying it arises from a decision by American society that a minimum number of services be provided with education included among the welfare. "Democratic society requires a general educational level," said Miller.

In response to challenges he argued that there were "responsibilities of citizenship—of community." And "Certain questions go beyond logic; they have to be answered by values" in the context of whether children must be educated.

Libertarians remained unconvinced by these claims. Rohrabacher then asked if the survey voluntarism would include allowing parents to send their children to the schools with the appropriate program.

Miller said to permit choice of location is to permit segregation. The questioning was extended voluntarily by Miller after the 1:30 adjournment for those who wished to stay. ■

in this issue:

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EPISTOLARY

Walker, Fucetola, Greene

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Federal Statists Take Small Step To Restitution

(October 1 || Washington) The House of Representatives of the United States passed a bill 192 to 173 to give federal compensation to victims of muggings, rapes and other violent crimes. The story by Associated Press appeared in the *Los Angeles Times* today buried on page 23.

The concept of restitution, paid by the aggressor to the victim, is fundamental to the libertarian system of stateless justice. Recently, with the growing disaffection with the State's penal system, alternative systems such as restitution have received attention even from governments.

Louisiana's State recently provided for a limited program of convicted criminals working off repayment of the costs of their aggression to the victim—as well as paying to the State. The federal measure enacted by the House did not go even this far, however.

Under this bill, compensation comes from taxes stolen from innocent third parties. Compensation was set at an arbitrary maximum of \$25,000 and only 25% would be provided by the federal State, the rest to be taken up by state programs.

Twenty U.S. states have some form of restitution programs, the AP story said. An average of \$30 million a year is authorized.

Sponsor Peter W. Rodino of New Jersey was quite explicit about the reasons for the turnaround in statist thinking from finding punishment by the State sufficient for crimes. "We give every right to the accused but the victim is given no consideration," he is quoted.

Also, "One of the major problems in prosecuting cases is getting victims and witnesses to come forward. We have to do something to get more people to believe in the system." ■

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

News In Brief—The World

(September 26, *L.A. Times*, page 2 || Toronto) The *Toronto Star* of the Southman Press poll found 84% of Canadians would oppose Quebec separating, including 71% of those polled in Quebec. Seven out of ten said "they would make no personal sacrifice to prevent Quebec from quitting Confederation."

Canadians Say Stay If You Want, Quebec

A Canadian poll found 84% of Canadians surveyed are willing to keep Quebec and seven percent would let it go without a fight. Any reasonable reading of these results implies that most Canadians are willing to let the Quebecois decide for themselves.

Prime Minister Pierre Trudeau's campaign to keep Quebec in by force, if necessary, is seriously undercut by the laissez-faire, isolationist position of the basically libertarian populace. ■

Youth's Life Supports To Be Unplugged

(October 1, *LA Times*, page 2 || Madison, Wisconsin) County Judge Robert N. Pekowksy decided that the State's common law definition of death was "inadequate and inappropriate." He rejected the absence of heartbeat or breath for the medical definition of brain death.

The parents of the 18-year-old who doctors said had died from irreversible brain damage wanted life support systems ceased. The judge had earlier issued a temporary restraining order pending his decision.

State's Court Says "Die!"

In a free society, one would expect an individual to define the terms under which he or she is to be considered dead, and what expense, if any, should be undergone to maintain life at low probability of restoration. (This could easily be written into standard insurance policies.)

While the judge in Wisconsin may indeed have made the most reasonable decision, and may even be commended, such a judgement emphasizes the problem in the system. All parties concerned—

parents and doctors—wished to cease life maintenance.

The youth in question never had a chance to state his views—and since he lived in a statist society where such choices would not be allowed to him anyways, probably would not have if asked. The incident becomes just another in which the State had no role—except to delay things to play God and show off its power. ■

Protectionism, Free Trade Can Co-Exist, Expert Says

(October 8, *LA Times*, part 7, page 6 || Washington) The United States Secretary of Labor, Ray Marshall, thinks it is possible to favor free trade and protectionism at the same time. *Times* staff writer Paul E. Steiger claims Marshall said in an interview, "to promote free trade you have to be somewhat protectionist."

Marshall was an economist at the University of Texas. Steiger claims his "paradoxical view...like the rankest heresy" "less-orthodox position has been carrying considerable weight at the White House."

Steiger says economic advisor Charles L. Schultze and Secretary of the Treasury W. Michael Blumenthal have "orthodox" views of free trade. "Unemployment and profit squeeze" especially in the steel industry, provide the political pressure leading to the favouring of Marshall's view.

How does he react to the challenge that he is asserting a contradiction? "It's a question of seeing the political reality instead of an abstract vision of the economy," he said."

Marshall's "reality" boils down to gain "export restraints" and "voluntary protectionism" to forestall demands from American interests for quotas and tariffs. Other views of Marshall's mentioned in the article were a plea for a worldwide minimum wage and a redefinition of "dumping" to suit him. ■

Public Oddly Silent on Property Taxes

(October 9, *LA Times*, page 3 || Sacramento) Jerry Gillam of the *Los Angeles Times* reports that Governor Jerry Brown's hint to the taxpayers of California to snow their state legislators with mail has not drawn any such reaction. The issue was a state senate defeat of a bill to "relieve property taxes" to local government at the state level.

California Taxpayers No Longer Suckers

The idea that one can get "property tax relief" from the state government—which must raise all of its revenue from taxes—was finally rejected by a large group of taxpayers. The net effect of such a subsidy would be to simply put more power in the hands of the state State at the expense of the county and city States.

Naturally, those who feel they might get away with paying less in state taxes than they do in local property taxes now might have been tempted to pressure their fiscally sensible legislators into this rip-off shell game. Happily for right reason, this is one time Paul figured it just wasn't worth having Peter robbed. ■

Doctor Breaks Advertising Ban in Texas

(August 19 || ZNS) A Dallas physician has created a shockwave throughout Texas medical circles by purchasing ads in Dallas newspapers advertising the prices she charges for her services.

General practitioner Doctor Imogene Mayfield announced in a paid ad in the *Dallas Times Herald* last week that she charges \$675 to deliver babies in her clinic; and \$150 for abortions during the first three months of pregnancy.

Said Doctor Mayfield about her decision to ignore medical society rules and advertise her rates: "I don't see any reason why I shouldn't let people know that there is a place where they can have a baby for less than \$1500."

The State Board of Medical Examiners has launched an investigation of the doctor, labeling her action "the most flagrant advertisement of services we've ever heard of." ■

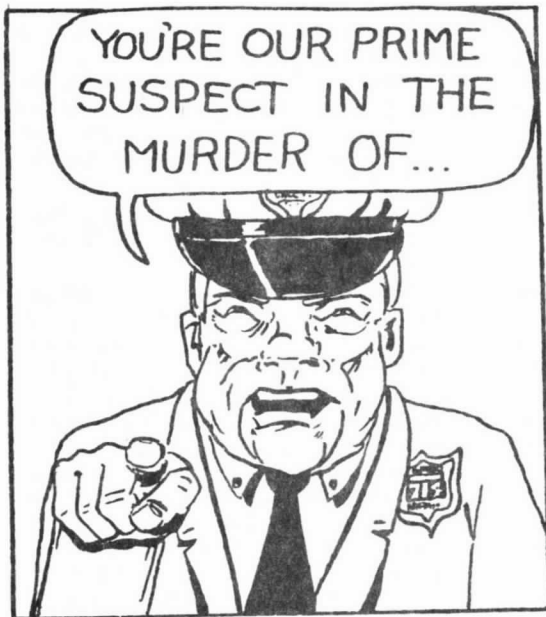
40% of Loans at State's Junior Colleges Delinquent

(October 1, *LA Times*, page 1 || Los Angeles) The *Times* education writer Don Speich finds the delinquency rate among California community college students in repaying national student loans is more than 40%. "...community college students owe the federal government between \$3 million and \$4 million in delinquent loans."

State Steals Taxes to Lend Students; They Learn Lesson

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LUKE WARM PRIVATE EYE



EPISODE 12



ANARCHOANTICS

by Jeff Grimshaw

COMIX
—SECTION—

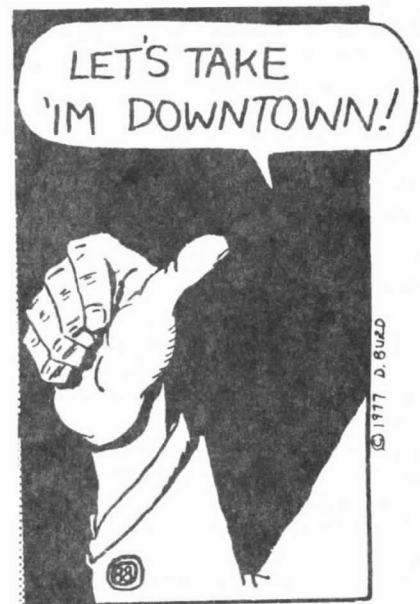


FANDOM vs CINEMA

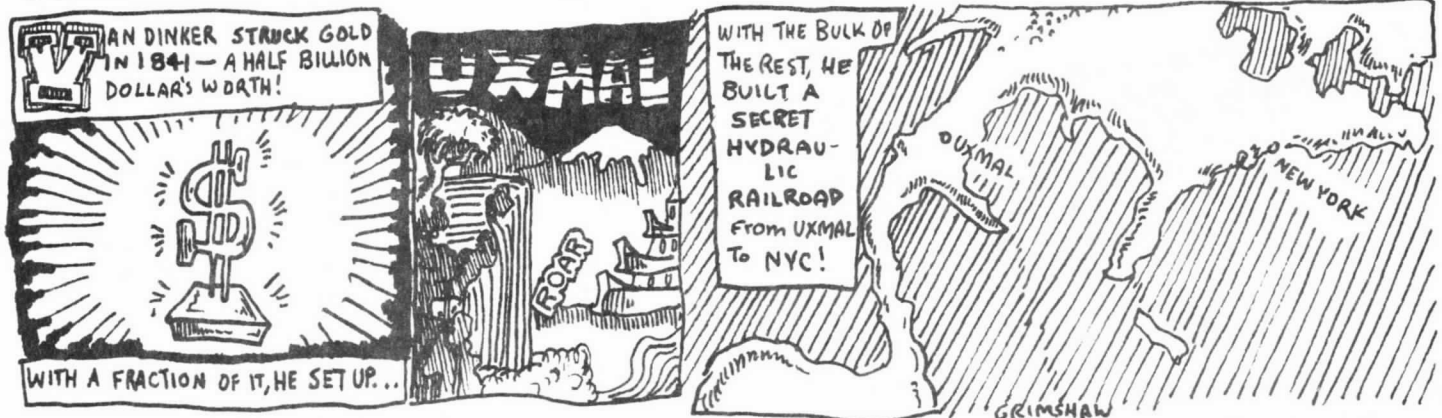
The 1977 World Science Fiction Convention over the Labour Day Weekend in Miami Beach had many wonderful occurrences for frenen (libertarian science fiction fans). Specifically libertarian triumphs included the double win of Richard E. Geis for best fan writer (tie with Susan Wood) and for best fanzine (*Science Fiction Review*) and the growing acquaintance—and acceptance—of libertarianism in fandom as a fact of nature.

The highlight of this convention, nevertheless, was not really an issue of the State vs the free market society.

BY DAVE BURD



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There are, as a matter of fact, many well-credentialed libertarians who will disagree vehemently with this writer on the subject, and their views have seen the light of the printed page in *NLW*.

What renewed the endearment of Science Fiction fandom assembled, that anarchy of literary outcasts, came on the results of the Hugo awards (for achievement in 1976 in the various subdivisions of science fiction). Not the award for novel, novella or novellette; nor prozine nor new writer nor Gandalf award thrilled this Romantic's heart. The award was the one I have *never* before agreed with—Best Dramatic Presentation.

In reality, although an occasional non-movie has made it to nomination, only cinema has won this Hugo. And since I have asserted many times there has never been a decent SF movie made, this victory was especially sweet.

The contenders for Best Science Fiction Dramatic Presentation of 1976 were *Logan's Run*, *Carrie*, *The Man Who Fell To Earth*, and *Futureworld*. The winner was announced with some surprise by toastmaster Robert Silverberg: No Award!

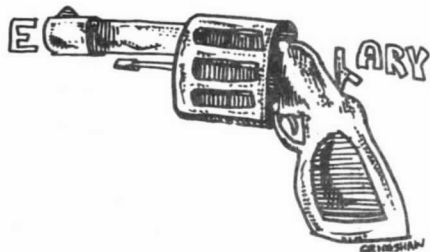
Silverberg announced the sealed result with surprise. Several of the audience arose to applaud.

"What are the Hollywood producers going to think, that you gave a standing ovation to *nothing* being better than what they put out?" (Not an exact quote, the gist was taken from my memory.) Most of the rest of the audience leaped to their feet.

Perhaps it was that a good SF movie has finally been made. *Star Wars* won a special plaque and is a shoo-in next year when it's eligible.

Perhaps the quality of this year's contenders was so abysmal. Perhaps fans were feeling fey.

I like to think it was the triumph of a long, hard campaign for standards and quality—a campaign I threw my tiny weight into. Can Nobody for President be far behind? —SEK:3



To the Editor: September 17, 1977

Phil Osborn had a letter in *NLW* 81 responding to points made against abortion by Doris Gordon in #76. Mr. Osborn's points, in turn, deserve some

response; perhaps with the hope, as he put it, of "getting our terminology straightened out."

Part of the problem in a discussion like this lies in the use of terms like "man" or "human." I much prefer "person" since in current usage it seems to be the word that most clearly refers to the sort of beast that has rights—whether "human" (*homo sapiens*) or Martian or what not.

From that, there seems to be among libertarians a general agreement that *reason and choice* is the defining character in being a person, in what distinguishes us from the merely animal. The real point underlying the debate then appears to be whether being a person is a matter of the *potential* for reason and choice or its actualization. And I am using "potential" here in the sense that a new human life (*h. sap.*) no matter how early their development, has such a potential and an amoeba or a chicken or a sperm or an egg, does not have such a potential. In this sense, it makes no sense to speak of "future potential" (for reason and choice) as does Mr. Osborn. "Future potential" or "potential potential" or what not is simply *potential*. The amoeba or what not cannot actualize the potential for reason and choice because they don't have it. The sense in which the sperm or egg might be said to have such a potential implies that they give up their individual existence when the new biological entity arises out of their fertilization. Food absorbed to make the new entity similarly has such a "potential:" which, at the most, is merely to provide the material body, not the "personhood."

Doris Gordon's remark that "actualization can't develop without its [the potential's] existing" is simply a statement about what potential and actualization *mean*.

The real debate, then, seems to come down to whether being a person is critically a matter of having that *potential* or of having it *actualized* to some desired degree.

In fact, rather than get into the full discussion between potential versus actualized potential, I'd consider it a major achievement in the abortion debate if we could simply agree on *where* we disagreed about what a person is. Is the potential/actualized potential distinction the valid disjunction here? It certainly seems to underlie the debate as I hear it.

This may also underlie the question of *rights*. Mr. Osborn writes that a right "is a moral prohibition against interfering with one's action. Only a being capable of knowledge may make such a prohibition..." A right, however, seems to stand irrespective of

whether we make any prohibition. Rights do not so much require our moral activity to exist, as rather it takes our active assent to *waive* them. Obligations are incurred not merely because we do things to other people in violation of their assent, but also because we do things to them merely *without* their assent.

Which brings us to the parental obligation question that Mr. Osborn raises.

When people freely bring children into the world (assuming that they're persons—whenever that takes place—the question stand quite independently of the abortion debate) they have obviously done so without the kid's assent. And incurred obligations accordingly. Mr. Osborn is perhaps correct in stating that the child was not "put" into the state of dependency because there wasn't any child beforehand. Even if "put" is a bad term, however, parents have freely caused a state of dependency to exist and done so without the kid's assent—a child's state of dependency is imposed by the parents, if not as an explicit intention, still as a reasonably foreseeable consequence of freely chosen action.

But this, too, is subject to a view of rights and obligations that stands quite independently of any debate over children or abortion as such. Are rights something that we "just have" by virtue of being persons, or do they only exist when we assert them? Or when we exchange value or affect others in some other way? Do we have the obligation that our dealings with other people must be in fact voluntary on their part? Or may we act until they object? When we *impose* something on someone else? and it is a "package deal" (e.g., life and dependency) and they object to one part, can we thereupon take back the whole package, by force if need be? Given that it was imposed, do we incur obligations for the part that they object to?

The questions in the abortion debate, then, are pretty much universal ones of the nature of the person and the nature of rights. And it might be more profitable if we let the questions hang for a while and tried to see if we could agree on exactly what those questions were.

Of course, we can always let even the questions hang and sigh and say that no one can ever know. This position of classical epistemological skepticism was put forward very fluently in modern language by Robert Anton Wilson in #87. Mr. Wilson seems to see us all locked away in our individual reality constructs, at least as regards matters of morality and justice, and draws the conclusion that we

should not try to impose our reality on someone else.

It could be noted, first of all, that such an observation implicitly recognizes that we all share a common reality. It recognizes, as well, that living in the same world ought to place restraints on our actions toward others. Skepticism may be nice on paper, but when you start dealing with other people, it has to be shelved.

It someone were to start working over Mr. Wilson with a baseball bat, or to do so to one of his family or a friend, or just to an innocent bystander, I rather suspect that he would have few reservations about "imposing his reality construct" on the aggressor. Assuming that, his apparent belief in epistemological skepticism leaves unanswered: under what circumstances will he abandon his theory and at least act as if we shared a common reality and could reasonably well find out what it was like.

Skepticism is a lovely game, after all, only so long as we ignore it long enough to deal with the outside world. Which, after all, Mr. Wilson spends a lot of time at, usually succeeding rather effectively, I believe.

Sincerely,
John Walker
Washington, D.C.

Dear Sam, September 24, 1977

Dr. Rothbard may be wrong on *Star Wars* (I think that it was the greatest SF cartoon ever produced), but he's hardly Darth Vader! Weighing Rothbard's major works against his infrequent lapses (invariably because of his "old culture" outlook) should lead you to recognize him as one of the germinal thinkers of the 20th century, and a libertarian strategist and publicist of a stature similar to Warren, Tucker, Mencken or Chodorov—not as that fictional amalgam of Attila and Stalin.

Libertarians do not automatically become the enemy because you disagree with them on matters of tactics or culture. Sam, we have more serious enmities with which to deal.

Peace & Freedom,
Ralph Fucetola III

North Arlington, New Jersey

Dear Sam, September 24, 1977

Really now, Sam, you credit Murray with too much Power! The ultimate and ironic foible of the Libertarian Party and its minions is that they threaten no one! Politicians, especially! (But perhaps that's because they're too busy emulating other political parties to be taken seriously.)

As for the movie, granted, *Star Wars* is simplistic in plot and theme and the acting is awful. However, Murray is

wrong when he says that it isn't romantic. It is very much so! It is also somewhat enjoyable. But to see it twice? Now that's what I find difficult to understand!

For freedom,
Kathy Greene

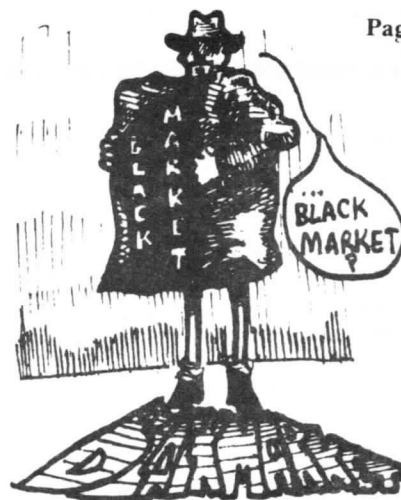
North Arlington, New Jersey

P.S. As to Ralph's letter, Ralph assumes the LP members are Libertarians, ignoring blatant contradictions. Culture has nothing to do with it. LP members are "the enemy" only in the sense that the person, sitting on his rear drinking beer and watching television and doing little to fight government and bureaucracy is the enemy. It is their lack of consistency that tends to be confusing.

[Well, Ralph, I agree that arguing with you and Kathy over the matter is certainly wasting my time on non-existent enmities. But I think I answered your points in the original article (NLN 40). And Kathy, would you believe Anarchovillage records of seeing the movie nine (9) times? And what's wrong with simplicity? —SEK3]

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OF EVENTS FOR THE NEW LIBERTARIAN

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October 20-23 Nathaniel Branden Intensive: "Self-Esteem and the Art of Being." 40 hours for \$250. (312) 236-8694. Chicago area.

November 3-6 Nathaniel Branden Intensive: "Self-Esteem and the Art of Being." 40 hours for £250. (415) 383-7517. San Francisco area.

November 4 Society for Libertarian Life. "An Austrian Critique of Welfare Economics" lecture by Professor Murray Rothbard. Admission free. 2:00 P.M. Social Science Tower, University of California (Room 220), Irvine, California. || *Society for Libertarian Life* "The Economic Future" speech by Murray Rothbard. Admission free but tickets limited: Send to SILL, P.O. Box 4, Fullerton, CA 92632 for tickets. 7:30 P.M. Room 100, Social Science Hall, University of California, Irvine, California.

November 10-13 New Orleans Gold Conference. National Committee for Monetary Reform, 1524 Hillary, New Orleans, LA 70118.

November 17-20 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. The Biocentric Institute, (213) 274-6361, 9255 Sunset Boulevard, Los Angeles, CA 90069.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sundays Temple of Reason 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

Tuesday New Libertarian Weekly collection. 5:00-7:00 P.M., plus or minus. Volunteer labour always welcome. General discussion of week's movement activities while working. Dinner out afterwards if sufficient interest. At Anarchovillage, 1838 E.7th Street, Long Beach, California.

Weekly meeting will be listed in this section, but those with specific topics or events will be found in the Calendar above. Please check both. Same rules for inclusion as for above, except add that **NLW** should be immediately informed should meetings be discontinued, suspended, or changed to another day.

NEW

October 16, 1977

30¢

LIBERTARIAN WEEKLY

Number 94

The First Newsweekly of the New Libertarian Society

LIBERTARIAN ACTIVITY IN WASHINGTON, D.C.!! 170 Attend LSC Meetings in Sept.

by Jarret B. Wollstein

(October 2 || Washington) Less than one year after its founding in November, 1976, the Libertarian Social Club of Metropolitan Washington has emerged as one of the largest—if not the largest—monthly libertarian activity in the country.

Military Defense Without A State

On September 9, 1977, some 80 persons came to a double meeting: I spoke on "Military Defense Without A State." A collection of libertarian notables, including new Libertarian Party Chairman David Bergland, Vice Chairman Mary Louise Hanson, and Robert Poole (editor of *Reason* and president of the Local Government Center) spoke briefly on their activities.

David Bergland announced a new speakers program in which speeches written by the National LP office would be made available to State LP groups in an effort to make professionally written, thoroughly documented presentations generally available. Robert Poole announced that he has been working with CBS's "Sixty Minutes" to produce a documentary segment on the private, profit-making and highly efficient Scottsdale Fire Department. Poole stated that one of his goals of his Local Government Center was to demunicipalize local government services, and to substitute user fees for tax-funding.

Reaction to my speech "Military Defense Without A State" was mixed. We did a joint mailing with the LP for this meeting and many of the persons from their list seemed to have little understanding of basic libertarian principles. One woman considered the threat of business ostracism as a means of reducing the free rider problem, "coercion." A military-type declared "we are all barbarians" and therefore freedom wouldn't work.

Several persons reacted to my proposal that industrial and military assistance to the Soviet Union could and should be legally prohibited (based on the principle that knowingly supplying an aggressor with the means of aggression makes one an accomplice to the aggression) with the contention that the *threat* of force is not an aggression. (This means that when a robber holds a gun on you in an alley and says "Your money or your life" he is not violating your right.)

Other comments were more perceptive and/or favorable. Positive and negative reaction was directly related to familiarity with libertarianism. Those rather unfamiliar were skeptical to hostile. Long time libertarians were in basic agreement and enthusiastic.

My basic thesis was (1) A morally proper defense must be based not upon massive retaliation, but upon neutralization of the enemy's war-making capacity (through effective defensive weapons, sabotage and the development of the *capacity* to assassinate enemy leaders, etc.). (2) The military threat of the Soviet Union is largely a consequence of Western aid, *a la* Sutton's *Western Technology and Soviet Economic Development and National Suicide*. (3) U.S. defense now costs about 4-5 times what it would in a free market due to the socialized nature of the military-industrial complex (see Seymour Melman's *The Permanent War Economy*) and the fact that the mission of the armed forces is to dominate the world (*Pax Americana*) rather than to protect the U.S. (4) A free society would be harder to conquer than a state (since there would be no centralized authority) and that self-interest would motivate shippers, corporations, farm associations and other social groups to buy protection for their property and freedom from

in this issue:

MORE NEWS!

Events Cover The Week

PAGE 2

★ ★ ★ ★ ★

PHIL OSBORN'S

Latest Letter in Fullness!

PAGE 4

★ ★ ★ ★ ★

Gill Wins Partial Victory

by Charles Curley

(October 6 || Lansing) Linda Gill, blind mother of three, won a partial victory in her efforts to regain her children. She must return to Lansing and spend three months to convince the court that she is fit to be a mother to her children. She must convince the same court—the same judge—who turned the children over to their father, also blind, without similar proof two years ago.

If she is successful, Ms. Gill will be able to take the children back to Berkeley with her. If not, the children will be put up for adoption. David, 6, and Bryan, 4, are also blind, and Whitney, 7, is said to have emotional problems.

Ms. Gill has argued in the past (see *NLW 90*, September 18, 1977) that the State of Michigan wants to take the children away from her because she is blind and poor. The issue of poverty is now irrelevant, since she has remarried, has a job, and would receive some \$1,400 a month from the government in aid to the disabled. —CRC

private protection agencies. And (5) since a free society would have a far greater technological growth rate than any socialist state could mimic, it would soon have a multi-generational advance in weaponry making it relatively immune from attack.

Tapes of my speech will be available later this year from Audio Forum, 901 N. Washington Street, Alexandria, Virginia.

Liberty and Love As A Way of Life

Over 90 persons attended our September 23 meeting at which Dr. Peter Breggin, well-known libertarian psychologist, spoke on "Liberty and Love As A Way of Life." Breggin claimed that there are two self-evident realities of human existence: (1) that a *person* is not a body, and (2) that there exists an objective reality. In Breggin's own words, there is a duality of matter and mind.

[Continued on page five, column three]

EVENTS

New Libertarian News and New Libertarian Translation of Establishment Newspeak

Reagan Says People Want to Keep Canal

(October 14, *LA Times*, Metro Section, page 1 || Los Angeles) Ronald Reagan told *Times* political writer Richard Bergholz that "the great mass of American people give a damn about the Panama Canal." "Oh my, yes," says Reagan. "I have been shocked at the depth of emotion about this."

He recalled that during the New Hampshire campaign "All of us were amazed at the depth of emotion on the part of the people when they once learned that anyone was talking about giving away the Panama Canal."

Bergholz reports that Reagan admits meeting the ex-President of Panama before he announced his candidacy. The secret meeting was, said Reagan, "purely a social occasion."

Reagan Supports Collective Ownership

It cannot but astonish that there remains even a handful of libertarians who cling to the illusion that Ronald Reagan is a near-libertarian. The problem is, as Murray Rothbard has harped for years, that when it comes to foreign policy, free market advocates suddenly forget basic truths.

Ronald Reagan worries about the people giving away their canal? The people should keep it?

The Panama Canal in question is a corporation—a State-owned one. It is the American State which owns and controls it—not the people—and the American State is no less evil than the Panamanian or Soviet State—the American society will let it get away with far less is the difference.

Why does Ronald Reagan, if he is such a devotee of free enterprise, not advocate the turning over of the Panama Canal Corporation to private hands free of all government control? Does now he believe the people own the TVA, the United States Postal Service, and the nationalized Amtrak?

The reality seems to be that government ownership does not offend Ronald Reagan as much as Ronald Reagan not running that owning government, or Dr. Arnulfo Arias not running Panama rather than General Omar Torrijos. And that's politics . . . as usual.

Federal Truck Safety Measure Backfiring

(October 14, *LA Times*, Part VI, page 1 || Washington) The Associated Press reports that brake failures on trucks are suspected of being caused by flaws in complicated anti-lock computers that were forced on the trucking industry by the federal government in 1975. Several cases are cited.

"The computers, designed to keep wheels from locking up and skidding during hard braking, are supposed to prevent accidents." In an incredible understatement of irony, the AP says:

"Government safety officials are concerned. 'We take this very seriously,' said Joan Claybrook, head of the National Highway Traffic Safety Administration."

The problem is so serious that other agencies of the State are so worried about human life as to help break the regulation or wish it to be removed.

"The Bureau of Common Carrier Safety refuses to make truckers keep the antilock device connected on the grounds that the equipment is unproven and trouble-prone. The California Highway Patrol wants the requirement lifted because it conflicts with its own approach to brake safety."

The Teamsters Union supports the brake requirement, but only 33% of their membership like the new brakes. At \$2,000 or more extra per truck, truck owners and manufacturers are overwhelmingly against them.

Ms. Claybrook noted their campaign to suspend the standard with the wise remark: "I think a lot of it has to do with economics."

Will France Go Communist?

Should libertarians make that last trip to visit la belle France before it's another drab Soviet satellite? Or is there anything going on in France worthy of North American libertarian notice?

Answering the last first, there's lots going on, libertarians of all stripes, though mostly left-oriented rather than right. One somewhat-libertarian political party, no worse than the "Libertarian" Party and without the offensive label-degradation, has been playing a most peculiar role.

The Communist Party of France (PCF), to answer the first question obliquely, indeed has a reasonable chance of getting its hands on the apparatus of the State. Not only will it have larger hands grasping with it, but also some of those hands will be lling in the opposite direction.

In standard political terminology, the

PCF is in a coalition with the Socialist Party and Left Radical Movement (Mouvement Radical Gauche or MRG) called the Union of the Left. Nearly all other parties are in the present government's coalition of Social Democrats, Centrists, de Gaulle's followers, and liberals in both the American and European sense, and the Right-wing Radicals (the latter actually have a different name and are led by Jean-Jacques Servan-Schreiber).

The two coalitions are precariously balanced off. Not only has the Communist Party to share power with the larger Socialists and yet another party; not only is the Union of the Left on the rocks right now over the PCF wanting more nationalizations should they take over; and not only is George Marchais of the PCF being regularly denounced as a tool of the social democrats (one of the worst Marxist swear-terms); but the U.S.S.R. has actually openly backed the rightist coalition in France—because it's more anti-American.

If you've digested that, here's another tough cookie for those who swallow political type language. "Radical" in most countries (outside the U.S.) means pro-free enterprise, free trade, free speech, down with institutionalized tradition and regulation—in short, what North Americans would call libertarianism.

Wait a minute? Didn't I just say that one Radical group was in coalition with the Communists, helping to put them in power?

How in the world could Robert Fabre and his MRG join the Union of the Left, with a Common Programme including hundreds of government nationalizations? (Actually, not so tough—most of them are banks and utilities—and try to imagine even Murray Rothbard working up a sweat over the State take-over of those evil fractional-reserve frauds.)

Maybe Americans can't imagine Gus Hall, George McGovern, and Roger MacBride in coalition—so, as not to offend the American sensibility, it won't happen. Since American parties are non-ideological, a different snow-job is necessary.

The real lesson is that political parties exist to gain power and their means is the sanction of the victim—those that believe the party will rule for them—instead, as always happens, rule them for itself. Libertarians may ask if Fabre has betrayed those of democratic-libertarian tendencies in France—but the pure communists are just as incensed at Marchais' sell-out.

Fred Schwarz's slogan needs to be updated for our modern society which finally has begun to penetrate political cant—through cynicism if not through anarchy. "You can't even trust the Communists . . . to be Communists."

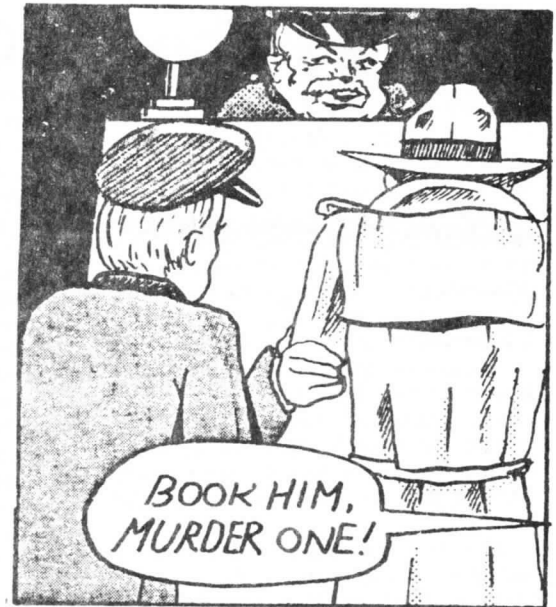
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We regret to announce that Cain Smith, our Prozone Reviewer, has discontinued his column. He informs us that he just can't bring himself to wade through another of the less-than-enjoyable ones cover-to-cover to fulfill his obligation.

Cain (in reality, Jan Dan Goodman) will sorely be missed, not least because his regular reviews were the mainstay and majority of columns in *Speculations*. Until we can once again get a backlog of material, we are forced to temporarily suspend this column, our oldest weekly column.

NLW invites submissions for a regular review of Proazines, Fanzines, as well as SF book reviews, essays on Science Fiction and articles, serious and humorous, on Fandom, not necessarily libertarian fandom. Remember, NLW pays for all its material, 1¢ a word in the case of this column. Please send your submissions to **New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.** —SEK3



EPISODE 13



BY DAVE BURD



ANARCHOANTICS

by Jeff Grimshaw



Epistles: The Phil Osborn Letter

In reply to Caroline White:

As a matter of fact, the two classes (Browne-outs & Movementists) are by no means mutually exclusive. Many Browne-outs realize the cop-out of ignoring the social environment on some level and become Guilt-edged Movementists. They go to their cozy supper clubs and their forums like Christians at church, and they attend an occasional protest like alumni at a home game. This creates a vicious circle, since real revolutionary proposals are usually opposed by these same people (who would have to really feel guilty if something actually worked).

The drive to assuage guilt becomes sublimated into a power trip in many cases as well, so that the initiate to libertarianism is led into the same non-productive enterprises (party activity, political protests, anti-political activity) by the leaders. Since this is virtually all he sees, he soon finds the Browne position very attractive, but, saddled with the same subtle guilt, he retains some involvement in the "Movement," and thus he too ultimately joins the mutual evasion society that composes much of modern libertarianism; or perhaps *de*-composes is the term I'm looking for.

The genuine revolutionary, meanwhile, draws a hostile response, since he demands a genuine commitment and has no use for contemptible power games. Because he recognizes the objective fact that he and he alone is responsible for his survival and that the present society is ultimately inimical to it, he is not satisfied to engage in autistic self-development fantasies.

Self-development demands, among other things, that he first survive as a human being—as a "self." Nor is he unwilling to give up his own revolutionary strategy if someone shows him a better one. The person who reacts hostilely to the better idea is not interested in the revolution; he is interested in how he stands relative to other people; i.e., he is a subjectivist, a social metaphysician, and a power-tripper.

By the way, I wrote my article on the con before I read Sam's. I assumed that Sam would write a more-or-less factual account. This gave me the opportunity to focus on a particular aspect of the conference. I was wrong about Sam. He apparently sold out to the CLA.

I am not interested in attacking the CLA, or crying about my experiences. I should have made a more thorough investigation, perhaps, before I com-

mitted myself to the workshop. I have been, however, for many years trying to awaken libertarians to the fact that profit-making is absolutely and totally essential to a successful revolution. Profit—a net increase in objective value—is absolutely essential to any life process. It is the difference between living and dying. Subsidized processes are selected out by natural environmental pressures, and this includes thought processes.

When an idea is developed through valid processes beginning with perception, and is updated as the context changes, then there is a nutritional feedback from the perception of the consequences of action based on the idea. The idea, as an ongoing process, profits by this feedback through the integration with other ideas and thus acquires greater survival capacity through its ability to influence the focus of further thinking and thereby create more nutritional feedback. (See George Lockland's *Grow Or Die*.)

If an idea (Libertarianism, communism, etc.) is accepted in a religious manner, however (see my article on Psycho-subversion), then the very denial of objectivity involved in its formation and maintenance acts as a block to nutritional inputs which might threaten it. A degree of pseudo-objective feedback may be created through social-metaphysical relationships, but the acts of evasion involved continue to block real feedback. The pre-selected feedback of social-metaphysical reaffirmation and fantasies are about all that is safe for the religious idea. Thus the religious commitment is ultimately self-defeating and is a parasitical process.

The degree of religious libertarianism might be estimated by the popularity of the Libertarian Party and Feminism among libertarians, to name two obvious examples. Both ideas are both theoretically unsound and (naturally) tend towards the absurd in practice. Both, however, allow for a lot of group activity with no objective standards for performance. Thus, as life-forms parasitical on the base concept of libertarianism, they are very successful. Parasitical thought processes generate more parasitical thought processes.

The only solution I know of to this problem is for people to recognize that they do hold a religious concept of libertarianism and to reject it completely and start afresh, challenging the matrix of religious ethical concepts it probably came from. I would suggest Max Stirner's *The Ego*

and *His Own* and a psychotherapeutic aid. Yet even such a process can take a religious form if it is attempted outside the context of real egoism.

It was only when I began to challenge the religious matrix that I began to think practically and in an integrated manner about creating a real free society. That was Fall, 1972, and I had been a libertarian for many years. Caroline's hypothetical biography has some parallels with my experiences; the difference stems from that quantum jump up from religion, which I do not think she has made. And she is probably in the majority in this respect.

A hallmark of the religious mentality is the dichotomization of theory and practice. Speak to one in terms of abstract fundamentals and he goes all misty-eyed, but he does not integrate and apply the theory. As a religious mentality, Caroline jumps therefore to the conclusion, for instance, that I'm looking for someone to translate my "high sounding rhetoric" into practice by providing me with some project or other. Not true.

I have already seen "my rhetoric" in practice, and my own revolutionary strategy dictates the projects which will succeed in creating a free society. I do not wait for others to provide them, though I'm perfectly happy if they do—just so long as they will work in creating a society in which I as a human can survive and grow.

As for my "paranoia" about social-metaphysicians, I would suggest that slipping in evaluations is not the best way to deal with ideas one disagrees with. "Paranoia" implies an irrational fear. Not all fear is paranoid. I have been in danger of being murdered three confirmed times plus one likely in recent years. All four times were the result of social-metaphysics. In three out of four cases, a power seeker maneuvered psychological dependents into a commitment to do me in, or came very close.

I do tend to react very quickly, strongly, and negatively to social-metaphysical power games, and I always have, which is why the power gamers immediately single me out as a danger. If I were to become a gamesman myself, I could probably avoid their animosity, at the expense of turning off any worthwhile people. I have unfortunately fallen into the habit of referring to the awareness of a pervasive, generalized, potential threat as paranoia, since no other single term seems to convey the nuances. I shall cease this practice from now on, since I seem to have a "Goldwater press" hanging on my every word.

There are undoubtedly hundreds

of libertarians who are attempting to do something about creating a free society. Although many of their projects would be worthwhile as supportive or ancillary functions to the process of revolution, very few could be reasonably viewed as capable of doing the job itself. Until the main task is successfully and securely under way and sailing under its own power, the ancillary functions should be temporarily shelved, or we will never leave port. I do not mean, of course, that they should be dropped altogether, but rather that attention should be shifted to the primary purpose.

Of course, most of you do not know how to create a revolution, or, presumably, you would already be doing it. The first step is an analysis of the functional requirements of a free society. The second is an analysis of how to create the separate prerequisites in the present context in terms of general theory—drawing a vector from here to there. The variables which sum to from the vector are the individual projects. Some projects will be found to be too slow or even positively counter-revolutionary, such as charitable, non-profit organizations. Others will be very efficient in one dimension but negative in another. It is not necessary that a single project point directly along the vector, but their sum must.

I have already discovered one project which does point directly to the free society and a second one which multiplies its effect, using this analysis. This information is available in "An Objective Learning Environment for the Concept of Proper Revolutionary Strategy" by Phil Osborn. The price is \$2.50. There is a satisfaction or money back guarantee. There is also a copyright agreement which must be signed and returned with the purchase price. For a copy of the copyright and guarantee contract, send a self-addressed, stamped envelope to

Phil Osborn
742 Loma Vista Drive
Long Beach, CA 90813

Dear Sam, October 4, 1977

I must take strong opposition to your coverage of the congressional brouhaha over the fast-breeder nuclear reactor project.

If they had the facts concerning its hazards, I doubt if most libertarians would support any nuclear fission plants, least of all the fast breeder. If they did, they would be giving up, not only any claim of libertarianism, but also any claim to being civilized.

We are talking about a process to manufacture large quantities of plutonium, so deadly that a speck the size of a piece of dust is virtually certain to cause cancer if inhaled, which remains

toxic for a quarter of a million years (a figure which should be compared with the time since humans first invented the wheel).

As estimated by Drs. Goffman and Tamplin in "Population Control Through Nuclear Pollution," if everyone received the maximum permissible radiation dose, over 32,000 additional cancers and leukemias would annually result. Compare that with the number of U.S. soldiers who died in Vietnam.

Furthermore, where do we put the garbage? There is no safe method known for storing this poison, and some of our interim solutions have had severe consequences. No one has a right to use nuclear power unless s/he assumes full responsibility for disposing waste, before the damage is done. Waste, it should be noted, must include the nuclear plant itself, which is only usable for 25-40 years.

Libertarians, I would think, would be the first to recognize the folly of spending our capital. Uranium is not a renewable resource, and if every proposed nuke was built, we'd run out of uranium in short order. This is the justification for the liquid metal fast breeder, which manufactures more fuel than it consumes. However, the first commercial breeder in the U.S. came within inches of wiping out the entire city of Detroit, back around 1966 or thereabouts. The atomic energy proponents don't like to talk about that fiasco, known as Enrico Fermi #1.

It's not as if we don't have alternatives: solar power, even without enormous government subsidies, is rapidly becoming cost-competitive. New advances in windmill design are bringing that age-old power source to new prominence, and, simply by conserving, we can stretch our available energy a whole lot further. In Europe, where fuel prices are higher, cogeneration of heat and electricity is common, houses are well-insulated, and large cars are almost unknown.

You are right in that I would support development of nuclear power if free-market insurance was provided. If utilities were liable for the full amount of damage to person and property—there have been two studies by the Brookhaven Labs, using larger dollars and smaller reactors than those current, which estimated possible consequences from a severe nuclear accident in the tens of billions, with an area as large as Pennsylvania subject to contamination. If the utilities were forced to be responsible—no private insurers will have anything to do with nukes except through government coercion—for these damages, we'd either have safe nuclear power or, more likely, none at all.

And concerning my two previous anti-nuclear contributions, I have been unable to locate the book, *The Hazards of NOT Going Nuclear*. Also, do you want me to be your nukes/alternative energy correspondent?

For freedom,
Shel Horowitz
Providence, Rhode Island

I think your speculation is off. Clearly, nuclear power could be generated safely in space and then beamed down to Earth or to L5 colonies, to take an obvious case. And breeders sound definitely economical. As you say, we must above all keep the issue in a free market/society context, and oppose the State's involvement on either side of the nuclear debate—especially with guns and bucks. To start your corresponding, may I suggest looking into the traumatic effect the uranium production issue has had on the politics of Australia? Perhaps some of our Aussie readers could send Libertarian positions on the great debate down there for Shel's research?
—SEK3]

LSC SEPTEMBER MEETS

[Continued from page one, column two]

Breggin said that this implies that there is no such thing as a relationship between persons; that while bodies can effect one another in predictable ways, the effect of one person upon another is a product of the individual's subjective realities. For example, two people can take the same drug and one person will use it as an excuse to go crazy, while another will simply go to sleep. Thus Breggin maintained that we are always responsible for our actions regardless of what others do to us.

Also of great interest was Breggin's discussion of libertarian child rearing. Breggin said he will not use force upon his children, except in self-defence, and that he did not bring them on this earth to wash his car or to do his dishes. He said he regards them as honored visitors in his house. The result, said Breggin, is that his children are non-aggressive and have naturally evolved a libertarian attitude toward life.

Future Activities

September D.C. Libertarian Social Club meetings were attended by persons from as far as 100 miles away, including Richmond, Virginia; Baltimore, Maryland; York, Pennsylvania and Delaware. We expect to be drawing from even farther distances in the future—recently people have expressed their intention to come to meetings from West Virginia and Pittsburgh, Pennsylvania, over 200 miles away.

Future meetings now planned include the film *Sacco & Vanzetti*, a Halloween party, Karl Hess and Roy Childs.

We intend to continue to reach out

to new audiences—particularly non-libertarians—and we look forward to a growing impact on the East Coast.
—Jarret Wollstein

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WHAT'S "Counter-economics"?

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Konkin III written for **International Shortage
Reporter's** first issue is available for \$2.50.
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90801.

Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

October 18 Libertarian Philosophy Group
"Utilizing the Black Market" with Dave
Fowler. \$2. 7 P.M. Social, 7:30 P.M.
discussion. (408) 926-9803. 1910
Messina, San Jose, California.

October 23 Gay Libertarian Meeting 5:00
P.M. Jim Edminster, (312) 477-4196,
835 Belle Plaine, Chicago, IL 60613.
Everyone welcome. || **NOTA Special
Event.** Dave Walter, Director of the
Society for Individual Liberty, in
informal discussion on "Libertarian
Movement: Its Goals and Problems."
(312) 647-8684. Dinner around 6:30.
Bonnie Kaplan, 6925 Rosemary Lane,
Niles, IL 60648. Chicago area.

**October 20-23 Nathaniel Branden Inten-
sive:** "Self-Esteem and the Art of
Being." 40 hours for \$250. (312) 236-
8694. Chicago area.

October 25 Libertarian Philosophy Group
"Bartering—an alternative to the sys-
tem" with Phil Goodman. \$2. 7:30
P.M. discussion, 7:00 P.M. social.
(408) 926-9803. 1910 Messina, San
Jose, California.

November 4 Society for Libertarian Life.
"An Austrian Critique of Welfare
Economics" lecture by Professor Mur-
ray Rothbard. Admission free. 2:00
P.M. Social Science Tower, University
of California (Room 220), Irvine,
California. || **Society for Libertarian
Life** "The Economic Future" speech by
Murray Rothbard. Admission free but
tickets limited: Send to SLL, P.O. Box

4, Fullerton, CA 92632 for tickets.
7:30 P.M. Room 100, Social Science
Hall, University of California, Irvine,
California.

**November 3-6 Nathaniel Branden Inten-
sive:** "Self-Esteem and the Art of
Being." 40 hours for \$250. (415) 383-
7517. San Francisco area.

**November 10-13 New Orleans Gold Con-
ference.** National Committee for Mon-
etary Reform, 1524 Hillary, New Or-
leans, LA 70118.

November 13 NOTA Talk by Dale Nelson.
2:30 P.M. Christ Church of Chicago,
701 W. Buckingham, Chicago.

**November 14 Libertarian Supper Club of
Los Angeles.** A free-market approach
to space colonization presented by
Tom Sanders. Reservations in ad-
vance from Linda Abrams at (213)
553-5522 (answering service) or mail to
10368 Ashton Avenue, Los Ange-
les, CA 90024. Price from \$7.50-\$8.50
depending on menu. 7:15 P.M. for
dinner; 8:30 P.M. for program only
(\$2). Velvet Turtle Restaurant, 708 N.
Hill St. (one block North of Sunset
Blvd.), Los Angeles, California.

**November 17-20 Nathaniel Branden Inten-
sive:** "Self-Esteem and Intimate
Relationships." 40 hours for \$250.
The Biocentric Institute, (213) 274-
6361, 9255 Sunset Boulevard, Los
Angeles, CA 90069.

**December 1-4 Nathaniel Branden Inten-
sive:** "Self-Esteem and Intimate Rela-
tionships." 40 hours for \$250. (212)
724-9310, (914) 623-2787. New York.

**December 9-11 School of Living Confer-
ence.** "Anarchism" Includes room and
meals at Downhill Farm. Write for
tuition and advance registration to
School of Living, P.O. Box 3233, York,
Pennsylvania.

All libertarian and related events are
listed except those which require secrecy
and those which are not sent in. Notifica-
tions should be received at least two
weeks before cover date of issue of appear-
ance that is wished. Political activities
masquerading as "libertarian" activities
will be rejected.

WEEKLY EVENTS

Sundays Temple of Reason 3:00 P.M. No
charge. Presentation third Sunday of
the month. Barnard's Beaverton Mall,
Cedar Hills Blvd. at Hall Street,
Beaverton, Oregon.

**Tuesday New Libertarian Weekly colla-
tion.** 5:00-7:00 P.M., plus or minus.
Volunteer labour always welcome.
General discussion of week's move-
ment activities while working. Dinner
out afterwards if sufficient interest. At
Anarchovillage, 1838 E.7th Street,
Long Beach, California.

Weekly meeting will be listed in this
section, but those with specific topics or
events will be found in the Calendar
above. Please check both. Same rules for
inclusion as for above, except add that
NLW should be immediately informed
should meetings be discontinued, sus-
pended, or changed to another day.

NEW

October 23, 1977

30¢

LIBERTARIAN

Number 95

WEEKLY*The First Newsweekly of the New Libertarian Society*

ROTHBARD / *reason* SPLIT WIDENS IN *LR*! Top Libertarian vs Top Magazine!

(October 7 || New York) A belated *Libertarian Review* (August 1977) arriving in the early October mail carried a renewed attack by Murray N. Rothbard, the closest approximation to a "Mr. Libertarian," on *reason*, the highest-circulation explicitly libertarian publication. The attack appeared in the "Media" column under the heading "Reason Watch."

Rothbard's article begins with praise for the new format of *reason*, then accuses the content of being "worse than the old." The issue in question is July 1977.

Ironically, *LR* began a new format of far more drastic proportions when Robert D. Kephart sold control of the old book-review journal to oil magnate Charles Koch of Wichita. The content change was even sharper, from books to political tracts, and from a neutral, "center-of-the-Movement" stance to an extreme, pro-"Libertarian" Party slant.

Rothbard charges first that John Kizer's attack on Thomas Szasz for opposing involuntary mental hospitalization is "explicitly anti-libertarian." Canadian A. Michael Keerma "Red-baits to an extent that would not even be tolerated by *National Review* or *Human Events*."

(Keerma's article opposed the Quebec separatist victory and their subsequent activities. Keerma is explicitly minarchist and does not endorse the Trudeau-run central government, for which Rothbard finds that Keerma "boxed him[self] into a peculiar corner.")

Rothbard's philosophy of journalism is next summed up in the article. "It is incredible that this sort of drivel can appear in a responsible magazine."

Nowhere does Rothbard in this

article or in any of his published works define "responsible" in the context of publishing, to whom or to what a magazine is to be "responsible," whether such responsibility can be derived from Natural Law, is axiomatic and self-evident, or derived from other principles. In his usage, Rothbard does imply that a "responsible" magazine is desirable.

The "heart of this issue of *reason*" is then brought forward as presenting "both sides of the interventionism-non-interventionism debate." Here

Rothbard makes himself clearer: responsibility is not supposed to be to the owners of the publication but to an external purpose.

"After all, *reason* is not supposed to be a debate magazine, but a journal devoted to liberty, that is, a journal committed to a certain world outlook. Would it publish a debate on the merits and demerits of mass murder? But then, of course, it has done just that..."

Rothbard disagrees with the way *reason* magazine is run. The rest of the article discusses the articles on isolationism by Earl Ravenal, R.J. Rummel and Eric Mack.

Rothbard's arguments refuting the interventionists are solidly grounded in hard-core libertarian theory and not refutable. "Liberty must be the highest *political* end, and in the same way, peace and avoidance of mass murder must be the *highest end of foreign policy*."

But he concludes his article with a threatening "We hope that this issue of *Reason* does not prove a harbinger of its future course. *Reason* has long had an unfortunate tendency to define the scope of Libertarianism so broadly and so fuzzily as to leave it

[Continued on page five, column two]

in this issue:

EPISTOLARY FIRE

Wilson, Geis, White

PAGE 4

★ ★ ★ ★ ★

EVENTS & DATES

In and out of the Movement

PAGE 2 & PAGE 6

★ ★ ★ ★ ★

"JUSTICE" DEPT. GOES AFTER JUDGE RITTER

by Charles Curley

(October 6 || Salt Lake City) The Federal government's Justice Department has filed an unprecedented action to have a Federal District Court Judge removed from the Bench. The action, filed in the 10th U.S. Circuit Court of Appeals, is to remove Chief District Judge Willis W. Ritter from the appointment he has held since 1949. Ritter is known to libertarians and tax rebels as the judge who put Karl Bray behind bars.

"We do not impugn respondent's [Ritter's] capacity or honesty as a judge," the petition for removal said. "Our concern, rather, is that he has become a law unto himself. He invents and follows his own rules, is swayed by his own preconceptions of legal procedure and is determined that no outside force—not the arguments of counsel, not the holdings of this [the appeals] court—shall interfere with the conduct of his court."

The petition is 159 pages long, and has 859 pages of appendices attached. Ritter is quoted in the documents as telling one Federal attorney, "You had better keep your mouth shut or you will be over there in the county jail where you can try some of those 15-cent meals." Complaints about Ritter's style of justice have come in at the rate of one a week to the office of Senator Jake Garn (R, Utah). One complaint said that Ritter had hissed during a lawyer's argument.

No Federal judge has been removed from office in 40 years, and in the two hundred years since the War for Independence only four judges have been forced from office. This indicates the rarity and severity of the charge against a sitting judge.

On April 19, 1973, Bray was seized and charged with "illegal possession of an IRS insignia," under 18 USC 701 (possession of government documents). Bray was denied a jury trial by

[Continued on page five, column two]

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

Crosby & Presley—No King Is Dead

It seems any part of the media that can justify it is working in a tribute to the late singing stars, Bing Crosby and Elvis Presley. While not all libertarians appreciated their musical talents, none could possibly be relieved at their passing. That's not something that could be said of, say, Ronald Reagan, Jane Fonda, Zsa Zsa Gabor, John Wayne, Shelley Winters or even Bob Hope—to name just a few. Neither Presley nor Crosby were known for political involvement.

Thus was no one threatened by them, yet many felt great benefit from their existence, from the product of their lives. Nor is the mourning that is so pervasive a necessity to show one's colours or defend a fallen comrade out of duty—the loss felt is genuinely for the person and his unique produce.

Libertarians believe it is possible to gain wealth, great wealth, without injury to anyone, in the marketplace, though the stifling statism of today makes it difficult and all fortunes suspect. Time it is to add that fame and mass admiration can be morally earned, though politics makes us suspect every cheerer of a bayonet in his back and every applause of a government contract in his pocket.

Could any thoughtful person wish a society in which Mao and Humphrey are to be considered serious losses, while the demises of Bing and Elvis are not to be taken seriously? No libertarian could so wish, and so **New Libertarian Weekly's** staff and readers may join the funeral.

They may have been called "King" of rock and roll or of crooning, but we know no kingdom, no rule, no army they employed. There's just an awful lot of people who will miss them.

Briton, Swede Win Nobels in Economics

(October 15, *LA Times*, page 2 || Stockholm) The Associated Press reports that one of the two winners of the 1977 Nobel Prize for economics was a former leader of the Swedish Liberal Party. Bertil Ohlin, 78, one-time commerce minister, will share the \$145,000 prize with Cambridge Professor Emeritus James Meade, 70.

The Swedish Royal Academy of Sciences said Ohlin "has developed a theory that demonstrates which factors determine the pattern of foreign trade and the international division of labor on the one hand, and on the other shows what effect foreign trade has on allocation of resources, price relations and the distribution of income."

Libertarians Enjoy Nobel Prize Irony

For those whose memory is all-too-short, the first Austrian (free-market) economist to gain the Nobel Prize, Friedrich Von Hayek (student of Von Mises), was forced to share the prize with a Swedish socialist, Gunnar Myrdal, thus making a mockery of his recognition. The Nobel prizes are chosen by those well-integrated into the international Higher Circles of the State.

But a Swedish Liberal sharing a prize (and the British economist was working on the same lines, not directly opposite) is virtually an eating of crow by the super-statists of the world. For, as most Americans would have glossed over in the AP story, "Liberal" in Sweden means "free market"-oriented.

The Swedish Liberals are to Libertarians what Social Democrats are to, say, Communists. Thus is Myrdal finally repudiated and the grudging recognition of the truth of praxeological analysis and the reality of free market success finally conceded by its worst enemies. Delicious!

China Worker Is No Model of Industry

(October 15, *LA Times*, page one || Hong Kong) Linda Mathews reports that the workers of China are inefficient, lazy and unrestful, in sharp contrast to the stereotype of the "industrious, blue-uniformed ants of popular imagination"—by which she means Establishment-oriented media. She quotes a British exchange student, Andrew Kirkpatrick, who recently put in a required stint at a Shanghai factory:

"China's workers may be building socialism, but they're building it at a fairly leisurely pace. Shifts seldom start on time and the whole day was punctuated by unofficial breaks."

Mathews reports further that "at a Peking generator plant, groups sometimes desert their posts and sneak off to a nearby basketball court for a pickup game. At a Shanghai machine tools factory, girls too timid to leave the plant simply gossip or play mathematical games of their own device."

Nor are the workers simply lazy, for Mathews reports more serious problems. "Labor unrest has taken many forms in the past year, from strikes to the kind of simple loafing noted by foreigners."

"A tractor plant in Kiangsi province was closed for six months, officially because of infighting among local politicians. But Western analysts believe that some workers, angry that they had no pay raise in five years, simply stopped work."

Perhaps most damning from the Western point of view was the following comparison Mathews found. "'There's a kind of WPA atmosphere,' said an American resident of Peking, referring to the Work Projects Administration set up by President Franklin D. Roosevelt to make work for the jobless of the Great Depression."

"Three people will do a job that needs only one. All the elevators work automatically, but you still find that each one has an operator, or sometimes two or three who do nothing except ride up and down all day."

The Hua Kuo-feng regime in China has ordered a crackdown, and shifted propaganda to exhort the Chinese proletariat to pay more attention to labor and less to ideology. "There must be less empty talk and more hard work," Deputy Premier Teng Hsiao-ping proclaimed in closing the 11th National Communist Party Congress in August.

The "Gang of Four" were blamed for conditions deteriorating. And, as could be expected, the activities of rebellious workers "are now denounced as 'anarchy.'"

Chicom State Revealed As Another Paper Tiger

There is nothing in the article on China's workers that free marketeers haven't been saying must be the case for years. Unquestionably, libertarians can welcome establishment-media hard facts verifying the praxeological analysis we've rendered.

But the lessons of this Chinese economic disaster have not been learned by the pro-statist press and those they represent. While skeptical of the charges of Gang of Four subversion and anarchy, the *Times* is all too willing to accept that "low pay" (bonus incentives were abolished for a time), "poor attitude," and even bad weather (Shanghai had a cold spell, reported on page 23 of this same issue) are the problems.

The bonuses and other attempts to "play market" by forced central planning will

fail, just as Mises predicts. And they can have internal self-criticism all they want to bolster attitude and warm up the proletarian barracks and sweatshops to a balmy point with no further gain of productivity. The problem remains that China has a command economy.

(The counter-economic participation of the bureaucrats is known in official terms as "corruption." Expect more of that to surface in New New China.)

Besides the economic lesson, though, the productive failure of even oh-so-pure and terrible Chinese Communism (not to mention the success of even-purer Cambodian Communism in bringing back the Stone Age) should finally dispel the belief that any extreme-statist regime can threaten the security of a reasonably large, free market society, or even a mixed market-statist regime as American democratic-fascism. The Paper Tiger has shown its strips and its growl should raise smiles, not hackles. ■

COMIX

SECTION

LUKE WARM PRIVATE EYE



EPISODE 14

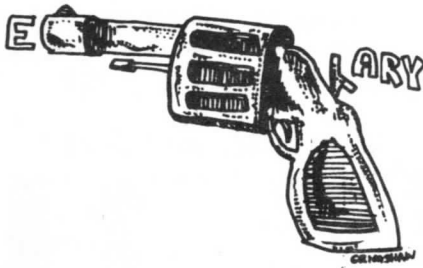


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ANARCHOANTICS by Jeff Grimshaw



GRIMSHAW



Dear SEK-III: October 13, 1977

According to Alfred Korzybski, certain aspects of aboriginal logic follow the form of the defective syllogism, "Stags run fast; some Indians run fast; therefore, some Indians are stags." I don't know if any Indians really do think that way, but it is obvious that Mark H. Kernes does.

Viz: A while back I wrote a column in *NLW* about the Leary theory of the 8 circuits in the human brain. Kernes, with what he obviously imagined was brilliant logic, retorted in the letters column, in effect, that, since Pythagoras once had a mystical system based on octaves, everything involving octaves must be mystical and, therefore, absurd. This is the same logical error as the defective syllogism Korzybski attributed to the Indians; i.e., "Pythagoras described octaves which are no longer believed valid; Leary describes a new octave; ergo, Leary is Pythagoras, or is as absurd as Pythagoras."

I replied by pointing out the defect in that logic, as I have just pointed it out again; and I added that, if Kernes is going to look with suspicion on every octave, he must logically reject also the Periodic Table of Elements in Chemistry, which is based on an octave (eight families) and the latest quark model in physics which has eight kinds of quarks.

In *NLW 91*, Kernes comes back with the reply that the Periodic Table of Elements being true does not mean that Leary's 8-circuit model of the brain is also true. Well, that shows a distinct advance over Kernes' first letter, and I congratulate him on his cleverness. Unfortunately, since I never claimed that the Periodic Table in chemistry proves Leary's model, Kernes is wasting his time in rebutting what I never said instead of what I did say.

The Leary theory, to be even more clear about this, is no more proven true by the octave in the Periodic Table than it is proven false by the octaves of Pythagoras. It must, like all scientific models, stand or fall on the evidence of experiment and experience. I will await the verdict of time, as Leary's model is tested against those of Freud, Jung, Skinner, etc. Meanwhile, all of Kernes's arguments by analogy and by defective syllogism are irrelevant, immaterial and rather silly.

I do, however, approve Kernes's motto, "Victory Over Horseshit," and I hope he achieves such a victory, at least in his own thinking processes, in the near future.

Victory over sloppy logic,
Robert Anton Wilson
Berkeley, California

SAM: October 11, 1977

I at last get around to thanking you for the way you displayed the interview with me a few issues back; it read well, and I'm very happy with it.

And let me say I like the idea of you commenting on current events—you should do more of it. It provokes opinion and thought.

I wish you'd either improve the quality of your artwork—or get rid of it entirely. As is it looks totally childish in technique and gives the impression that the mag is put out by and aimed at juveniles.

Best,
Richard E. Geis
Portland, Oregon

[Once upon a time, New Libertarian Notes received a "sloppy, sloppy, sloppy" review in Science Fiction Review, spurring us on to greater achievements and "we'll show the bastard!" The rest is history. Seriously, as a comics fan, I thought Grimshaw is quite good. Burd, of course, is deliberately aiming at low camp, but again, to my eye, looks well-drawn. Nonetheless, if there is an overwhelming reader reaction in agreement with you to withdraw one or both of our strips, I can but go along. They're here for enjoyment, not to save the world or anything. And, of course, if anyone else wishes to submit strips (we pay \$5 each on acceptance), we'll only be too happy to expand to fill a comics page.]

Naturally we're glad that the long-time Hugo-award winner is pleased with our presentation, and I assume we can all be happy with the fortuitous timing of our publication with the World SF Con this year where Dick won two more awards.

Thanks for the first positive response to "Events;" I am definitely looking forward to more reader evaluation. It should be noted that Dick Geis has a running commentary on current events from a more personalized view in his SFR. And Hugo-award winning SFR can be obtained from Science Fiction Review. Box 11408, Portland, OR 97211.

—SEK3]

Dear Sam, October 6, 1977

I believe that the following may be of interest to your readers:

In December, Dr. Madalyn Murray O'Hair will be debating Bob Harrington. Ten debates are presently scheduled for the California area. For specific dates and time and location, contact The American Atheists, Los Angeles County Chapter, 15339 Naranja Avenue, Paramount, CA 90723, Telephone (213) 634-8055.

Also, The American Atheists have scheduled a Solstice Banquet for Saturday, December 17, at the Holly-

wood Roosevelt Hotel. Dr. O'Hair will be the featured speaker at that event. Tickets are \$15. Reservations should be made by November 1, 1977.

Also, I was very troubled with your headline: "Libertarian Lawyers..." etc.

I know you have to sell papers, and I know how easy it is to use alliteration and catchy phrases but I also think it is important that we respect words, and unlike the power seekers who would use libertarian to mean anything they want it to mean, that we use it very, very carefully.

Is there such a thing as a libertarian lawyer? I have my doubts. My sense is that within an authentic libertarian society we would have people whose business it would be to assist with the creation and drafting of contracts, draft wills and other property and personal arrangements, arbitrate disputes, etc., but I do believe they would not be lawyers as we have historically known them. Would they? *[Since you ask, no, you are right.]* —SEK3]

The reality now is that there is a state, and oftentimes our best, or only option is to use it or be used by it. To that end we can all be glad that there are lawyers out there who hold libertarian principles, and who will do their most to protect us and our property incorporating as much of libertarian philosophy as they can without making us victims of a system. But every lawyer, some whom you would call libertarian, that I know, will use the power of the subpoena to protect our interests where persuasion and principle will not be considered.

Another aspect of this alleged libertarian law organization and movement is that they would have you and I believe that libertarian results are achieved only when challenging the state. But we as libertarians know that the state is only a symptom, and to that end whenever a person, be they lawyer, or writer, or musician can get *Individuals* to assume more responsibility and to act in accord with the integrity and individualism of other individuals, that person has assisted us in moving a bit closer toward a social order we all aspire to.

An example will illustrate: seldom are family law cases quoted as mile-stones and yet I believe that often in these areas major work is done. In particular the area of custody abounds with actions that demonstrate the assumptions of all parties that the child is not his or her own person but the virtual property of the custodial parents. Children are ordered as to whom they will live with; when, where and in what manner they will visit the other parent and generally live in a state of coercion unimagined by most people.

Yet, there is some progress in this area. I am aware of some cases where

The Charles Curley Letter

ON PARTYAC

A while ago in these pages (March, 1975), I remarked on the fairly well defined conveyor belt that appears to be bringing people from the middle-of-the-road to more radical positions. A recent event brought this article to mind, so I will capsule the idea first, and then discuss a recent application of it.

The idea was, briefly, that since this conveyor belt already exists, one ought to encourage it. I suggested going into YR meetings with radical literature, going into the local taxpayers' association with Tax Is Theft flyers, and so on. The idea here was to find the few people who are by temperament libertarians or who can be radicalized into libertarians, and save them the long trip from these organizations through YAF, the John Birch Society, and so on, through the LP, and immediately radicalize them. Of course, a similar process on the Left applies also.

Then I said something that needs to be said in the pages of *NLW*: "Don't worry about people who propose to spend their efforts on something that you think is a waste of time. If you have been involved in the movement as long as most *CRCL* subscribers, then you know that libertarians are the most pigheaded, stubborn, irretractable lot on the planet (and maybe off it too), and you might end up wasting more time trying (and failing) to dissuade your errant friend than he will waste learning that his efforts are in fact wasted (if your prognosis is correct...)."

If it is possible to re-make this society into a libertarian society, and if we are going to do it, then a lot of different methods will be tried—and should be tried. Each of the myriad of different approaches has a place, even if that place is nothing more than as a massive recruiting device for new people to come into the movement.

Even the Libertarian Party has a place in this scheme. It hasn't yet done what it set out to do: get one of its nominees elected to office. But it is doing a number of other things which are worthwhile. It is putting on conferences and conventions with good speakers and good opportunities to make contacts, it is publicising issues and bringing new people into contact with the ideas it is presenting.

Most of the people who are attracted to the LP still have the basic idea that you can make basic changes through the electoral system, and they probably haven't considered the question of the morality of electoral politics, and you can be certain that the LP

isn't about to enlighten them on that score! Question: how to get at these people?

Recently, the LP threw its annual bash for all and sundry to come together and praise Roger MacBride and the magnificent vote total he got in the last election (all three of them). All the reports I got were from Bay Area anarchists who dropped in to see what they could see. The impression each of my reporters gave me (independently) was that more people turned out for the workshops and the non-politics than for the electioneering and platform-writing and other political fol-der-ol. And the reports of the workshops were that they were excellent. John Matonis' sessions were well attended, and singled out for praise.

In short, the LP annual convention is an excellent opportunity for anti-partyists to go forth and spread the word. How, for example, does Sam Konkin expect to get to a new LP recruit, still wet behind the ears, unless he goes to them? Maybe he doesn't. The tax rebellion certainly picked up a few new people as they listened to John Matonis. A competent person can talk to people in groups of two or three all during a convention, and thereby reach most of the people there.

Another factor is the fact that the LP does manage to attract some press. There are ways to exploit this. For example, one of the Bay Area anarchists mentioned above said that she was interviewed by a reporter, and she simply told the reporter the truth. "The truth" in this case is not quite the party line, but that's OK, isn't it?

In fact, going to LP functions would also be a useful way to keep the LP leadership on their toes. After all, there is nothing more disconcerting to a conscientious partyarch than to be told that his position is wrong, and then to have it proved. The LP will in the future be torn between diluting the philosophy in order to get elected, or else maintaining their purity and being totally ignored by the major media and other major institutions.

Whichever way it goes in the future will be a victory for those who say that the party is wrong, that it should not exist. But by constantly providing an external input to the party's ideologues, the purists can see to it that the party is kept small and impotent. And eventually, if this is kept up, the LP will abandon politics in everything but name, and become like the Flat Earth Party: a curious and rather kinky minor

institution, rendered totally harmless.

The area where the activist can get best results with the LP membership is with the rank-and-file members and the middle-level partyarchs. The top level people have too much invested in the LP to listen to anti-party

arguments. People in the lower levels of the organization don't have as much invested, and are usually relatively new to libertarianism. They are bright-eyed and bushy-tailed, and usually are looking for new ideas and new ways of dealing with the State.

* * *

NOTICE:

The September issue of the Charles Curley Letter was delayed because of scheduling difficulties in the production of New Libertarian Weekly in the month of September. The responsibility for the delay is entirely that of New Libertarian Enterprises. —SEK3

CON GAMES, SWINDLES AND FRAUDS: Financial Publishing Corp. (4 Cherry St., Montclair, N.J. 07042) is selling a set of reports on various frauds and swindles, for various prices. They left out the one that consists of selling a report that doesn't tell the intelligent reader any more than he already knows...

NATIONAL TAXPAYERS LEGAL FUND (325 Pennsylvania Ave. S.E., Washington, Domain of Chaos 20003) is a spinoff of the NTU, and specialises in helping taxpayers and other victims of big government fight back. It needs money. It should be a worthwhile cause for one reason if for no other: the so-called "Welfare for Attorneys Act." This is a new Civil Rights provision which says that if a defendant in a case against the government wins, he can sue to recover his court costs. This was

extended to IRS, OSHA, etc. by a number of conservatives when the bill was written. If everything goes well, it should be possible for the National Taxpayers Legal Fund to stretch their funds even further with this Act.

FEDERAL TAX "CONCESSION:" Everybody and his brother knows that Congress failed to increase the gasoline tax, due to "pressure from consumers." But watch for a 4 to 7¢ increase in gasoline as a new well-head tax on crude takes effect. A side benefit for the politicians: they can scream about the monopolistic oil

companies out to raise their prices again.

QUOTE OF THE MONTH: While up before the Senate Budget Committee recently, to defend his own financial transactions, including a few overdrafts, Bert Lance pointed out that, "The Federal government has an overdraft policy of its own." You noticed!

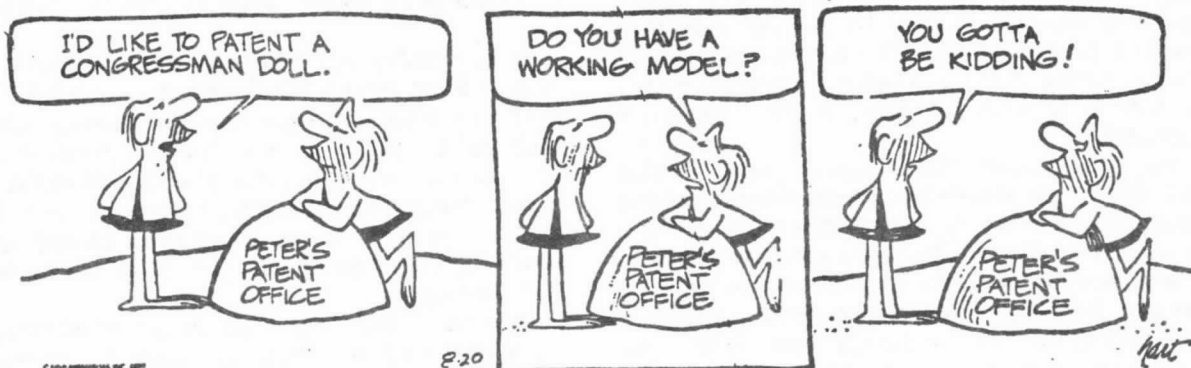
ANYONE WANT TO TRY FOR THE GUINNESS BOOK? Grand juries indicted 337 public officials in 1976, a new record. Hurrah, right on! More, more!

Peace and Profit,

CE & C

B.C.

BY JOHNNY HART



an attorney has been able to persuade a custodial parent who at first opposed a change desired by the child to see the realities with regards to the needs, preferences and consequences of the child and to drop their plans for litigation.

With a small amount of education they were able to achieve what in other cases has amounted to years of court battle with the attendant trauma for all parties.

These cases are not the ones that make the headlines. These private, tearful sessions where a mother learns to let go of "owning" her child are not the events that make celebrities of attorneys. But, I contend that the consequences are far more in harmony with the goals of libertarians and certainly they triumph over the so-called celebrated cases in being more constructive. A child, of ten or eleven or twelve, has been given visibility. A child freed to do as he or she chooses is a child who has an opportunity to learn responsibility. Whatever the circumstances coloring the child's new environment, the child knows that he or she is there—not at the point of a gun—but by choice.

These cases are not truly closed. Those that I have followed exhibit a harmony and spirit of good will that is totally foreign to those custody cases adjudicated under the gun. At this point we can only speculate as to what the long range consequences will be for these children.

My sense is that it will be measurably favored over those conditions where a child remains imprisoned in a household which for them is horrifying. I know that at nine I would have been very grateful to exit.

There are many people out there these days calling themselves libertarian. Recently, I read in Alistair Cooke's new book *Six Men* that, in the view of Cooke, Bertrand Russell "... has been the great libertarian of our age..." Persons who call themselves libertarian are using that banner to cloak activities that other libertarians totally disavow, i.e., political action. While we have no control over what words opportunists will use to exploit current trends, as the publisher of the paragon of libertarian publications, I would like to see you exercise more discretion in your choice of labels. What say you?

Caroline White
Long Beach, California

[What say I? Er, hard-core! I agree with all your substantive points, counselor, but I am inclined to find in favour of the Libertarian Law Council on the following ground: unlike "The Libertarian Civil Servants Club" or, heh, the "Libertarian Party," there is no inherent contradiction in lawyers (who restricted themselves, as you suggest, in subpoenas and such) being libertarians. In practice, most of the LLC

are indeed compromisers, soft-core, and in some cases, would-be (gasp!) politicians. Still, Manny's idea of organizing his profession into a "Libertarian Professional Caucus" to polarize them against the non-libertarians in the profession, is excellent strategy. But I join you most heartily in looking forward to that great day when the last lawyer starves to death for lack of suckers...er, clients. —SEK3]

ROTHBARD vs REASON

[Continued from page one, column two]

drifting in a zone somewhere between Libertarianism and Conservatism."

Rothbard's discovery of this ominous "tendency" is not new, as he says, and no reason is given why the time seems to be approaching to take some sort of action. Perhaps Dr. Rothbard seeks more than a belated correction to pernicious policy (he was formerly a columnist for *reason*).

Not only has Rothbard publicly disagreed with *reason* before, he is alleged to have blocked editor Robert Poole's activities at the "Libertarian" Party Convention, where reliable sources inform *NLW* that his minions have established control of the National "Libertarian" Party.

Poole's "gradualist" approach has been assailed by Rothbard in print, including in his own publication, *The Libertarian Forum*. Rothbard has also linked his attacks on both *reason* and those of the New Libertarian position at the "Right-Wing Opportunists" and the "Left-Wing Sectarians" and seems to be advocating suppression of such views (by non-coercive means, of course).

RITTER REMOVED?

[Continued from page one, column three]

Ritter and summarily found Bray guilty. Ritter refused to disqualify himself, and is reported to have boasted that he would "make an example of any tax protestors."

Previously, Bray had spearheaded an effort to have Ritter removed from the Bench. Ritter had replied, "I'll tell you when I'm going to quit—when they take me off that bench feet first."

If the removal is successful, it may be possible for Bray to win another hearing of his case before the appeals court. Bray's conviction was appealed on the grounds that Ritter was prejudiced against him. —Charles Curley

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Spanish-language Leaflet Available for Libertarians

(October 1 || Fullerton) The Society for Libertarian Life (P.O. Box 4, Fullerton, CA 92632) has issued a leaflet "Voluntarismo La Ausencia De Fuerza," translated into Spanish by Keven Korder. SLL is an Orange County student libertarian group (non-political) operating on several campuses.



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Karl Bray's tax-rebel classic *Taxation and Tyranny* belongs in every libertarian's library. \$1. Alpine, Box 766, Dearborn, MI 48121.

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Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

October 23 Gay Libertarian Meeting 5:00 P.M. Jim Edminster, (312) 477-4196, 835 Belle Plaine, Chicago, IL 60613. Everyone welcome. || **NOTA Special Event.** Dave Walter, Director of the Society for Individual Liberty, in

BOUNDARY RESISTANCE

CLAUSTROPHOBIA

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L-5 News: Monthly newsletter for the international L-5 Society. Summaries and original articles on studies investigating the practicality and economic viability of various means of colonizing near-earth space with existing technology.

Earth/Space News: Published by Earth/Space Inc., engineering consultants for private space ventures. Developments and applications of techniques for private space flight. Bimonthly.

New Libertarian Weekly: Weekly newsletter of the most individualistic, pioneering movement in existence. News, philosophy, reviews, calendar of events, science-fiction column. Self-liberation - not politics.

Individual Liberty: Monthly newsletter of the Society for Individual Liberty. Editorials and news briefs on the activities of freedom seeking individuals and groups of all types.

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informal discussion on "Libertarian Movement: Its Goals and Problems." (312) 647-8684. Dinner around 6:30. Bonnie Kaplan, 6925 Rosemary Lane, Niles, IL 60648. Chicago area.

October 25 Libertarian Philosophy Group "Bartering—an alternative to the system" with Phil Goodman. \$2. 7:30 P.M. discussion, 7:00 P.M. social. (408) 926-9803. 1910 Messina, San Jose, California.

November 3-6 Nathaniel Branden Intensive: "Self-Esteem and the Art of Being." 40 hours for £250. (415) 383-7517. San Francisco area.

November 4 Society for Libertarian Life. "An Austrian Critique of Welfare Economics" lecture by Professor Murray Rothbard. Admission free. 2:00 P.M. Social Science Tower, University of California (Room 220), Irvine,

California. || **Society for Libertarian Life** "The Economic Future" speech by Murray Rothbard. Admission free but tickets limited: Send to SLL, P.O. Box 4, Fullerton, CA 92632 for tickets. 7:30 P.M. Room 100, Social Science Hall, University of California, Irvine, California.

November 10-13 New Orleans Gold Conference. National Committee for Monetary Reform, 1524 Hillary, New Orleans, LA 70118.

November 13 NOTA Talk by Dale Nelson. 2:30 P.M. Christ Church of Chicago, 701 W. Buckingham, Chicago.

November 14 Libertarian Supper Club of Los Angeles. A free-market approach to space colonization presened by Tom Sanders. Reservations in advance from Linda Abrams at (213) 553-5522 (answering service) or mail to 10368 Ashton Avenue, Los Angeles, CA 90024. Price from \$7.50-\$8.50 depending on menu. 7:15 P.M. for dinner; 8:30 P.M. for program only (\$2). Velvet Turtle Restaurant, 708 N. Hill St. (one block North of Sunset Blvd.), Los Angeles, California.

November 17-20 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. The Biocentric Institute, (213) 274-6361, 9255 Sunset Boulevard, Los Angeles, CA 90069.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sundays Temple of Reason 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

Tuesday New Libertarian Weekly collation. 5:00-7:00 P.M., plus or minus. Volunteer labour always welcome. General discussion of week's movement activities while working. Dinner out afterwards if sufficient interest. At Anarchovillage, 1838 E.7th Street, Long Beach, California.

Weekly meeting will be listed in this section, but those with specific topics or events will be found in the Calendar above. Please check both. Same rules for inclusion as for above, except add that NLW should be immediately informed should meetings be discontinued, suspended, or changed to another day.

NEW

October 30, 1977

30¢

LIBERTARIAN WEEKLY

Number 96

The First Newsweekly of the New Libertarian Society

RIGGENBACH TO CALL AYN RAND A KANTIAN! "Libertarian Ideas in Literature"

(October 10 || Los Angeles) Jett Rigggenbach, libertarian literary critic, told Libertarian Supper Club attendees of his intention to accuse Ayn Rand of Kantianism at an upcoming series of lectures he plans. Rand is known to consider Immanuel Kant responsible for the most important evils of our time.

The announcement came after his talk on "Libertarian Ideas in Literature" at the second-Monday libertarian gathering. He was promptly asked by *NLW*'s editor if he would be quoted correctly as intending to call Rand a Kantian, and Rigggenbach reaffirmed his statement.

The First Libertarian Church's Libertarian Supper Club opened with the usual announcements by Linda Abrams, and one particularly sad one that Karl Bray's cancer had spread to the bones. Then Rigggenbach was introduced by libertarian-feminist author, businesswoman and personality Diane Hunter Smith.

Smith listed Rigggenbach's credentials, not only having written for every libertarian periodical (*Libertarian Review*, *Books for Libertarians*, *reason* and others) but appearing in the *LA Times* and doing a regular book review on radio (the only one in Los Angeles) on KFWB. She also mentioned his proclivity for chemically-altered consciousness and quoted him as saying, "The truth has been eliminated to protect the thoughtless."

Rigggenbach previously appeared at the Libertarian Supper Club of Los Angeles. His most recent appearance to L.A.-area libertarians was a three-part lecture series on Imaginative Literature at the Forum for Philosophical Studies.

Although Rigggenbach "comes from Objectivism," he has serious disagreements with Rand as to what actually is Romantic literature. He is a leading libertarian exponent of the New Wave and "modernist" (heavy on style, weak on plot) literature.

The quotable Mr. Rigggenbach peppered his speech with lines like "necessary to read between the lies" and "were to fiction as Big Macs are to food." He claimed that more libertarian fiction was published than ever before and stressed that was not to say Romanticism.

Beginning with Science Fiction, he noted that Heinlein was not the only libertarian author, and that Heinlein's purity was marred by such incidents in the libertarian classic *The Moon Is A Harsh Mistress* as an anarcho-capitalist judge who has a man thrown out of an airlock for making a pass at a woman.

He once again pushed *Triton* by New Waver Samuel R. Delaney.

Rigggenbach then went on to new books, not normally considered by libertarians, with implicit libertarian positions, rather than explicit ideology. *From The Legend of Biel* describes an Utopia within an Utopia with a federation without a State.

Mary Staton's novel also substitutes a mentor-charge relationship for the family based not on "reflection of parent" but on "mutual sovereignty." The novelist's position rejects "systems" and moralities, where systems are called the method by which the weak climbed on the back of the strong.

The latter position is akin to that of egoist-anarchist forebear Max Stirner.

[Continued on page five, column three]

in this issue:

DEFENDING THE ?

Review by Susan Monahan

PAGE 3

★ ★ ★ ★ ★

EPISTOLARY

Alan Bock, Mark Kernes

PAGE 4

★ ★ ★ ★ ★

RESTITUTION-NO

A libertarian lobby in action?

PAGE 5

★ ★ ★ ★ ★

Rothbard/reason Fight Goes On

(October 20 || New York) Hot on the heels of the Rothbard denunciation of *reason* in *Libertarian Review*'s belated August issue (see *NLW* 95, lead story), the delayed September issue comes out with the battle joined in the letters column.

A joint letter by *reason* editors Manuel S. Klausner, Robert Poole, Jr., and Tibor Machan claims that Rothbard "misinterpreted our intentions in putting together an issue oriented around the defense problem." They also claim "Rothbard's own isolationist position has not yet been established as the libertarian position, and—in fact—the entire subject is one on which there is considerable disagreement among libertarians (unlike the existence of OSHA, price controls, and mass murder)."

On Rothbard's key point concerning what a "responsible" magazine should print, their response is almost identical to the journalistic position of *NLW*: "We will not hesitate to publish conflicting reports if Keerma's information proves to have been misleading."

Rothbard is finally smoked out to define to whom he believes "press responsibility" is owed. "All this I find almost breathtaking in its confession that the editors of *Reason* assume no responsibility toward their readership." [See note at the end of this article.]

Rothbard does score one telling blow in his answer to the editors of grey, dispassionate *reason*. "Emotionless articles, apart from their other defects, achieve the difficult feat of taking libertarianism—one of the most exciting doctrines ever conceived—and making it boring."

[Continued on page five, column three]

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

Panama Canal Question

(October 17, *Libertarian Forum* [August 1977], page 2 || New York) Dr. Murray Rothbard, libertarian ideal leader, analyzed the controversy over the Panama Canal Treaty current in the United States and found that passage of the treaty would gain nothing in terms of the libertarian position of isolationism. His analysis was remarkably similar to that in *NLW* 90 and 94 "Events."

Rothbard adds to his analysis some historical background concerning the Morgan-Yankee wing of the Higher Circles which buttresses the *NLW* position. And he notes that *National Review* conservatives support the treaty for precisely its imperialism, rather than the alleged contrary.

The economist-activist differs in only one crucial respect from the New Libertarian position: "The Panama Canal Treaty should be rejected. Libertarians, in opposing the treaty, must..."

Economist for Squander?

Murray Rothbard continues a near-perfect record of unblemished libertarian purism in analysis and maddening inappropriateness in advocacy of proper action. Why should libertarians oppose the Treaty?

The struggle over the treaty's ratification, as we both agree, is between two wings of the Higher Circles of American statism. Of what interest is it whether the Yankee strategy of binding the Canal to U.S. state-financial interests succeeds, or the blunter Cowboy strategy of naked Marine imperialism gets the salute?

The resources of our freedom-fighters is minuscule compared to the massive funds to be outlayed for this shadow-boxing. Why waste one cent for the lesser of evils, or at best making some Panamanian nationalists mad enough to fight who aren't already?

What the libertarian movement could truly use from Dr. Prof. Rothbard is an economic analysis of where the investment of libertarian time and resources will pay the highest yield of freedom. A cost accounting of his pet "Libertarian Party" and comparison with LeFevrian education,

Browne book-peddling and campus activist-recruitment would be an excellent start.

Nurse Offers to Bear Baby for Childless Pair

(October 18, *LA Times*, page 3 || Boulder) United Press International reports that a nurse who is on welfare because she cannot find a job is willing to bear a child for a California couple. She says the \$10,000 she would receive would support her and her young daughter for three years.

Says the nurse, asking not to be identified, "I'm divorced and can't find a job. I'm a welfare mother who is totally dissatisfied with living off the government."

The nurse had no qualms about agreeing not to have other men during her pregnancy, describing herself as "pretty much of a prude anyway." Says UPI, "Asked her feelings on giving up a child she has carried for nine months, the nurse said the emotional problem would be difficult but not insurmountable."

Market to Open for Children

The opening up of a market in reproduction has many implications only libertarians are likely to see in toto. Naturally, the simple acceptance of the right of a woman to sell her baby-making productivity to a willing buyer is alone a considerable triumph for liberty.

Consider all the following implications: with free buying and selling of live births, a market price will be established. With a market price established, marginal cases of parenthood will be able to make rational choices.

The parents who fear their child may be too costly may be swayed to having one after all; those who did not realize the costs involved and were about to get in over their heads may reconsider.

The logic proceeds inexorably from here: if babies can be freely traded, why should children not be allowed to come and go, thus allowing them the freedom to escape intolerable or even merely unpleasant upbringing? After all, they don't owe their parents their "lives," just \$10,000 or so at most.

Finally, perhaps most significantly, to those who love life and property, child abuse will nearly vanish. For with the acceptability of selling the results of pregnancy—including unwanted ones—resentful parents will be likely to simply sell off

their burdens for quick cash and a free conscience.

In passing, a market for children could also be seen as a small gain for the minority of anti-abortion "pro-Life" libertarians, for marginal mothers about to abort may reconsider if there's gold in "them thar births." Naturally, the anti-abortion libertarians referred to are those who oppose force to prevent abortions and seek a market solution to the killings.

Armed with such arguments and seeing the enormous gains for society in laissez-faire births, libertarians should be in the forefront of defending such intrepid pioneers as the nurse from Boulder. ■

Gold Jumps to Two-Year High of \$160 an Ounce

(October 18, *LA Times* "Business and Finance," page 9 || London) The *Los Angeles Times* subheaded this article "U.S. Dollar Continues Plunge in Europe; Canadian Currency Tumbles to Lowest Point in 10 Years."

After peaking at \$200 an ounce in December, 1974, at the legalization of ownership in the U.S., gold dropped to \$103 an ounce in mid-1976. Since then, it has been going up.

Said *The Times*, "The metal... has jumped more than \$6 an ounce since the beginning of October. It is now about \$24 above its level at the start of the year."

Furthermore, "The American currency continued its slide in Europe as dealers reported a rush to sell despite support by a number of central banks. And in Toronto, panic selling in the final half-hour of trading pushed that nation's currency to \$.9059 (US)—its lowest price since the Depression."

The British pound gained a half cent relative to the U.S. dollar, and the lire, Deutschmark and Swiss franc were all slightly up. Canadian Finance Minister Jean Chretien told the House of Commons the government had no intention of intervening.

World's Money Inflating

There may not be one World State yet, but the international debasement of currency could hardly be worse. Latest indications once again point to a general inflation of nearly every major nation's money supply.

After the "readjustment" as price of gold from the restricted to legalized market, the price is now a true reflection of the value of

the American dollar. As can be seen by the Times article above, most of the world's currencies, with minor fluctuations, are fluctuating around the dollar but not far.

The dollar has gone from 1.103 oz. Au to 1.160 oz. Au in a year. The trend is for continuing decline.

This confirms the predictions of hard-core libertarian economists such as Murray Rothbard that the international Finance-Capitalist ruling group would attempt to transfer American and West European currency inflation to that of the world at large. They are succeeding and gold, as predicted also, is long-range up—and the best defense of individual libertarians against the inflation plunder of the State is that yellow metal. ■

Putting on the pressure

(October 16, Manchester Guardian Weekly, page 6 || London) The 1977 Nobel Peace Prize winners have been remarkably successful working to free those whom any libertarian would support. Calling them "Prisoners of Conscience," Amnesty International defined them as persons "detained anywhere for their beliefs, colour, ethnic origin, religion, or language, provided they have neither used nor advocated violence."

Guardian's John Cunningham reports the impressive results: "Since the group was launched in May, 1961, by a London lawyer, Peter Benenson, more than 90,000 political prisoners adopted by the various international sections have been released.

"In 1975, for instance, Amnesty adopted 2,015 new cases; and 1,688 political prisoners were released. There must be a link between the two figures, but it is a difficult one to gauge."

Amnesty International shows no bias towards any State, taking cases in the U.S.S.R., Chile, Czechoslovakia, and South Africa with equal fervor.

"And to avoid the embarrassment of accepting funds from governments or major corporations," the head of the international headquarters in London, "Martin Ennals's rule is that he holds up each pound note to the light." ■

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We regret to announce that Cain Smith, our Prozone Reviewer, has discontinued his column. He informs us that he just can't bring himself to wade through another of the less-than-enjoyable ones cover-to-cover to fulfill his obligation.

Cain (in reality, Jan Dan Goodman) will sorely be missed, not least because his regular reviews were the mainstay and majority of columns in *Speculations*. Until we can once again get a backlog of material, we are forced to temporarily suspend this column, our oldest weekly column.

NLW invites submissions for a regular review of Prozones, Fanzines, as well as SF book reviews, essays on Science Fiction and articles, serious and humorous, on Fandom, not necessarily libertarian fandom. Remember, NLW pays for all its material, 1¢ a word in the case of this column. Please send your submissions to New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. —SEK3

Books



Defending the Undesirable Review —by Susan Monahan

The only problem with Walter Block's *Defending the Undesirable* is that it doesn't go far enough. I've always felt that pimps, misers, litterers and blackmailers were heroic, and I'm grateful that someone finally went to bat for them. There are others, though, who could benefit from Mr. Block's spirited defense, and he completely overlooks them.

For example, he stands up for those who would like to yell "fire" in a crowded theatre, but says nothing about the wags who would like to scream "nigger" at an NAACP meeting. Mr. Block shrewdly points out that by not respecting the rights of those who wish to broadcast false alarms, we are discriminating against sadists (who would like to watch the ensuing crush) and masochists (who would like to be among the crushed). I'm not going to disagree with such a humane argument. I would just like to see it expanded to include the name-caller. Instead of treating him as an embarrassment or a boor, we should provide the kind of accepting, supportive climate which he requires in order to exercise his right of free speech.

Once you've read Mr. Block's eloquent defense of the blackmailer, you'll be more courteous the next time one approaches you. After all, he's only offering a trade—his silence for your money. But what are you going to do the next time a persistent panhandler tries to wheedle a quarter out of you? You can rudely tell him to get a job, or desperately ask him to stop

ANARCHOANTICS by Jeff Grimshaw



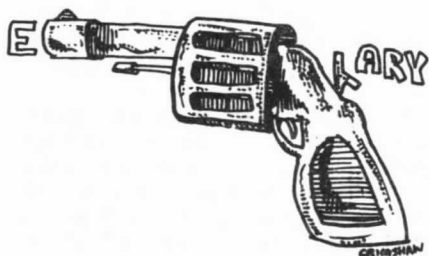
breathing in your face. On the other hand, you can see him for what he is—an enterprising entrepreneur who is offering a trade. His disappearance for your quarter. Probably cheaper than blackmail.

Unfortunately, I can't find a good word to say about nose-pickers, messy drunks or flashers, but I'll bet Mr. Block can. Therefore, I'm suggesting a sequel: *Defending the Undesirables*. Come on, Walter. I know you can do it.

—Susan Monahan

WHAT'S "Counter-economics"?

Rare introductory article by Samuel Edward Konkin III written for *International Shortage Reporter's* first issue is available for \$2.50. Order from NLE, Box 1748, Long Beach, CA 90801.



Dear Sam, Sept. 16, 1977

Well, I see Captain Kohoutek is up to his old tricks again, with an assist from Robert Anton Wilson (*Illuminating Discords*, Sept. 4).

I admit I was somewhat puzzled upon reading Wilson's review of Leary's new book, but when I realized he was only selling a dressed-up version of Roman Catholicism, it all became clear. I trust that your readers also will not be fooled by the revisionist terminology.

First, it should be noted that the book is not a scientific work; it's religious. It deals with "higher intelligence" which, despite vague assertions to the contrary, we might as well call "God" because both terms seem to have the same attributes: we don't know anything about either one; we just have some vague theorizing. (If the word "vague" shows up a lot in this epistle, it's because bad philosophers have to be vague to allow interpretation by their followers. That's how folks like Leary and Wilson keep their audiences. If they were clear about what they mean, people would know that, as philosophers, they're full of shit.)

So (God)(Higher Intelligence) placed life on Earth for some unknown purpose ("...works in mysterious ways"), but we're not really alive—we're robots with virtually no free will ("99.9999% automated"). We are given 12 vague societal and personal programmed stages, none of which are clearcut in any scientific

way, and which, obviously, not all of us go through. (I don't know about Wilson or Leary, but I didn't stop thinking creatively even after I engaged in "adult reproduction." By the way, is that fucking or Xeroxing?)

One thing that does interest me is Wilson's paragraph #10. How does one "chemically dissolve" imprints without LSD, mescaline or psilocybin? Leary has spent a lot of time recently disclaiming that he is or was the "guru of acid." (I heard him do so at Trenton State College in New Jersey.) If this is true, and I don't doubt that it is, what is he talking about? And if it isn't true, why doesn't he come out and endorse psychedelics?

The statements in paragraph #12 are also interesting. For a supposedly self-metaprogrammed person, Leary certainly doesn't express himself very clearly, and if he hasn't "squared his intelligence," how does he know he's speaking accurately, since he has no referent? And if he has a referent, who or what is it? (Probably a dolphin or some such.)

The capper comes at the end of the review, and is always the key to spotting supernaturalist-occultist systems: the promise of immortality. The fear of death is so overwhelming that the occultist continually thinks up new "methods" to avoid it: prayer to a god, a pact with the devil, magic spells, genetic engineering, SMI²LE—whatever.

All I can say is, drop a lot of acid and try again; you may get it right someday.

Victory over Horseshit,

Mark H. Kernes
Philadelphia, Pennsylvania

P.S. Since Wilson's 8th level Libertarian has failed to appear inside my front door at any time, I am safely concluding that he's full of shit about that too.

Dear Sam: October 21, 1977

I would advise a certain amount of caution in expressing jubilation over the House's passage of H.R. 7010, the victim compensation bill, as noted in *NLW 93* (October 9, 1977). (Admitted, it wasn't really "jubilation." Reading your publication seems to lead to hyperbole.)

The concept embodied in H.R. 7010 is *not* restitution. It is compensation by the "State" or the taxpayers. Instead of being a system wherein the incentive is to have the perpetrator pay restitution to the victim, it creates a new victim (the taxpayer) who is forced to pay for the crime of another. How typical of the State to take a healthy impulse (concern for the victim) and use it to create yet another moneywasting subversion of justice.

Partially because of our lobbying, the bill is not as bad as it might have been. The original bill would probably have killed off the budding restitution programs in several state-level States (Oklahoma, Georgia, Minnesota, Virginia, etc.) by overwhelming them with "federal" dollars for the compensation approach. As passed by the House, the Bill does contain language which encourages restitution programs rather than installing institutional disincentives to restitution. We will work to have better language incorporated in the Senate, but we are still fearful that the good language may be overwhelmed by the simple fact that there are bigger bucks for the state-level States in compensation—and it has the appearance of "free" money.

I am enclosing a Libertarian Advocate statement on the compensation approach which we circulated in the House of Representatives, and which we will circulate through the Senate. We are working closely with the National Taxpayers Union on this issue. Our feeling is that it's best to defeat any new federal program and let restitution evolve as its superiority is demonstrated at the local level. We may not be able to defeat this program. If not, we'll try to get better pro-restitution language in the bill.

I agree that this bill arose from a healthy impulse. It is typical that politicians would take a healthy anti-Statist or non-statist impulse and twist it into a piece of legislation which actually increases State power.

Sincerely,

Alan W. Bock

Director, Libertarian Advocate

P.O. Box 3117

Falls Church, VA 22043

[More important than your amplification of my point in the original *NLW* third-column story, which is in itself welcome, is a glimpse into what the first "Libertarian lobby" is up to. Since you sent it, we are happy to publish your entire statement on the "Restitution Bill" to let the New Libertarian Society see you in action. Future news reports from Libertarian Advocate are welcome.

—SEK7]

Will Congress Smother Restitution?

In the last several years increasing attention has been paid to the plight of victims of crime, a healthy development. But if Congress enacts H.R. 7010, a bill which addresses this problem in an unfortunate way, it could shut off the most promising experiment in this area, and perhaps in the philosophy of criminal justice, which has been seen in this century. We refer to the concept of restitution,

a principle as old as the Code of Hammurabi, with which several states are now experimenting.

There are two radically different approaches to compensation for victims of crime. Under restitution, the criminal himself is made to compensate the victim for injuries, damages or losses incurred. Under government compensation, the approach embodied in H.R. 7010, the government compensates the victim whether the criminal is caught or not. If Congress, by enacting H.R. 7010, places the power and resources behind the government (taxpayer) compensation alternative, the promising experiment of restitution will probably be snuffed out in its infancy.

People often wonder why our criminal justice system is so ineffective in preventing crime, punishing criminals, rehabilitating criminals, and making amends to victims of crime. We believe some fundamental analysis will yield cogent answers.

A crime is committed when one individual initiates force, violence, theft or fraud against another individual. Simple justice then demands that the perpetrator of the crime make amends to the victim or to others injured by the criminal act. Once those amends have been made to the satisfaction of the injured party, the debt has been paid. Justice is satisfied, and the criminal should be treated no differently from anybody else.

The pattern of simple justice is distorted, however, when the State steps in as proxy for the victim. The State modifies the nature of the offense, from injuring a specific individual to breaking the law of the State. When the State thus becomes the aggrieved party, the actual individual victim of the crime is usually forgotten. Instead of demanding that the criminal make amends to the actual person injured, the State demands that the criminal be punished and/or "rehabilitated" for trespassing against the sacrosanct law of the State.

Not only is the victim forgotten (except that he may be subpoenaed as a witness) but the punishment is usually inappropriate to the demands of simple justice. Incarceration or exacting fines do nothing for the victim, and are relatively ineffective as a deterrent against future crimes.

When the State, in all its majesty, inserts itself into the situation as the aggrieved party in place of the real victim, it creates several problems. It distorts the true relationship between criminal and victim. Instead of being induced to see his responsibility to an individual he had injured, the criminal is induced to forget the victim. The State has become the aggrieved

party, but the exact nature of its grievance is often unclear. A hostile relationship between criminal and State is almost certain to ensue. Indeed, the criminal may come to see himself as the victim of the awesome power of the State, perhaps with some justice. Responsibility between individual persons is minimized. The crime is depersonalized.

If the State incarcerates the criminal the pattern of resentment and recidivism is well on its way to being established. The State becomes the enemy. It is possible that the criminal released after incarceration may commit his next crime in a desire to work out his vengeance against the impersonal State. The flesh-and-blood victim may be simply the innocent instrument of rage against the impersonal forces which the criminal sees as having victimized him.

Our present criminal justice system reinforces this tendency to make crime a system of criminal *vs* State, with the victim as an innocent pawn. How can this situation be improved?

In our view, improvement of the system should proceed along the lines of bringing the criminal face-to-face with his personal responsibility for injuring another human being. This realization in itself, by preventing him from depersonalizing his victim, may be a powerful psychological deterrent to future crimes. If he is made to compensate his victim, this should have a deterrent effect, in addition to serving the demands of justice. If, once he has paid his debt, he is relieved of the stigma of criminality, his chances of moving into a productive, responsible life will be enhanced. Incarceration at the expense of the taxpayer accomplishes none of these goals.

A system of restitution for crime does serve these goals. In such a system the State simply performs the function of helping to establish a mutually agreeable form of restitution and facilitating the orderly payment of that restitution. It focuses the criminal's mind on his personal responsibility to another human being rather than creating resentment against some impersonal force. It permits the criminal to be treated as a normal citizen once the debt has been paid.

Compensation by the taxpayers, the concept embodied in H.R. 7010, has none of these salutary effects, and also has additional drawbacks. Taxpayer compensation, rather than serving justice, creates another innocent victim, the taxpayer who is forced to pay for the crimes of another person. It further depersonalizes the relationship between victim and criminal. In fact, it may even encourage crime. If

criminals know that their victims will be paid off by the taxpayers, they may feel little remorse about robbing, burglarizing or even mugging a victim. Unlike restitution, taxpayer compensation creates no incentive for victims to cooperate with authorities in the investigation of crimes and apprehension of criminals.

These drawbacks do not even begin to consider the opportunities for fraud, collusion and false claims inherent in a system in which the taxpayer is footing the bills.

Several states, including Oklahoma, Georgia, Minnesota and Virginia, have experimented with restitution programs. Availability of federal funds for a compensation program will certainly weaken or kill these experiments. We will then have lost perhaps our best chance to do something effective about crime. *We urge Members of Congress to vote against H.R. 7010.*

Libertarian Advocate
Alan W. Bock, Director

ROTHBARD/reason etc.

[Continued from page one, column three]

[An interesting question for anarcho-economist Rothbard from this editor: if reason and NLW make clear their editorial position and control—or non-control—how are they any less "responsible" than any other producer providing goods non-fraudulently to consumers who wish that good as represented? The call for more press "responsibility" continues to sound like "Print what I think you should."

—SEK3]

RIGGENBACH ON LIT.

[Continued from page one, column two]

Like Stirner, Staton concludes that some day the weak will just walk away.

Lud-in-the-Mist by Hope Mirrlees dealt with the drug-freedom issue with wit and style before the 1960s. And *Jurgen* by James Branch Cabell, among other tidbits, describes Hell as a participatory democracy.

Riggenbach looked upon Mary Shelley's *Frankenstein* as a myth of the State. (Ms. Shelley was the daughter of anarchist William Godwin.)

The right of personal consciousness alteration is again dealt with fictionally in *Breakthrough*, where a woman who has electrodes planted in her head as an experiment finds one (#12) which allows her to live in the consciousness of a woman in the past. When the authorities disconnect electrode 12, she heads for the black market.

A case of "libertarian fictionalization" describes Robert H. Rimmer's *Come Live My Life*. Character Charles

Atwood calls himself a libertarian, recommends *Atlas Shrugged*, *Who Is Ayn Rand?*, *Is Objectivism A Religion?*

The Auctioneer by Joan Samson is a chilling portrayal of the theory and origin of the State. The "dead father" in Donald Barthelme's *The Dead Father* is supposed to be government, and Riggenbach regaled the audience with passages from this largely plotless work of style.

During the question period, several other books were mentioned by the audience of forty, including Eric Frank Russell's *Great Explosion*, *The Syndic* by C.M. Kornbluth, and A.E. Van Vogt's latest published work, *The Anarchistic Colossus*. The various books were passed around and Riggenbach concluded the meeting with the announcement of his lecture series and the subject matter—including his analysis of Ayn Rand as Kantian in premise. ■



RESIST!

Karl Bray's tax-rebel classic *Taxation and Tyranny* belongs in every libertarian's library. \$1. Alpine, Box 766, Dearborn, MI 48121. 99

"UNBELIEVABLY REPUGNANT"

says prominent libertarian psychologist and former bookdealer about my new book, *Describing the Undescribables*. And that's just one of the many endorsements! Top libertarian psychiatrist says, "This author is really sick!" Leading Austrian economist raves, "Some guys will write anything for a buck!" And a former chairman of the LP noted, "This book is worth a million votes. . . to Ronald Reagan or Anita Bryant." Can even libertarian be abused? Send \$10 to . . . You won't see ads like this in **NLW's** classified section, **BLACK MARKET**, but some not so far removed. Get an ad for your reasonable, well-thought-out, must-have product to the cream of the libertarian market for only 5¢ a word (4¢ if ad runs 5 times or more). Get your ad in at least two weeks before cover date of issue you want it to appear in. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. Hurry!

WANTED: REPORTERS

NLW wants reporters on libertarian Movement events in major population centers around the world. Will consider additional reporters even in areas already listed as having **NLW** news bureaus. Writing ability not required. \$5 paid for each letter of news which will be selected and rewritten. Otherwise, standard 1¢ a word. No pseudonymous reporting acceptable. Send sample of reporting to New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. Freelance (your name does not appear on masthead) work also acceptable.

WANTED: WRITERS

New Libertarian Weekly is looking for material, preferably under 1000 words, on Science Fiction and its fandom, current revisionist history, counter-economics and such (Black Market activities, regulation and tax evasions, etc.), and current movement activities. 1¢ a word paid in Canadian or American currency, or other forms. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

November 4 Libertarian Heritage Series "Hillaire Belloc and the Servile State" with Professor John McCarthy of Fordham University. 7:30 P.M. Program director: Joseph R. Peden. (212) 533-6600. Center for Libertarian Studies, 200 Park Avenue South, Suite 911, New York, New York 10003.

November 4 Society for Libertarian Life. "An Austrian Critique of Welfare Economics" lecture by Professor Murray Rothbard. Admission free. 2:00 P.M. Social Science Tower, University of California (Room 220), Irvine, California. || **Society for Libertarian Life** "The Economic Future" speech by Murray Rothbard. Admission free but tickets limited: Send to SLL, P.O. Box 4, Fullerton, CA 92632 for tickets. 7:30 P.M. Room 100, Social Science Hall, University of California, Irvine, California.

November 3-6 Nathaniel Branden Intensive: "Self-Esteem and the Art of Being." 40 hours for \$250. (415) 383-7517. San Francisco area.

November 10-13 New Orleans Gold Conference. National Committee for Monetary Reform, 1524 Hillary, New Orleans, LA 70118.

November 13 NOTA Talk by Dale Nelson. 2:30 P.M. Christ Church of Chicago, 701 W. Buckingham, Chicago.

November 14 Libertarian Supper Club of Los Angeles. A free-market approach to space colonization presented by Tom Sanders. Reservations in advance from Linda Abrams at (213) 553-5522 (answering service) or mail to 10368 Ashton Avenue, Los Angeles, CA 90024. Price from \$7.50-\$8.50 depending on menu. 7:15 P.M. for dinner; 8:30 P.M. for program only (\$2). Velvet Turtle Restaurant, 708 N. Hill St. (one block North of Sunset Blvd.), Los Angeles, California.

November 20 Libertarian Social Club of D.C. "The Future of Civilization" with Karl Hess. Admission without dinner: Students \$2.50, adults \$4. Buffet dinner: \$10.75 (includes admission). Reservations and advance payment required to LSC, 2509 Duxbury Place, Alexandria, VA 22308. Cocktails 5:00 P.M., Dinner 6:00 P.M., Speech 7:00 P.M. Villa Rosa Restaurant, 813 Ellsworth Drive, Silver Spring, Maryland.

November 17-20 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. The Biocentric Institute, (213) 274-6361, 9255 Sunset Boulevard, Los Angeles, CA 90069.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 2 Libertarian Heritage Series "Thoughts on William Graham Sumner" with Professor Raymond P. Welch of Pan American University in Texas. 7:30 P.M. Program director: Joseph R. Peden. Center for Libertarian Studies, (212) 533-6600, 200 Park Avenue South, Suite 911, New York, NY 10003

December 3 Libertarian Social Club of DC Film *Sacco and Vanzetti*. 6:00 P.M. Reservations required from LSC, 2509 Duxbury Place, Alexandria, VA 22308. 6:00 P.M. At Evans Farm Inn, McLean, Virginia.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

Weekly meeting will be listed in this section, but those with specific topics or events will be found in the Calendar above. Please check both. Same rules for inclusion as for above, except add that **NLW** should be immediately informed should meetings be discontinued, suspended, or changed to another day.

NEW

November 6, 1977

30¢

LIBERTARIAN

Number 97

WEEKLY*The First Newsweekly of the New Libertarian Society*

LIBERTARIAN NEW MAGAZINE FROM KOCH Evers, Rothbard Get Name Leftists

(October 20 || San Francisco) A new, heavily-financed publication has sent announcements of its intention to publish to many libertarian mailing lists. Nowhere in the artfully printed introductory brochure "announcing a new political affairs magazine *Inquiry*" does the word "libertarian" appear, though several of the authors whose work is to appear are libertarians.

Enclosed within the mailing is a separate letter from Dr. Murray Rothbard, endorsing the publication for libertarians. Still, "*Inquiry's* first-rate investigative reporting" does not include revelations about its own ownership and control.

Ownership of *Inquiry* is ultimately in the hands of Wichita oil millionaire Charles Koch (pronounced "coke"), who recently bought *Libertarian Review* from Robert D. Kephart and turned its editorial policy around (see *NLW* 59). *LR* had a member of Murray Rothbard's innermost circle, Roy A. Childs, installed as editor, and the publication shifted to Rothbard's line on the "Libertarian" Party, foreign policy (hard-line isolationism) and the respect due to objectivism (none).

The same pattern appears to be occurring in *Inquiry*, with Rothbard's inner circle man Williamson (Bill) Evers becoming editor, and a Rothbard line expressed in policy. The important difference is where *LR* is aimed at the libertarian movement, *Inquiry* is decidedly aimed outward, and particularly to the American Left.

The only conservative-libertarian mentioned in the 30 names is Thomas Szasz, respectable among the soft Left for his identification with civil liberties of mental patients. The rest of the

contributing writers listed is a Who's Who of the American independent (non-Party or fellow traveler) Left, not all known for libertarian sympathies.

Already identified with libertarians are Nicholas Von Hoffman, G. William Domhoff, Karl Hess and Carl Oglesby. Outright libertarians listed are Rothbard, Szasz, Robert Nozick and the editor (actually not listed in the promo pamphlet).

Two others mentioned, Noam Chomsky and Marcus Raskin, are anarchists of the Left. Several past and present office-holders are also named: Eugene McCarthy, Representatives Ron Dellums and Les Aspin, and Herbert Scoville, Former Assistant Director of the U.S. Arms Control and Disarmament Agency.

Other big names include Robert Sherrill (editor of *Nation*), Nat Henstoff (*Village Voice*), P.J. O'Rourke (*National Lampoon* editor), Keith Stroup (Executive Director of NORML), and sociologist Robert Nisbet. Lesser-known writer include historian Barton J. Bernstein, humorists Marvin Kitman and Art Hoppe, civil libertarian Alan Dershowitz, modern historian Joan Hoff Wilson, CIA exposé John Marks, Edgar Z. Friedenberg (*Coming of Age in America*), Peter Schrage (*The Myth of the Hyperactive Child, Test of Loyalty*), poet and critic Donald Davie, David M. Szonyi (Breira organization), Walter LaFeber, Cold War historian, and Judith Jarvis Thompson, philosopher.

Inquiry sees itself as "an insightful alternative that helps you probe the American and international political scene. *Inquiry* is the maverick publica-

[Continued on page six, column one]

in this issue:**SPECULATIONS****SEK3 on Damnation Alley****PAGE 3**

★ ★ ★ ★ ★

MORE "EVENTS"**News outside the Movement****PAGE 2**

★ ★ ★ ★ ★

**Countereconomic
Trucking Revealed**

(September 12, *Chicago Tribune*, page one || *Chicago*) An investigation by *Tribune* Task-Force reporters William Gaines, Frederick Lowe and Howard A. Tyner into highway tailgating by truckers uncovered a counter-economic evasion of state weight and safety laws. CB radios (see *NLW* 6) are used.

Roadside weigh stations are supposed to check whether trucks are overloaded, inspect for mechanical defects, and examine logbooks to see if long-distance drivers have exceeded the number of days they are allowed behind the wheel. Free market supporters would consider some of these the State's business and the truckers often have incentive to evade the control system.

The Task Force found "during a two-month investigation... commercial vehicles regularly and systematically evade Illinois weigh stations simply by driving around them—sometimes in full view of state employees manning the scale. Reporters observed semi-trailer trucks traveling even long distances out of their way to avoid stopping at a scale."

The "chicken coops," as the scales are called in CB jargon, were discussed on the Citizen's Band radio, alerting truckers as to which were open and how to get around them. The Task Force estimated "that an average of one truck every two minutes was leaving the highway to bypass the scale."

Several specific cases were cited. "Consistent enforcement of the truck-safety laws was virtually non-existent at the federal, state, and local levels."

The Bureau of Motor Carrier Safety, established in 1966 by the U.S. Congress, has only 200 inspectors to check more than four million interstate vehicles. Some drivers have not been checked for years or ever.

State police check for safety stickers certifying inspection rather than in-

[Continued on page six, column two]

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

Battle Looms Over Private Mail Service

(October 8, *Human Events*, page 13 || Rochester) Mark Frazier, a managing editor of *Reason*, reports in the conservative newsweekly *Human Events* of an alternative mail delivery system in Rochester, New York. The P.H. Brennan Hand Delivery Co. was formed by Patricia Brennan in January 1976.

Ms. Brennan was irritated into starting the service when a letter from Idaho informing her of a friend's visit took 13 days to arrive—after the friend already had. Her lawyer husband, Paul, assisted her in forming the company.

By September of 1976, the USPS noticed the flood of clients taking advantage of the 10-cent delivery fee. Inspectors followed carriers and searched customers' trash bags.

The Postal Service pressed charges but failed to convict under the private express statutes which forbid businesses from carrying letters. The community refused to convict her, in a show of support similar to that accorded anarchist Lysander Spooner in his Massachusetts community during the run of his competing post office last century.

This past February the Postal Service tried a civil suit and advertised that customers faced a \$50 fine. The letter carriers' union filed for an injunction to stop deliveries, but it was stalled on May 23.

Patricia Brennan thinks "the private express laws are ridiculous" and hopes to eventually win in courts. Rochester lawyers are reported eager to assist. ■

Kenya Hunting Ban Having Little Effect

(October 24, *LA Times*, page 8 || Nairobi, Kenya) The government of Kenya banned hunting five months ago and is now ordering all formerly licensed hunters to turn in their weapons to the central firearms bureau. But, says the *Times*' David Lamb, "the widespread slaughter of wildlife continues unabated."

"In addition to overseas markets," says Lamb, poachers have an outlet internally. "The nation's 230 curio shops, many of them locally owned." While the government found it easy to move against the mostly-white hundred professional hunters, the African entrepreneurs with "high-level government connections" are another matter.

States Continue To Fail To Save Scarce Animals

As with the failure of the State to save the whales by government orders, the wiping out of rare African wildlife in Kenya offers more proof of the libertarian contention that statism is ecologically ineffective. In fact, libertarians charge that the State itself is responsible for the looming extinctions.

The world's States continue to prevent property rights from being established in "wildlife" and marine animals. Thus the natural market protection of owners defending their valuable property from theft and injury is hampered or entirely removed.

While most ecology groups, such as Greenpeace, continue to make futile gestures to public conscience to save those animals considered spectacular enough, a few ecologists have begun to look at more rational, practical alternatives to accomplish their ends. Some of these, such as Bob Mesibov, formerly of Ecology Action East, have ended up joining the libertarian movement to further their worthy cause through freedom—and efficacy. ■

Mail Drops Directory

(October 22 || Mason, Michigan) Others may harken to doom and gloom, but not Michael Hoy of Loompanics; he's profiting from the coming oppression and building the counter-economy as well. His latest publication is a "new revised edition" of over 500 mail-receiving companies in the United States, Canada, Puerto Rico and several foreign listings.

Directory of Mail Drops in the United States and Canada is a simple, 20-page booklet of listings for \$4—but undoubtedly worth it for those who need it. They can obtain it from Loompanics Unlimited, Box 264, Mason, MI 48854. ■

Irreversibility a Myth

Much talk is in the news media over the recent move of Somalia to an anti-Soviet position when once it was the Marxist

staging ground for African infiltration. Throw in the new Sudan-Egypt pact for good measure, two old pro-Soviet States whose newer leaders have switched over to being nearly U.S. Imperialist puppets.

Cambodia may have been lost to the U.S., but the new Kampuchea certainly has not gone over to Moscow "social-imperialists." Top it off with a "Eurocommunist"-run Italy ready to push the button to send NATO missiles hurtling toward the U.S.S.R.'s worker's paradise.

An instructive parallel can be constructed with the case of National Socialist Germany from 1936-1942. The Reich had deliberately fostered a myth of irreversibility, that the Wehrmacht and German diplomacy moved forward, never back.

True, Germany's ally Italy suffered reverses in Greece and later East Africa, but this fear that where National Socialism came it never again would leave was important in fostering American War hysteria. The ratchet must be stopped.

Soviet Communism attempted to perpetrate this same myth of irreversibility, driven by similar ideological necessity, and thus engendered counter-propaganda accepting this mystical idea—but as a menace, a monstrous growth to be stopped at all cost by the forces of civilization. The Russian Army was not the instrument, discredited as it was already by its crushing defeat by the Wehrmacht in 1941, but rather its ideological International cadres.

The United States, finally duped into war by the Roosevelt regime, quickly ended the first myth by smashing Rommel in North Africa and creating the second front in Italy, later in Northwestern Europe—Festung Europa. The Russian people found the Nazis no liberators and wearily rallied to their Bolshevik masters to deal Stalingrad to the "invincible" German super-soldiers.

The fall of Russian power is slower, but still visible, with "Forces of History" nonsense dispersed. It has been all but driven from the Middle East, and caught in a "Viet Nam" in Ethiopia propping a State so sick it recalls the Ottoman Empire at the turn of the century.

With China's "protestant Communism" emergence, Soviet power has been almost wiped out in Asia, with only Outer Mongolia heaving their line, and Viet Nam shakily lined up with the U.S.S.R.

India looked promising, but has swung to the Center. Indonesia once was leaning Soviet-ward, but is now fiercely anti-Communist.

Africa still has pro-Soviet countries, but increasingly the U.S. is involved on both sides, such as the South Africa/"frontline States" confrontation. Losses include Egypt, Sudan, Zaire, and Somalia; Libya is too "adventurist" for the Soviets, and the other "Left" Arab countries are becoming vassals of reactionary Saudi Arabia.

The "Red Tide" is receding with the latest phase of the moon, and with it the inevitability of Communist takeover. There is no all-consuming threat, and the Western taxpayers who support the bloated military machines allegedly defending civilization are catching on.

Carter Says Nation Owes Debt to Vietnam Veterans

(October 25, LA Times, page 1 || Washington) The Times wire services provided the following quotes from President James Earl Carter of the

[Continued on page five, column one]



DAMNATION ALLEY—Film

A movie based on a Science Fiction novel by a major pro should be a major event, especially if it appears in the year of Star Wars. Perhaps Roger Zelazny's *Damnation Alley* is important—but not spectacular.

The good part is in line with the major achievement of *Star Wars*—treating the peculiarities of the future or far-removed locale as natural, not focussing on shock or horror points as

in the old "Sci-Fi" abominations. Then again, the near future of a post-nuclear holocaust is getting quite familiar to non-fan movie goers too.

Another good point is the ending, which won't be given away for the benefit of those who have yet to see it. Suffice it to say that the old "end-of-the-world" if the "unthinkable" happens seems finally over.

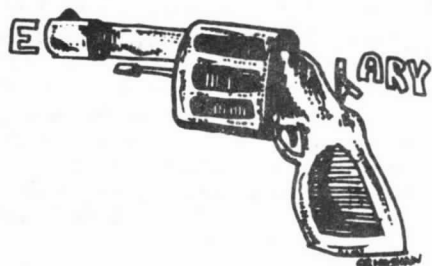
But for those of us who expect something "cosmic" from the author of the *Amber* series and *Lord of Light*, there is disappointment. No philosophical points, no fate of the universe in the balance, no imaginative leaps are encountered. It's a survival tale in a hostile environment with fairly stock characters and the vehicle they use is the star of the film.

Maybe that's enough. At least it doesn't offend SF (as opposed to "Sci Fi") fans. —SEK



ANARCHOANTICS by Jeff Grimshaw





Dear Sam,

August 19, 1977

This letter may seem ungracious of me—though I am grateful for your laudatory coverage (in *NLW* 86) of my recent activities—but I'm writing to correct one very serious error you've made in that article.

It's a common error in male-dominated Movement circles (where the domination is from sheer numbers, rather than any intellectual superiority) but I never would have expected it from an enthusiastic member of the Association of Libertarian Feminists such as yourself. Sam! You're a closet sexist! (Must be from hanging around those feminist-hating Rothbardians too long.)

The error—in the abstract—is this: whenever a man and a woman are both involved in a successful project, the man is given the credit...and the woman is given the shaft! In this particular case, you attributed (by strong implication) to my talents the fine work that's been done creating and promoting the Un-Party concept...when, in fact, Diane Nobel is the person to congratulate. She developed the idea and wrote the ad you quoted from before I joined the Freedom Fellowship full-time.

Perhaps I was delinquent in failing to communicate the inside story of Freedom Fellowship when I spoke to you. But it's been Diane's talents and energy that have kept the Fellowship going since its inception two years ago. And—though I hope to add more strength (or depth) to the group—I am in the position to recognize that it's Diane's enthusiasm for living a fully free life that fuels all of us in the Fellowship.

So it isn't "Fowler Productions" (as your page 5 head reads) or "Nobel Productions" either—but a joint effort of those two *plus* several others. However, some are "more equal than others," and Diane is certainly the most important member the Fellowship has. (Check those premises, Sam!)

Also, while I have your attention, what's this nitpicking about the "sensory deprivation" piece in *Freedom Today*? So maybe we disagree about the usefulness (or fun) of a short experiment in sensory deprivation...

but, after all, we're talking here about a temporary (and, I feel, unique) experience—not a lifestyle! But you seem to be criticizing it as unlibertarian and linking this, again in a non-complimentary fashion, with Diane's editorship. Whereas, if you knew her, you'd realize there are few people, indeed, who appreciate the sensual pleasures of "the outside world" more than Diane.

Your barbs are sharp (as always) Sam—but, in this case, your aim's off. You need to get in more practice on the *real* bad guys: the statists and "Party-orcs" of this world...and your form will soon return to the "nothing-short-of-perfection" that we, your loyal readers, have come to expect from you.

Yours in Peace & Freedom,
Dave Fowler

Free Market Reporter

[According to the colophons of FMR and Freedom Today, you, Dave, edit the first and Diane the second. Thus when I found FMR to be pure hard-core and FT into some strange stuff, I assumed by the division of labour implied by the titles where the causes lay. The fact that I was willing to criticize Diane should be taken, I hope, as a sign of the lack of sexism or reverse sexism. Similarly, the noticeable improvement in the work of the Fellowship seemed correlated with the rise of your star in its firmament. If that is indeed a mistake, I thank you for correcting it, and restoring Diane to the ranks of the hard core and productive, in name as well as in fact. As for the sensory deprivation thing, surely you could be charged with implying that it is libertarian by its placement (guilt by association?) as I could for claiming it's "unlibertarian." Surely we can both agree at the least that it is "non-libertarian?" Congratulations to all responsible for a publication worthy of being NLW's peer—the Free Market Reporter. —SEK3]

Dear Sam:

August 25, 1977

Let me commend *NLW* for providing a network for news for the libertarian movement. Weekly reporting of events, both within and of interest to the movement, is a useful service.

Perhaps more important is the forum *NLW* has become for the presentation and exploration of the diversity within libertarianism. A publication open to so many viewpoints encompassed by libertarian thought has helped me to learn more about the possibilities and problems of libertarianism and has made me rethink and refine some of my ideas.

NLW's attempts to present the different sides to controversies through the comments of the people involved also helps readers to better make their own judgments.

I think it is unfortunate, therefore, that Phil Osborn is right to claim bias, exaggeration, and slanting in some of the reporting. As Phil says, when distortion is discovered, readers doubt what's written, possibly regardless of author and topic.

I can't make judgments about Phil's specific examples because I wasn't there, but I do know what happens to news I report. When I write an article, it is published as written; what I report is credited to me or the Chicago News Bureau. There are times, though, when information I provide is used by *NLW* for an article in such a way as seems inaccurate to me.

A recent example is the article *Ill. Party Owns "Libertarian?"* in *NLW* 84. It was reported that I "obtained...[a] direct quote from the minutes of the State Central Committee meeting..." The implication of intrigue or secrecy is not justified; I copied the resolution from the newsletter of the Libertarian Party of Illinois, *The Illinois Libertarian*. Moreover, although I am opposed to LPI's claim of proprietary interest in the use of the word "libertarian," and I know a few other people who also are, there is not, as far as I know, the reported, "challenge to the Party usurpation of the label already brewing in the Illinois movement."

Because this incident, though perhaps not very important, is not unusual, I wonder how accurate other unsigned news reports are, and I tend to doubt them. I hope *NLW* will take more care to provide trustworthy reporting.

Sincerely,
Bonnie Kaplan
Niles, Illinois

[As with the letter above, there is ample evidence that your editor's interpretation of distant events is unblemished. Painful as it may be to said editor, corrections will continue to be run in NLW as they are sent in. As with my reply to Dave, I think that there is indeed an honest misinterpretation. I do not consider an internal Party newsletter easy to obtain; only about four State LPs have the courage to exchange with NLW. The national newsletter cancelled its trade. And I simply did not know that the opposition to the Party's move on the libertarian label was not going to be translated into action; it's simply not how I expected libertarians to act. Once again, I am grateful for your update on this matter.]

Since you mention Phil's criticism of *NLW*, I think I should be allowed to bring in Rothbard's criticism of reason and Crane's suppression of LP newsletter freedom. (One could even go further afield and note the recent attacks by "respectable" papers such as the Los Angeles Times on the journals of Rupert Murdoch, the new William Randolph Hearst.) I do think

freedom of the press is under siege in this country, and I am sorry to see it especially in the Libertarian movement, wherever one draws the line. While all the publications mentioned have their faults and varying degrees of "responsibility" and open access for corrections, I remain convinced that those attacking us are willing to sacrifice the very high value of a free press for immediate gains of toeing their particular lines. I urge libertarians to do a lot more careful thinking about the issue of press freedom vs press "responsibility" and be ready to man the barricades when they have come to their conclusions. —SEK5]

EVENTS

[Continued from page three, column one]

American State. He was "commemorating the nation's war dead" "in a Veteran's Day address at the flag-draped Arlington Amphitheatre."

"Although I came back from the wars as something of a hero—although I was not a hero—my son came back unappreciated, sometimes scorned by his peer group who did not join in the conflict."

Carter was at the Naval Academy when World War II was ending and saw no combat; his son was given a less-than-honorable "general" discharge for smoking marijuana.

"I think there is a special debt of gratitude on the part of American people to those young men and women who served in Vietnam because they have not been appreciated enough. It is difficult enough to fight in a war that is popular with our people because of a sense of patriotism... dedication... but to fight in a self-sacrificing way in Vietnam... is an extremely difficult thing." ■

Carter Admits State Losing War Mystique Battle

As any libertarian knows, the heroes of the American imperialist advance into Southeast Asia were the draft dodgers, resisters, and deserters. Comparison is also due to those enslaved by the conscription, losing time, productivity, limbs and lives.

The case of the World Wars to which Carter alludes was also one of unpopular wars—isolationism was the prevailing mentality in both periods. Once the American State had lied and tricked its way into the Wars, the mystique of "defending one's country"—though the U.S. was never threatened by foreign invasion—brought acceptance by the populace.

Not so in Viet Nam, and thus Carter's lamentation. For who knows when this self-proclaimed admirer of war-monger Franklin Roosevelt and "Butcher" Truman will want his own pet war to "unite the country?"

Nonetheless, a serious point is raised by Carter's speech which has been neglected by libertarians and isolationists. There are indeed those who have been led to believe the American military adventures are in some way connected with the world-wide struggle for liberty, and who could deny that such a cause is worthy of self-dedication?

The anti-war Left (and in World War II, anti-war Right) cannot answer this, as they only wish their views of the Statist war for "liberty" to replace the prevailing one. Nor can pacifists, noble though their efforts have often been, win over the hearts of would-be freedom fighters who prefer freedom to "Peace at any price."

Only the libertarian position weds the crusade for freedom to anti-statism, and hence anti-imperialism and an end to warfare. Thus libertarians are uniquely in position to reach the last hope of the Warfare State—the dedicated competents who believe they are serving freedom.

With their desertion, and indeed, active recruitment into the real struggle for liberty, the State will no longer be able to draft or even tax over determined resistance. Libertarian educational efforts could have no more rewarding goal than ending the massive loss of lives and betrayal of their "sacrifice" by the State.

That is a message to throw in the face of the "patriots" of the White House and Capitol Hill as they mouth their noble-sounding cant. Future days of memoriam for those who died in the strife of States may finally end truthfully in a free society—that "they have not died in vain." ■

Beer Firm Dispute Spills Into California

(October 26, *LA Times*, page 32 || Los Angeles) The executives of the Adolph Coors Co. brewery of Golden, Colorado, held a press conference to explain their positions on the multiple strikes and boycotts hitting the company. About 30 union demonstrators marched outside.

Board Chairman Bill Coors claimed sales in California were down only 5%; the demonstrators claimed 25%. Vice President of sales and marketing attributed sales drop as much to a new press-tab lid and intense competition from rival brands as the boycott.

The brewery claims 65% of the union workers have returned to their jobs since the April 5 strike began; the union claims it's closer to a third. A union-sponsored boycott has spread to 14 states.

The boycott has been joined by the National Organization for Women, the Teamsters Union, Mexican-American organizations and gay rights groups. AFL-CIO field representative A. David Sickler claims Coors has a clear-cut record of prejudice against

Mexican-Americans, women and homosexuals.

Company president Joseph Coors signed a letter made available to the press saying, "The company had been the victim of a 'rumors, misunderstandings and whisper campaigns.'"

"We do take strong stands on issues which are important to uphold the American enterprise system... It is, however, a strong policy to take no position for or against controversial issues of the nature of gays, abortion, and ERA (Equal Rights Amendment)."

"Coors officials said the use of the lie detectors or polygraphs had not been raised during negotiations but was now being used in a distorted context to further the boycott," reported the *Times*. "Dick Kellogg, director of industrial relations for Coors, said polygraph test were used in preemployment screening to detect felons, drug users, who could create safety problems, and persons intent on sabotage."

Have One For Freedom

While libertarians might deplore any intervention in the lives of employees as a condition of employment, none would question any individual's right to ask for such a test as a condition of a free transaction. The opponents of Bircher Joseph Coors have certainly given him reason to fear a threatening conspiracy.

NOW, the AFL-CIO, and the Teamsters are hardly radical opponents; in fact, they are the liberal wing of the Establishment and all are pro-statist. Coors and his Bircher friends are far more radical and anti-Establishment.

Certainly, in this issue, the cause of freedom would be served more by the survival of Coors than the triumph of the co-opts of feminism and labor monopolists (who have a pretty good record of racism themselves). Those libertarians who have been enjoying Coors' "Birch beer" should have another—toasting liberty." ■

House OKs Altered Child Pornography Bill

(October 26, *LA Times*, page 8 || Washington) The United Press International reports a unanimous vote of the House of Representatives to make it a federal offense to use children under 16 in pornographic movies and to transport boys across state lines for immoral purposes. No civil libertarians protested.

Representative John Conyers of Michigan feared the U.S. Supreme Court might save the liberty of "minors" at the last moment from the bill. "It was better to limit its coverage to producers of child pornography and not include distributors of films, books, or other materials depicting acts of sexually explicit conduct." ■

NEW PUBLICATION

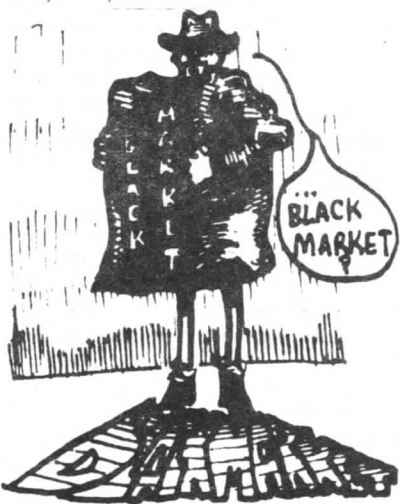
[Continued from page one, column two]

tion that helps you survive the FBI, AT&T, TRW, CIA, IRS and all the other alphabetical exercises in bureaucracy and big brotherhood... alerts you to the march of the corporate state and its intrusions into your life... informs you about what lies at the core of foreign policy blunders, about the U.S. intervention in the affairs of other countries, about threats to human rights under regimes representing every part of the ideological spectrum." [Ellipses in original.]

Carl Oglesby endorses it: "Inquiry is, in a way, the heir to what was great about the New Left writing of the 60s—an Emperor's Clothes attitude toward every coercive institution and every regime on earth. I think this is a magazine that C. Wright Mills and Paul Goodman would have enjoyed contributing to and reading. This is not a magazine that will reassure David Rockefeller or Walter Mondale."

But Eugene McCarthy seems reassured: "What is appealing about Inquiry is that it transcends the old categories of left and right, liberal and conservative. This is something new on the political spectrum."

How new, how investigative, how much "intelligence but more importantly, clear thinking and, above all, courage" [from Szasz's endorsement] can be expected? The publisher is none other than Edward H. Crane, former boss of the Libertarian Party, who suppressed debate in LP newsletters only last year.



RESIST!

Karl Bray's tax-rebel classic *Taxation and Tyranny* belongs in every libertarian's library. \$1. Alpine, Box 766, Dearborn, MI 48121.

COUNTERTRUCKING

[Continued from page one, column three]

spect—classic bureaucracy. The Task Force also claimed a shortage of weighing stations.

The City of Chicago was said to have virtually no enforcement program. The series went on to report other alleged insufficient inspection of vehicles.

WANTED: REPORTERS

NLW wants reporters on libertarian Movement events in major population centers around the world. Will consider additional reporters even in areas already listed as having NLW news bureaus. Writing ability not required. \$5 paid for each letter of news which will be selected and rewritten. Otherwise, standard 1¢ a word. No pseudonymous reporting acceptable. Send sample of reporting to New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

WANTED: WRITERS

New Libertarian Weekly is looking for material, preferably under 1000 words, on Science Fiction and its fandom, current revisionist history, counter-economics and such (Black Market activities, regulation and tax evasions, etc.), and current movement activities. 1¢ a word paid in Canadian or American currency, or other forms. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

SO YOU WANT FREEDOM?

Well, you can't have it! Introducing a new publication of libertarian defeatist writing, *The Downer*. Collected in one place for the first time are explanations why it's a fine theory in practice but... how the State is omnipotent, why we can only hope for the long run and must make short-term compromises, why we should drop our activism and concentrate on (choose one or more): hiding, gold accumulation, religion, atheism, education, keeping quiet, working on theory, ignoring theory... You won't find ads like this in NLW's classified section, **BLACK MARKET**, but then some entrepreneur may yet get inspired by the idea. Get your inspiring ad to us before your customers end it all for just 5¢ a word (4¢ if ad runs 5 times or more). Get your ad in at least two weeks before cover date of issue you want it in. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. And cheer up...

Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

November 13 *NOTA Talk* by Dale Nelson. 2:30 P.M. Christ Church of Chicago, 701 W. Buckingham, Chicago.

November 14 *Libertarian Supper Club* of Los Angeles. A free-market approach to space colonization presented by Tom Sanders. Reservations in advance from Linda Abrams at (213) 553-5522 (answering service) or mail to 10368 Ashton Avenue, Los Angeles, CA 90024. Price from \$7.50-\$8.50 depending on menu. 7:15 P.M. for dinner; 8:30 P.M. for program only

New Libertarian Weekly 97

(\$2). Velvet Turtle Restaurant, 708 N. Hill St. (one block North of Sunset Blvd.), Los Angeles, California.

November 17-20 *Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships."* 40 hours for \$250. The Biocentric Institute, (213) 274-6361, 9255 Sunset Boulevard, Los Angeles, CA 90069.

November 20 *Libertarian Social Club of DC. "The Future of Civilization"* with Karl Hess. Admission without dinner: Students \$2.50, adults \$4. Buffet dinner: \$10.75 (includes admission). Reservations and advance payment required to LSC, 2509 Duxbury Place, Alexandria, VA 22308. Cocktails 5:00 P.M., Dinner 6:00 P.M., Speech 7:00 P.M. Villa Rosa Restaurant, 813 Ellsworth Drive, Silver Spring, Maryland.

December 1-4 *Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships."* 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 2 *Libertarian Heritage Series "Thoughts on William Graham Sumner"* with Professor Raymond P. Welch of Pan American University in Texas. 7:30 P.M. Program director: Joseph R. Peden. Center for Libertarian Studies, (212) 533-6600, 200 Park Avenue South, Suite 911, New York, NY 10003

December 3 *Libertarian Social Club of DC Film Sacco and Vanzetti.* 6:00 P.M. Reservations required from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At Evans Farm Inn, McLean, Virginia.

December 9-11 *School of Living Conference. "Anarchism"* Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sundays *Temple of Reason* 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

Tuesday *New Libertarian Weekly* collection. 5:00-7:00 P.M., plus or minus. Volunteer labour always welcome. General discussion of week's movement activities while working. Dinner out afterwards if sufficient interest. At Anarchovillage, 1838 E.7th Street, Long Beach, California.

Weekly meeting will be listed in this section, but those with specific topics or events will be found in the Calendar above. Please check both. Same rules for inclusion as for above, except add that NLW should be immediately informed should meetings be discontinued, suspended, or changed to another day.

NEW

November 4, 1977

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LIBERTARIAN WEEKLY

Number 98

The First Newsweekly of the New Libertarian Society

ROTHBARD SAYS HE ON CARTER'S ENEMY LIST Addresses California Libertarians

(November 4 || Irvine, California)
During his first major appearance to a Southern California libertarian audience in years, Murray N. Rothbard revealed he was on an "Enemy's List" of current U.S. President Jimmy Carter. Rothbard is often credited as the founder of the modern libertarian movement and is editor of several libertarian publications, contributor to nearly all.

The reference to an "Enemy's List" evoked memory of the infamous Nixon "Enemy's List" which was revealed during Watergate investigation. This is the first allegation of a similar one from the Carter administration of the American State.

The incident arose from Carter's claim that all economists agreed with him on the analysis of a particular point of his energy program. Indignant free market economists of both the Chicago (Friedman) School and the hard-core Austrian (Mises) School took out a full-page advertisement denying any such agreement and criticizing Carter's position.

The ad was sponsored by the National Taxpayers Union, run by libertarian hyperactivist James Dale Davidson. It appeared in the *Washington Post* and the East Coast edition of the *Wall Street Journal*, according to Rothbard.

Rothbard said he was informed from a contact in the White House, whose name he could not reveal, through a second party, that Carter exploded on seeing the ad and was out to get the signatories of the ad.

Rothbard's address was on economic trends in the U.S. today. He waxed optimistic for libertarianism when recounting the disaster of the statist-run economy.



PROFESSOR MURRAY ROTHBARD

Rothbard's appearance was paid for by the Koch Foundation (powerful in the libertarian movement), and handled by the Society for Libertarian Life in Orange County. The setting was the auditorium of the Social Science building of the University of California at Irvine.

Over a hundred people turned out for one of the largest audiences for a single speaker in Movement history. Rothbard had spoken earlier that Friday afternoon to a smaller group.

Rothbard was introduced by Physics Professor Devon Showley, a campus SLL advisor and long-time libertarian. Rothbard required a public address system due to a cold.

[Continued on page five, column two]

in this issue:

FEMINIST FORUM

New Column, Caroline White

PAGE 4

★ ★ ★ ★ ★

COSMIC TRIGGER

The Final Secret of Illuminati

REVIEWED ON PAGE 3

★ ★ ★ ★ ★

"Asshole!" says Sharon on the FLP

(November 13 || New York) In her usually pungent style, ALF director and libertarian personality Sharon Presley described the salient points of the campaign of the Free Libertarian Party of New York during the 1977 Mayoralty campaign. William Lawry, a former **radical caucus** ally who backslid into politics, was the mayoral candidate beaten by Edward Koch.

Says Presley, "The FLP has really deteriorated since the Fran Youngstein Campaign of 1973. This year the campaign was so ineffectual and so wimpy, that I didn't even bother to vote.

"When Lawry spoke, he rarely addressed specifically libertarian issues and from all reports that I heard, basically said nothing. I don't want to vote for an asshole—a turkey—even if he is a libertarian." Presley corrected her description of Lawry's campaign as "too wimpy to be called an asshole."

The Free Libertarian Party of New York drove out Murray Rothbard and his clique over differences over party centralization. Rothbard's domination of the National LP has isolated the New York group further.

Ms. Presley, long-time director of the Association of Libertarian Feminists, has maintained an officially "neutral stance" on the LP and its campaigns until now. ALF often holds meetings in conjunction with LP conventions.

The results of the New York mayoralty race were actually encouraging to libertarians. The "Yankee" wing of the Higher Circles backed Mario Cuomo in the Democratic primary and engineered the Liberal Party line on the ballot for him. Koch was supported by the "Cowboy" papers *New York Daily News* and the *New York Post* of Rupert Murdoch.

Murdoch's front-page endorsement caused a crisis of conscience amongst holdovers from the previous liberal, Yankee regime, with several resigna-

[Continued on page five, column one]

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

Milton Friedman Wins Award with Conservatives

(November 7, *LA Times*, Metro Section, page one || Los Angeles) Free market economist Milton Friedman, the conservative-libertarian Nobel Prize winner, won a 1977 Scopus award given by the American Friends of the Hebrew University. Other recipients were actor John Wayne and Nobel laureate (medicine) Dr. Baruch L. Blumberg.

A special tribute was given to former California Governor Ronald Reagan, and the creation of the John Wayne Fellowship at the Hebrew University of Jerusalem was announced. Wayne and Reagan are political conservatives, and pro-Israel hawks.

The American Friends organization raises money for the Hebrew University of Jerusalem. Past Scopus Award winners include Gerald R. Ford, Danny Kaye, conductor Artur Rubinstein, and the chairman of the board of the *L.A. Times* controlling company, the Times Mirror. ■

Chemical Found in Schizophrenics' Blood

(November 9, *LA Times*, page one || Anaheim) A biochemical substance in schizophrenics' blood that may explain their deranged state of mind was found by two California scientists. The substance is a short chain of amino acids (peptide) nearly identical to a pituitary hormone recently discovered in "normal persons."

The substance was labeled "leucine endorphin" by discoverers Dr. Frank Ervine, psychiatrist and neurophysiologist at UCLA's Neuropsychiatric Institute and biomedical geneticist Roberta Palmour of UC Berkeley. The dialysis treatment which removes *leu endorphin* "has proven so promising for some patients that at least 12 public and private dialysis units for treating schizophrenics—including one at the National Institute of Mental Health—are scheduled to open in the next three months, Ervine said" according to *Times* Human Behavior

writer Lois Timmick.

The findings were revealed to a surprised annual meeting of the Society for Neuroscience in Anaheim. "Endorphins are a family of pain-killing substances that occur naturally in the brain and pituitary and appear linked not only to pain perception but to drug addiction, mood and mental disorders."

The peptide could be the result of a mutation or could be normally occurring. The researchers are checking out the possibilities that it could arise from antipsychotic drugs previously given the patients or even from "the stress of the dialysis procedure itself."

Szasz Vindicated Again

Libertarian psychiatrist Thomas Szasz, whose position in The Myth of Mental Illness was that "insanity" was either the result of ethical premises or chemical disturbance, received a boost by findings (above). He specifically mentions schizophrenia as a "mental disease" (a term he strenuously objects to) that has its origins in chemical imbalance in the human body—a physical disease. ■

Nixon Lawyer Tells High Court Release of Tapes Would Cause "Mental Anguish"

(November 9, *LA Times*, page 4 || Washington) Attorney William H. Jefferson Jr. asked the Supreme Court to overturn a federal appellate court decision that approved release of Nixon tapes for broadcast and for sale to the public on records and cassettes. He contended that the courts had no authority to release the tapes and that widespread reproduction and use of the tapes would bring unnecessary "mental anguish" to the former President and others whose voices were recorded.

Attorney Edward Bennett Williams, representing Warner Communications, contended that the public had a right to hear the tapes and that this right should prevail. "I say this with no meanness of spirit," Williams said, "but what (Nixon's) argument is reduced to is the right not to be embarrassed by his own inculpatory words when he was President of the United States." ■

Young Hits U.S. Pullout from U.N. Labor Unit

(November 9, *LA Times*, page 5 || Chicago) Andrew Young, U.S. Ambassador to the United Nations, criticized the U.S. withdrawal from the International Labor Organization, associated it with isolationism, and said he would work for reaffiliation. His lecture was sponsored by the Chicago Council on Foreign Relations; the U.S. pullout was lobbied by "business and labor leaders."

Cowboy-Yankee Skirmish on ILO Stands Revealed

In a rare clearcut and open case, the Higher Circles of the American State added confirmation to left libertarian Carl Oglesby's theory of a "Yankee-Cowboy War" among them. The issue was membership in the International Labor Organization.

From the Oglesby analysis, "Yankees" should wish to remain in the largely socialist and communist dominated group for the purposes of "co-opt" diplomacy and to further their international finance and oil interests. "Cowboys" would prefer a blunter anti-communist approach, especially when there is little to be gained for their nouveau riche interests.

Sure enough, the Cowboy dominated U.S. business organizations (generally not controlled by the largest, "old money" Eastern corporations) and George Meany's AFL-CIO pushed successfully for withdrawal. Young, speaking before the elite of the Yankees, the infamous CFR of Bircher fame, opposed the withdrawal.

Young, with his ability to take seemingly outrageous stands which can be disavowed by the Carter "Yankee" administration, is becoming noticeable as the cutting edge of Yankee foreign policy. Future speeches and statements of his will probably be watched with greater intensity by the observers of those who control the State. ■

He Prefers Life in Steel Mill to Congress

(October 26, *LA Times*, page 2 || Butler, Pennsylvania) Representative Gary A. Myers is leaving the service of the State, commenting "I look at my colleagues...and I just don't see there's much difference between them and the people back home." Republican Myers, 40, was a steel plant foreman, and intends to return to honest work when his terms ends in 1979. ■



REVIEW—by Neal Wilgus
COSMIC TRIGGER: Final Secret of the
Illuminati by Robert Anton Wilson.
 And/Or Press, Box 2246, Berkeley,
 CA 94702, 269 pages, \$4.95 paper.

If there isn't yet a movement for Brain Liberation there ought to be because Robert Anton Wilson has just written its bible. Brain Lib is like another order of magnitude up from mere open-mindedness and Wilson demonstrates in *Cosmic Trigger* just how to go about getting there.

Wilson is, of course, co-author of the anarcho-libertarian science-fantasy satire *Illuminatus* and as *Trigger's* subtitle implies there is more speculation here about the mysterious doings of the Bavarian Illuminati. But where *Illuminatus* ends *Trigger* keeps on moving like a roller coaster in a fun house, wrapped in an enigma, yet. Quickly jumping from curious to curiouser, this non-fiction companion to *Illuminatus* is at the same time an unusual sort of autobiography, an exercise in mind-bending speculation and a do-it-yourself manual on how to get out of your skull—and up to the next circuit of evolution where you belong.

There are lots of threads woven together in *Cosmic Trigger* but the most

provocative and probably most important is Wilson's discovery of Sirius, the dog star. Wilson's discovery and astronomer Robert Temple's and occultist Aleister Crowley's and surrealist Antonin Artaud's and—well, it seems like everybody wants to get into this particular act. Drawing from an impressive variety of sources and citing a string of synchronicity beyond mere coincidence, Wilson sometimes speculates and sometimes claims outright that Higher Intelligence from Sirius is influencing human affairs and has been doing so for a long, long time. He even claims that he and others have been in psychic communication with the dog-faced Sirians. (Or are they hawk-headed? There's mind-blowing evidence on this score too—including the "Horus Errand" *Analog* cover by Kelly Freas.)

In his exploration of the relativistic/occult/libertarian view of things Wilson soon reaches a point where conflicting evidence seems to indicate a variety of and/or explanations are possible—the "Sirians" may be our Illuminoid secret masters, ourselves in the future, our alternative selves from parallel universes or even our collective unconscious, if not our ancient astronaut nursemaids. The hugely informed Wilson performs a real service in pulling together theories and speculations from a variety of sources to show that science and magick seem to be leading in the same direction—a strange universe in which you can too go faster than light and all these and/or explanations might be true after all. If you thought we were nearing the end of the road after reading Milton Rothman's "Is Physics Finished?" in the third *Isaac Asimov's*

SF Magazine, take cheer—there are more Things in the Universe than are dreamt of in any of our philosophies.

Wilson also gives an entertaining account of his friendship with Timothy Leary, following the psychedelic shaman from Millbrook through his triumph in the 1960s and subsequent downfall and imprisonment for the "crime" of trying to expand all our consciousness. The synchronistic links between Wilson and Leary—links such as Sirius, ESP, Crowleyanity, UFOs, the number 23, the law of octaves, etc.—are easy to dismiss if your Skeptic has the upper hand, but the most important thing Wilson has to teach (Brain Lib) requires that we go beyond skepticism and consider all facts/theories openly, no matter how bizarre or wrongheaded they may seem. Wilson's subsequent exposition of Leary's SMI²LE scenario (Space Migration, Increased Intelligence, Life Extension) is also interesting but compared with the rest of the material SMI²LE seems almost old hat—as if those revolutions were already accomplished.

Cosmic Trigger is a fascinating work on a number of levels and what's more it's all so entertaining it reads like free-flowing fiction. But it's all for real, complete with scholarly notes, an index, fabulous illustrations by John Thompson and supportive words from Wilson's co-conspirators—forewords by Timothy Leary and Afterwords by Saul-Paul Sirag. This is a book that will probably be ignored by the Establishment for 23 years and then be recognized as a "classic"—but the time to be in on it is now.

This is a rave review. —Neal Wilgus



THE FEMINIST FORUM

Failures and the Frontier

by Caroline Willis-White

Words! Words! Words! How many millions and millions of words have been used, both in print and in speech, in the pursuit of freeing the female person? Look at the investment: hundreds of lives committing their time, their energies and their resources into a movement which would peak at the turn of this century, exhaust itself in political activism by the second decade and then slowly rebuild to a peak beginning in the mid-Sixties, again exhibiting its frailty by the tenth anniversary of NOW with faltering political losses and the resurgence of groups dedicated to the survival of patriarchal values no matter the cost in individuality to females.

Current economic index's reveal that despite the political and social activism of the last decade, the median incomes of women are now less than they were only ten short years ago.

The leading organization to free the female from the chains of sexist thought, NOW, is now for the most part abandoned by its creator, Betty Friedan, and stumbles in the bog of political action.

And within the libertarian community, feminists have fared nearly as poorly. Recently, here in Los Angeles at a meeting of the Libertarian Supper Club, two women—noted for their

vehemence with regard to feminism and its relationship to political and patriarchal systems spoke on children and their rights and obligations in a free society. As Shulamith Firestone succinctly pointed out in *The Dialectic of Sex: The Case for Feminist Revolution*,

"Women and children are always mentioned in the same breath ('Women and children to the forts!'). The special tie women have with children is recognized by everyone. I submit, however, that the nature of this bond is no more than shared oppression. And that moreover this oppression is intertwined and mutually reinforcing in such complex ways that we will be unable to speak of the liberation of women without also discussing the liberation of children, and vice versa."

That discussion by Sharon Presley and Diane Hunter Smith has sparked considerable controversy. Ignoring the generally libertarian persuasion of the audience, Ms. Smith blithely engrossed herself with a logical fixation upon the legal parameters, a non-issue to most libertarians in that room, and concluded her comments with moral sanctions for abandonment of children. Axiomatic to Ms. Smith's argument is the premise that "...parents owe no more to their children than to a dog or a cat..." One consequence of this contention by Ms. Smith is that a parent could, she argues, leave a child in the woods with a clear conscience and go contentedly about their business.

If those in the audience were shocked and horrified to discover Ms. Smith's views, they were in no way less stunned to hear Ms. Presley, under the motivation of moderation argue for the abandonment of a principle if it seemed to "...conflict with the social realities..." Refuting Ms. Smith's discussion as irrelevant "philosophical word games...", Ms Presley surveyed the horrors that many children experience concluding with the remark that "...if our principles interfere with what needs to be done ...I say throw out the principles... and I would do it."

I, along with many of my acquaintances, had greatly anticipated that discussion. Whereas females have gained a tenuous foothold out of the barbarism that has shackled them for centuries, children's liberation is still a

dream. The confusion in this area calls for clarity and courage.

Without disparaging the intentions of either of the speakers, I submit that abandonment of children or abandonment of principles are not our only alternatives. While I would not generalize on the state of feminism or libertarianism from these two talks, I do believe that they illustrate the failure of feminists to come to grips with the problems of our day.

And that is what this column will concern itself with in the coming months. It is my belief, whether by nature or by my nature, that all persons—male, female—including children, can live freely, creatively and satisfyingly in a supportive social environment. This column will be predicated on that premise.

Part of this series will be theoretical. I am a philosopher. Words are my primary tool for transmitting the body of my experience, the knowledge I have acquired and the conclusions that I have drawn with regard to my experience. I am offended by those who unwittingly dismiss writing and speech as "word games." Beginning with my experiences as a young girl, my life has been profoundly altered, directed and enriched by the words of others: often they were the words of others long dead, or others at great distances. They made an impact on my life—the consequences for which I am grateful.

So, these discussions will include commentary on the nature of being female, the nature of feminism, the relationship of feminism to individualism and other social and ethical theories; an exploration of the historical, psychological, cultural and biological roots of feminism; consideration of adverse arguments and social systems that would sublate the individuality of persons female, and some analysis of the results those systems have produced—both individual and social.

While it is my intent to allow full discussion of the theoretical and intellectual aspects of feminism, I also intend to give full consideration to the practicalities of living in our culture. Included in this spectrum will be profiles of people who have successfully surmounted the sexist obstacles. This will, of necessity, require some attention to and exploration of the obstacles that our parents, teachers, and other guides place in our way to self-actualization. To the degree that each of us allowed our parents, our



teachers, or others to write our destinies for us, is the degree to which we must grow up all over again. That is, in part, why much of the concern in this series will be with children: what we experienced as children, what was effective and what was not; what we determine now would have been supportive and what we can and should do for our children now. Out of this will come a legacy of freedom—not just for persons female—which will be our primary focus here—but for every individual.

I, and guest commentators, will use words. Words to describe the ugliness of the female condition; words to illustrate the horrors of any system based on coercion; words to engage you; words to make you experience the injustice under which millions live; words to engender disgust for sexism; and, yes, words to encourage you; words to light your imagination; words to fire your spirit; words to help you let go; words to heal, and words to open you to living as you dream.

There are, undoubtedly, worse things than being born female in a patriarchal society, but to women who are living out the sexist script stamped on them, living with the terror of never breaking free of that conditioning; women who silently ache; women who die a little each day for denying their individuality; women who face each dawn with the terror of another day of self-betrayal, it is not an unimportant issue. There are many ways to self-destruct. Sexism, while only one of many ways, is in some respects more perilous and pernicious for its insidious nature. Sexism may, indeed, be a social disease but its casualties are the lives of women.

Feminism is not an issue of whether or not the ERA Amendment will pass, but whether each person born female will pass through life, unnoticed, or be among us—a full, contributing and creating person. If these words serve as a catalyst for them to experience living more fully, then they will have served their purpose. —C.W.W.

PRESLEY ON PARTY

[Continued from page one, column three]

tions. Nevertheless, even with a record vote for a Liberal candidate of 42%, Murdoch's boy Koch won the primary and took 50% of the popular vote, relegating the Republican and Conservative Parties (Roy Goodman and Barry Farber) to less than 8% of the vote together. ■

China's Workers Finally Get Raise

(October 26, *LA Times*, page 1 || Hong Kong) Chinese industrial workers were given their first pay raise in 14 years in the hard-core Communist Workers' Paradise. New China News Agency reported Vice Premier Yu Chiu-li said the economy had revived enough in the year since Mao's death for pay increases on the anniversary of the founding of the Chinese People's Republic.

Linda Mathews of the *Times* says, "In the decade before his death, Mao had blocked almost all proposed pay raises and denounced material incentives as a form of capitalism unacceptable to a socialist government. The late chairman created the ideal of a selfless worker motivated not by material reward but by the concern for the common welfare."

Actually, she reports, "the pay raise was intended more as an incentive to spur further production than as a reward for workers' accomplishments. [See *NLW* 95 "Events" for the *Libertarian View*.] ■

ROTHBARD IN CALIF.

[Continued from page one, column two]

The economics professor from the Polytechnic Institute of Brooklyn started off the evening with some wit concerning his recent temporary move from New York to the San Francisco Bay Area. He said it was easy to be an anarchist in New York—there are no government services.

Turn-of-the-century libertarians thought the world was in miserable shape, but Rothbard's theme was optimism. He derived his outlook from Mises' dictum that the "reserve fund" was exhausted.

What Ludwig Von Mises (Rothbard's teacher) meant was that State intervention brought instantaneous negative feedback, disillusioning the statists. Things go wrong as soon as the government acts.

The "shift to the right" that *Newsweek* headlines is not a shift to the right, just that there is no money left. "Reality has struck organized Liberalism," quipped Rothbard.

States and local governments can't print money and taxes have reached their limit. New York City pioneered defaults on bonds, noted Rothbard in mock pride.

The public schools are sacred cows no longer. School bond issues are voted down regularly.

Keynsians have accomplished that

which they considered impossible, analyzed Dr. Rothbard. They have steep inflation and depression simultaneously.

It has finally soaked into the general public that the money supply is an important cause of the inflation. The dollar is tumbling; gold is going up.

Rothbard wryly noted that the Carter "honeymoon" is the shortest on record; Murray hoped for a "zero honeymoon" soon. Tax evasion and rebellion is widespread, he claimed, noting Illinois and New Jersey libertarian-led actions.

Another sacred cow to bite the dust was Social Security. As libertarians have been saying, said Rothbard, the system is bankrupt.

Reality is beginning to seep in even on minimum wages, noted the praxeologist. He told a story of a free market economist who made himself unemployed for 20 years by refusing to accept work for less than \$18,000 a year.

Rothbard welcomed the deregulation of airlines and allowing advertising of professionals. He waxed optimistic about the defeat of Carter's energy program, and brought up the "Enemy's List" at this point.

More good news from Murray was that the FBI and CIA are no longer sacred, the saccharin ban caused mass protest, seat belt buzzer law was repealed, the prohibition of marijuana was failing, as was the anti-pornography laws.

Involuntary mental commitments are being rolled back, and Rothbard credits Thomas Szasz as an example of one outstanding libertarian's influence. He was cheered by the dynamiting of public schools in West Virginia and South Boston.

With an anarchotwinkle in his eye, he praised Richard Nixon for doing more for libertarianism in this century than anyone for desanctifying the presidency. Watergate has returned distrust in government.

Rothbard's speech was free of his recent deviations in favour of the "Libertarian" Party, and the questions which followed ignored the issue as well. He was asked the standard questions about Mises, gold and inflation, whether he sees the day that bureaucrats and politicians will be extinct, and whether technology and statism were symbiotic (opposite is true).

NLW asked him for comments on the anarchist "New Philosophy" movement in France; Rothbard can't read French, but likes what he's seen. He also affirmed his agreement with Carl Oglesby's "Yankee/Cowboy War" theory.

He chortled over the confusion of both the U.S. and U.S.S.R. being on both sides of the Ogaden conflict and thought the Somalis had the just cause. Asked about the anarchocommunes, he quoted his friend Leonard Liggio that "one hard winter will knock them off."

Asked by another *NLW*er about the anarcholiberals in Yugoslavia, he said they were cracked down on because of their association with Croatian independence. And he got into a little Trilateral Commission revisionism when asked about the Bilderbergers.

After the talk, SLL and *NLW* sold literature and buttons to the crowd. A reception was held in a nearby lounge where Murray regaled the faithful late into the evening. ■



RESIST!

Karl Bray's tax-rebel classic *Taxation and Tyranny* belongs in every libertarian's library. \$1. Alpine, Box 766, Dearborn, MI 48121. 99

WANTED: REPORTERS

NLW wants reporters on libertarian Movement events in major population centers around the world. Will consider additional reporters even in areas already listed as having *NLW* news bureaus. Writing ability not required. \$5 paid for each letter of news which will be selected and rewritten. Otherwise, standard 1¢ a word. No pseudonymous reporting acceptable. Send sample of reporting to New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. Freelance (your name does not appear on masthead) work also acceptable.

WANTED: WRITERS

New Libertarian Weekly is looking for material, preferably under 1000 words, on Science Fiction and its fandom, current revisionist history, counter-economics and such (Black Market activities, regulation and tax evasions, etc.), and current movement activities. 1¢ a word paid in Canadian or American currency, or other forms. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

RARE ANARCHIST BOOKS

First edition Tucker, Stirner, Spooner and much more. Mail auction and flat-rate sale. Send #10 SASE with 24¢ postage for list to Labadie Auction, c/o Laissez Faire Books, 206 Mercer, New York, NY 10012.

NLW IN FULLNESS!

NLW 1-75 available for \$22.50. Most single issues available for 30¢. *New Libertarian Notes* (1971-75) 20, 22, 23, 24, 32, 36, 37 available for \$1 each; 34/35 (All SF—52 pages) \$1.05. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

SO YOU WANT FREEDOM?

Well, you can't have it. Introducing a new publication of libertarian defeatist writing. *The Downer*. Collected in one place for the first time are explanations why it's a fine theory in practice but . . . how the State is omnipotent, why we can only hope for the long run and must make short-term compromises, why we should drop our activism and concentrate on (choose one or more): hiding, gold accumulation, religion, atheism, education, keeping quiet, working on theory, ignoring theory. . . . You won't find ads like this in *NLW*'s classified section, **BLACK MARKET**, but then some entrepreneur may yet get inspired by the idea. Get your inspiring ad to us before your customers end it all for just 5¢ a word (4¢ if ad runs 5 times or more). Get your ad in at least two weeks before cover date of issue you want it to appear in. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

November 17-20 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. The Biocentric Institute, (213) 274-6361, 9255 Sunset Boulevard, Los Angeles, CA 90069.

November 18 Peninsula Libertarian Supper Club. Dr. D.T. Armentano, "The Political Economy and the Petroleum Industry." \$15.00 for dinner/lecture, \$7 for lecture only. Reservations in advance with cash or cheque to Libertarian Enterprises, P.O. Box 257, Cupertino, CA 95014. (408) 926-9803. Cocktails 6-7 P.M., dinner 7 P.M., lecture 8 P.M. Villa Chartier Restaurant, 4060 S. El Camino, San Mateo,

November 20 Libertarian Social Club of D.C. "The Future of Civilization" with Karl Hess. Admission without dinner: Students \$2.50, adults \$4. Buffet dinner: \$10.75 (includes admission). Reservations and advance payment required to LSC, 2509 Duxbury Place, Alexandria, VA 22308. Cocktails 5:00 P.M., Dinner 6:00 P.M., Speech 7:00 P.M. Villa Rosa Restaurant, 813 Ellsworth Drive, Silver Spring, Maryland.

November 20 Libertarians for Gay Rights. For both gays and straights. Information at (312) 925-1111. 5 P.M. 736 Briar Place, Chicago, Illinois.

November 22 Libertarian Philosophy Group. Douglas Bandow, "Pro-Bakke

or The Rights of An Individual." \$2. 7 P.M. social, 7:30 P.M. discussion. 1910 Messina, San Jose, California.

November 29 Libertarian Philosophy Group. Ayn Rand (recording), "What Is Capitalism?" lecture at Ford Hall, Boston, in November, 1967. \$2. 7 P.M. social, 7:30 P.M. discussion. 1910 Messina, San Jose, California.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 2 Libertarian Heritage Series "Thoughts on William Graham Sumner" with Professor Raymond P. Welch of Pan American University in Texas. 7:30 P.M. Program director: Joseph R. Peden. Center for Libertarian Studies, (212) 533-6600, 200 Park Avenue South, Suite 911, New York, NY 10003

December 3 Libertarian Social Club of DC Film *Sacco and Vanzetti*. 6:00 P.M. Reservations required from LSC, 2509 Duxbury Place, Alexandria, VA 22308. 6:00 P.M. At Evans Farm Inn, McLean, Virginia.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

February 18-19 Libertarian Social Club "Basic Principles of Libertarianism" (tentative schedule). Two day intensive course. Students \$20, Adults \$35. Reservations from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At the Silver Spring Sheraton, Silver Springs

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sunday Freedom Fellowship Open House. Between 2 and 6 P.M. No charge. BYO. (415) 922-3652. 421 Lyon (between Grove and Hayes), San Francisco, Ca. || **Temple of Reason** 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

Tuesday New Libertarian Weekly collation. 5:00-7:00 P.M. plus or minus. Volunteer labour always welcome. General discussion of week's movement activities while working. Dinner out afterwards if sufficient interest. At Anarchovillage, 1838 E. 7th Street, Long Beach, CA 90801.

Weekly meetings will be listed in this section, but those with specific topics or events will be found in the Calendar above. Please check both. Same rules for inclusion as for above, except add that *NLW* should be immediately informed should meetings be discontinued, suspended, or changed to another day.

NEW

November 10, 1977

30¢

LIBERTARIAN

Number 99

WEEKLY*The First Newsweekly of the New Libertarian Society*

SPACE IS READY FOR LIBERTARIANISM NOW! Says Tom Sanders at Supper Club

(November 14 || Los Angeles) Fresh from a conference on space colonization where he presented a paper on the subject, professional scientist Tom Sanders told the Libertarian Supper Club of Los Angeles that he thought libertarians have a moment of unique opportunity in space travel. Conclusions from the work on O'Neill space colonization indicate its present industrial feasibility, and Sanders' approach was to sell libertarianism as the basis of the most efficient mechanism of colony organization.

A relatively small turnout of about 30 appeared to hear Sanders. The meeting also started late, director Linda Abrams attributing that to the traffic problems.

The club announcements included plans for possibly moving the location to another restaurant yet again. Michael Kember, who passed around a "Space Agreement" designed to elicit interest and commitment from libertarians to embark on colonization, introduced Sanders.

Sanders, who has previously appeared at Supper Club meetings, has a background in A.J. Galambos' type of libertarianism, and it showed in his practical, economics-oriented approach. The only point of contention he drew from the audience was an overly narrow definition of free enterprise, which he later conceded to be erroneous labeling.

But his thrust was that the most useful and efficient form of productive activity was on the basis of independent contractor work as opposed to wages for time spent. He distinguished the concepts interestingly as "fixed-ratio" vs "fixed interval," calling the latter the "free enterprise"

way.

Sanders gave some background on the problem, talking about O'Neill's guidelines that he gave to the researchers to originally discover the feasibility of space colonies. It seems that L5 colonies are not quite as stable as supposed, and a small amount of energy would be needed to keep the non-zero mass in proper orbit.

Nonetheless, present technology can build the colony in 25 years and it would resemble the "wheel" in 2001. Noting various industrial values, he mentioned wryly the recreational possibilities of null-gravity motels (five wall with waterbeds).

Industrial processes requiring hard vacuum and those needing continuous sunlight are naturally prime candidates for space location. Sanders then dealt with the energy question at some length.

He believes that an energy crisis is indeed in the offing, but due to the statist overlay on society, not to any inherent scarcity. The colonies can deliver energy to earth via power grids, and would themselves be self-supporting.

Although the conference papers seemed to think government financing would be used, an unscheduled paper came up with a private, mutual fund idea. Sanders found a muted consensus to keep politics out of space if possible.

He mentioned other libertarians at the conference, including Robert Poole (*reason*), Timothy Leary, and Spencer MacCallum. Leary in particular challenged some of Sanders' view, with his notion of plurality of colonies

[Continued on page six, column one]

in this issue:

WILSON'S BACK!

Illuminating Skeptic Discord

PAGE 4

★ ★ ★ ★ ★

MORE EPISTLING

Letters from readers and staff

PAGE 5

★ ★ ★ ★ ★

Illinois Tax Protest Striking Success

by Bonnie Kaplan

(October 27 || Chicago) "Citizens of Evanston, will you give me permission to raise this flag on *your* flagpole?" James Tobin's voice rang out to 200 protestors at the City Hall. To their cheers, the "Don't Tread On Me" flag was hoisted. It flew all afternoon, while angry suburbanites supported tirades against the new, high property taxes.

That afternoon marked the end of a week of protest meetings held in many Chicago suburbs, each drawing overflow crowds of 200 residents who unanimously supported Tobin's appeal that they refuse to pay their taxes. It was an exciting, gratifying week for a group of libertarian activists who had organized the protest, which spread beyond our hopes to a real grass-roots movement throughout the northern suburbs of Chicago. By the end of the week, about 1500 homeowners had pledged not to pay their property tax bills for at least three months, until November, when delinquents' property could be sold.

The trouble started in August when property owners in Cook County's Northern Quadrant received tax bills higher generally by 50%-65%, with some as much as 300% higher, caused by a property reassessment according to the new fair market value method. The bill were received with shock and anger, motivating suburban residents to declaim against the government. Newspapers reported these solid citizens as saying, "I bitterly resent the government trying to steal my house from me" and "I just don't know what to do... I hear people talk about a revolution, but I don't know how to revolt."

Libertarians mobilized the revolutionary sentiment by organizing the Taxpayers Protest Committee. Milton Mueller, Chairman of the Libertarian Party of Illinois, Mike Hepple and

[Continued on page five, column three]

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

Chicago Libertarian Activity

(October 27 || Chicago *NLW* News Bureau) Nathaniel Branden has visited Chicago twice in October. An "Evening With Nathaniel Branden" was held early in the month at which Branden was supposed to discuss his intensive workshops. He returned later in October to give an Intensive on "Self Esteem and the Art of Being."

The same weekend as Branden's Intensive saw a flurry of other activity. The second meetig of Libertarians for Gay Rights was held in Chicago. Meetings are planned for the third Sunday of each month. Although no goals or activities were established for the group, it was generally agreed that libertarians and non-libertarians who support gay rights from a libertarian perspective should have a means of coming together. Gays and straights are welcome. For more information, call (312) 925-1111, which is the phone number of the Libertarian Party of Illinois. LGR is not affiliated with LP, but is using its phone to avoid harassment of LGR members.

Following the LGR meetings, Dave Walter, Director of the Society for Individual Liberty, gave an informal presentation to NOTA on "The Libertarian Movement: Its Goals and Problems." Walter outlined six problems facing the movement, many of which stem from LP's attempt to win votes and mass support. (Walter claimed the LP has adopted a policy of pitching its written material to a 6th grade level in the hopes of gaining wider appeal.). Their lack of both orientation programs for new members and leadership and candidate training programs were cited. Libertarian ideas are being watered down or abandoned, and the movement is losing support on college campuses. He argued that we should pitch our efforts at college students as the future opinion makers. There were objections to this approach, so a lively discussion followed.

LPI has also been busy. A slate of candidates for state office was announced, and a fund-raising dinner held to kick off the 1978 campaign.

Leading the ticket is Georgia Shields for Governor and Bruce Green for Senator. Marji Kohls is running for Lt. Governor, Ed May for Secretary of State, Sheldon Waxman for Attorney General, Everett Moffat for State Treasurer, and George O'Brien for State Comptroller. University of Illinois Trustee candidates are Bill Mitchell, Alice Strzalka, and James McCawley.

Also on the political front, libertarian activist Bernard Sommer has begun a campaign to abolish home rule in his home town of Glenview, Illinois, a suburb of Chicago. Sommer, who is not a member of NLP or LPI ("Even the Libertarian Party would be too restrictive for my actions"), frequents local libertarian club and None of the Above (NOTA) events. He is very likely the most successful libertarian writer of radio editorial rebuttals in the state. He also attends Glenview village board meetings to object to the governmental programs they discuss.

He began his campaign against home rule in August, and received good coverage for it in the local papers, one of which photographed him holding a copy of *Human Action*. He is fighting home rule, which allows local governments to respond to local issues by giving them greater powers, because he wants to reduce the village's freedom to levy taxes and sell general obligation bonds which taxpayers must pay off. Since home rule began in 1971 under the new state constitution, Glenview's population has increased 20%, but its tax levy has increased 250%, claims Sommer. He hopes to obtain enough petition signatures to bring the home rule question to referendum within the next year. Last April, the Lisle Homeowners Association successfully defeated the issue in referendum in that Chicago suburb. —Bonnie Kaplan

Con Men—and Boys—Thrive in Nairobi

(November 9, *LA Times*, page 8 || Nairobi) An article by *Times* staff writer David Lamb on the con games of Nairobi, Kenya, is of interest to libertarians for the background description. As a matter of fact, the small layer of fraudulent urbanites in Nairobi are in strong contrast to the natural-law abiding Kenyans who scorn State "policing."

Lamb says, "Kenyans still react violently against dishonesty. A purse snatch victim has only to yell 'thief' and almost every bystander will take off after the culprit. Unless the police arrive to intervene, the thief is often beaten to death on the spot."

"In a single week last summer, nine Kenyans were stoned to death by angry mobs in two incidents in Nairobi markets. The victims were thieves who had been harassing and stealing from the merchants."

Lamb concludes in a high, if unwitting, compliment of the East Africans. "The fact that they do often act as judge and juror does not indicate that Kenyans are a violent people. Rather, it reflects the heritage of the village, an open society where property rights are respected, thievery is considered the basest of human behavior, and instant justice is often meted out." ■

Rome Cafes Threaten to Lock Toilets

(November 9, *LA Times*, page 12 || Rome) The association of Rome cafe owners said its members will shut their toilets to customers and passersby from November 20 to December 10 unless the police stop holding them responsible for drug addicts who are using the rest rooms, reports Associated Press. A local ordinance forces cafes to let not only customers use the toilets, but also anyone who asks. ■

Hard Currency Turns Romania Economy Soft

(November 14, *LA Times* "Business and Finance," page 14 || Bucharest) "Despite the presence of one of East Europe's largest and most effective police forces, Bucharest has been hit by a wave of black market money dealing," says Murray Seeger, *Times* staff writer. The Romanian State has increased demand drastically for "hard currency."

The recent Romanian earthquake and a recent amnesty for "minor criminals" has been cited as possible reasons for the black market. "I will wager that 10% of the money dealers are working for the national bank," a Western diplomat said."

Unlike its Comecon partners, Romania (with a relatively independent foreign policy) is a member of the

[Continued on page five, column two]



Libertarians Succeed Big In SF Publishing

James Patrick Baen, former editor of *Galaxy* who describes himself as a "constructive anarchist," has moved into a commanding position in the publishing field of Science Fiction. According to *Locust*, "the newspaper of the science fiction field" (Vol. 10, No. 8, \$1.00, Box 3938, San Francisco, CA 94119), Baen will be publishing a new "prozone" (professional science fiction magazine) in July 1978.

Baen already is the editor of Ace Books, a major publisher of paper-



JAMES P. BAEN - Editor

back SF. Ace will publish the new magazine in a paperback format.

The magazine is to be called *Destinies*, and will have editorials, reviews,

letter columns and science articles in spite of its book format. Minimum word rates for writers are quite high, reports *Locust*.

Libertarian-conservative Poul Anderson is scheduled to begin a six-part series on SF in the first issue, and Jerry Pournelle will have the first science article. Larry Niven is scheduled for fiction and former *Galaxy* book reviewer Spider Robinson moves to *Destinies*.

Replacing Baen at *Galaxy* as editor is John J. Pierce, who previously edited the fanzine *Renaissance*, which was published as an independent supplement by *New Libertarian Notes* (1971-1975). With the top fanzine (*Science Fiction Review*, voted best fanzine at the World SF Convention for yet another year) edited by libertarian-leaning Richard Geis, libertarian influence in the field of Science Fiction has reached a new height.

He's not so hot, he's not so cool, he's

Luke Warm, Private Eye



Anarchoantics by Jeff Grimshaw



New Libertarian Notes and Weekly has worked long to accomplish a substantial crossover between SF fandom and the libertarian movement, and welcomes this victory. To top it off, soon after *Destinies* begins publication, *NLN/W* Contributing Editor J. Neil Schulman will have his first novel published as Science Fiction by Berkeley Books.

—SEK3



THE COMPLEAT SKEPTIC

I have said what I have said; I have not said what I have not said.

—Count Alfred Korzybski

In *NLW* 93, John Walker of Washington, D.C., takes exception to one of my columns on the grounds that if I were truly as skeptical as I claim to be, I would be totally incapable of dealing at all with the objective world.

Well, I've heard that complaint before, and I expect to hear it again (and again, and again...)

Before proceeding to reply to Mr. Walker, let me quote (for those with less-than-photographic memories), Walker's last paragraph, to wit: "Skepticism is a lovely game, after all, only so long as we ignore it long enough to deal with the outside world. Which, after all, Mr. Wilson spends a lot of time at, usually succeeding rather effectively, I believe."

I maintain that I deal with the "outside" world (outside what?) (the only world I know is inside my brain) "rather effectively" not *in spite of* being a philosophical skeptic, but *because of* it.

I also maintain that people who are perpetually muddled, baffled, frustrated, angry, resentful and act as general nuisances and bring-downs in social life are that way, and cause themselves to continue being that way, only because they lack philosophical skepticism.

What mad Discordian paradox am I attempting to sell to *NLW*'s long-suffering readers this time? Am I stoned again, or merely having you on, as the English say?

Well, let's go back a bit to the word *skepticism* itself. In the first place, it's Mr. Walker's label for my position, not mine. I always prefer to describe my philosophical stance as "neurological

relativism." While I admit that this has much in common with ordinary philosophical skepticism in the tradition of David Hume or the Logical Positivists, the relationship, as in biology, is one of inheritance, not of perfect identity. Geneologically, Hume begat English Empiricism and German Idealism which incestuously begat such diverse progeny as Bradley, Bertrand Russell, Logical Positivism and, eventually,

American Zen, the Third Force in Psychology (the Human Potential Movement), the psychedelic revolution, and the counter-culture aspect of modern libertarianism ("doing your own thing" etc.)

Meanwhile, in the sciences, Einstein begat Schrodinger who begat Bohr and Bell and Sarfatti and Walker and non-local quantum theory in general, as well as such cousins as relativistic Cultural Anthropology, General Semantics, modern neurology, computer theory, Dr. John Lilly, Dr. Timothy Leary and me. We are a long way beyond Hume now, although standing on his shoulders.

Hume pointed out that *all* we can know (directly) is a stream of sensations. Even the hypothesis that there is a block-like entity, the Ego or "me," observing or experiencing this stream of sensations, is inferential, not directly *known*. Every philosopher since Hume has tried to refute this, not very successfully, because it happens to be true. Any human being of experimental rather than purely philosophical temperament can confirm Hume within about one month by practicing standard Zen meditation for one half hour twice a day.

"This is truth. This is truth. This is truth," as Aleister Crowley intoned sonorously in his most gloomy book. Yes: this is truth: the stream of sensations is all that is given directly. All else is inference.

But is this *all* of the truth? Does skepticism lead inevitably to solipsism?

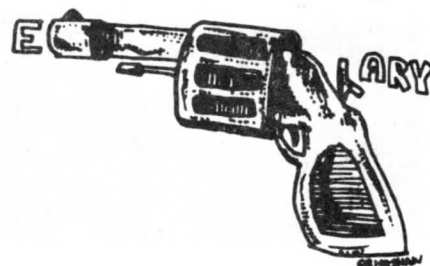
Not quite. There is an old Zen story which is worth recalling at this point in our argument. A monk, after long meditation, perceived the facts noted above. In great excitement, he rushed to tell his *roshi* (Zen teacher), "I have it! I have it! That rock there is inside my head!"

"You must have a very big head," said the Teacher, "to hold a rock that size."

Ah, but my space is running out. I will leave Mr. Walker, and all the rest of you, hanging on that ontological cliff until my next column.

Just remember: I have said what I have said; I have not said what I have not said.

—Robert Anton Wilson



Dear Sam, November 9, 1977

Frankly, I was a bit disgusted with your ad in the latest issue of *reason*.

Ms. McElroy is attractive, with remarkable eyes and a nice figure; but showing her in the nude holding *NLW* was really awfully sexist. As libertarians we should be opposing this sort of thing, not engaging in it.

Keep up the good work with *NLW*'s contents.

Yours for liberty,
Scott Royce
Arlington, Virginia

[Our advertising department thought Wendy represented the values of *NLW* in a glance, which is all the reader of *reason* was likely to give any ad of ours if we didn't grab his attention. ("His" is used deliberately, since *reason* has an 87% male readership.) And we'd be crazy to obscure that representation, no? And at what point does nude art become sexist? When it sells something? Hardly a libertarian position, I should think. By the way, the ad did not do well; perhaps the values of the *reason* readers were not "reflected" by Wendy. Tsk!

—SEK3]

Dear Sam, October 28, 1977

I should think that readers of *NLW* would be mightily weary of the commentaries about the conference last Spring. I know that I am.

Initially I felt, as you are aware, that it would not serve any constructive purpose to comment on Mr. Osborn's alleged reply. I say alleged as the sum effect of his piece was not to respond to my commentary but to sell some "revolutionary" monograph—which he did not in fact sell me, as I find it difficult to find value in Mr. Osborn's rhetoric.

My purpose in writing is twofold: first I would like to draw your readers' attention to the fact that while Mr. Osborn contemptuously accuses me and other women the libertarian movement of being parasites and of possessing religious mentalities, it is in fact he who dogmatically labels us without any semblance of reasonable methodology or logical inference. One cannot in fact criticize Mr. Osborn's argument for he makes none.

Secondly, regarding the issue of feminism and its relationship to libertarianism, it is not my purpose in life to be a "perfect, true libertarian." My

purpose is to be and become all that I can be. For me, libertarianism is the most effective system that I have discovered for dealing with my social context. Within that context, one of the realities I have discovered is that culturally, socially, or however you wish to construct it, that there are many obstacles and barriers to me being all that I want to be...barriers and problems that would not be there for me if I were male...barriers and obstacles that are built...not on actual realities...but on lies.

Both feminism and libertarianism are contexts that are meaningful to me within my experience. The first is valuable based on my need to be experienced, i.e. visible, as a person with feminine sexuality, and the second is valuable based on my need for freedom.

Additionally, I have often found an inter-relationship between the two. If one were to measure the degree of liberty that people were willing to accord various groups, one would find generally that women, like children, are accorded far less than that which is accorded to men. Historically, this is well established.

I have, if you will, a theoretical "hunch" that the need for, the elements of, and the drive behind the creation of the State is directly traceable to the male need for power and dominance.

In the process of my education and my contributions, I have discovered that my experience of the inter-relatedness of feminism and libertarianism is not solitary.

This is part of the genesis of the "Feminist Forum" which you have offered to publish [it began last week—SEK?]. The initial column written by me will be followed by contributors Diane Hunter Smith, Abby Goldsmith and others to whom this is not an unimportant issue.

In part we hope to identify for people the essential nature of feminism...i.e., female individualism, to explore the interrelatedness of feminism with libertarianism, to mark the hazards of feminism that takes political action; to probe the possibilities and potentials of human achievement based on action taken within a libertarian, feminist context; and most importantly, to provide all persons, whatever their sexual orientation, with a positive, free and harmonious experience. To report that it is possible now to live freely, in harmony with your mate, fully actualizing your potential without sacrificing or without being bullied into a lifestyle that does not serve your nature.

And, incidentally, I wouldn't be

surprised to find that in the process we encounter the true parasites among us.

In liberty,
Caroline Willis-White
Long Beach, California

[Since Phil indicated in his letter that he also wishes to close this matter (far as I could tell), we seem to have mutual agreement here. On to the next debate? —SEK?]

EVENTS

[Continued from page two, column three]
International Monetary Fund and World Bank. The IMF (run by Western Higher Circles financiers) approved a one-year standby credit of \$74.38 million for "balance of payments," in addition to an earlier IMF loan of \$55.1 million to offset an export loss from the earthquake.

The World Bank has poured in 13 loans involving a total of \$626.3 million. Also, "the Romanians plan to enter into a variety of joint ventures with Western corporations as part of their massive investment program."

Actually, the reason for the black market money, as libertarian economist would have guessed, arise from the State controls attempting to regulate the "problem." "The money dealers run risks since they have few opportunities to spend their hard currency.

"Romanian citizens are not allowed in the special stores that sell imported goods at low prices to foreign visitors," adds Seeger. The counter-economy is quickly taking care of the State, he implies, "This raises the possibility that at least some of the dealers turn their hard currency over to official collectors in exchange for Romanian currency."

Hong Kong OKs Move to Block Police Rebellion

(November 9, *LA Times*, page 5 || Hong Kong) The Legislative Council of Hong Kong granted the commission of police unrestricted power to dismiss any officer who disobeys orders. The emergency legislation was requested by the royal governor, Sir Crawford Murray Maclehoze, to halt a "threatened rebellion of 4,000 policemen in Hong Kong's gravest crisis in a decade" (UPI).

The protest movement of one-fifth the 20,000 member Royal Hong Kong Police called off a mass rally and a march on government house. The police have accused the independent Commission Against Corruption of persecution.

Police Strikes Encouraging

Strikes by the Statist enforcer squads—"police force"—have been quite encourag-

ing towards proving libertarian theory that social order arises freely in a market society, and is, if anything, disrupted by State intervention. Not even a serious "transition period" where some libertarians feared chaotic conditions during a transition from statist "law" enforcement to market-run anarchy has been observed.

Montreal's police strike resulted in a couple spectacular robberies but no general increase in crime. ■

ILLINOIS TAX PROTEST

[Continued from page one, column three]

several other LPI members; James Tobin, head of the National Taxpayers Union's Illinois chapter, National Taxpayer's United of Illinois; and some suburban residents planned meetings, printed literature, and began a movement which rapidly snowballed, despite minimal press coverage. Shortly thereafter, Joe Maxwell and I learned of the protest and pitched in. Tobin, who served as primary spokesman, produced a set of demands which included a tax strike, no tax increases without a publically-announced referendum, and an end to fair market valuation which ties taxes to inflation. At each meeting, Tobin's speech stirred people to action by explaining the libertarian argument against taxation, and pointing out that this country was founded by a tax protest. He told citizens that they, and not government bureaucrats, should be in control of their lives and property, and that they should insist on it.

Meetings continued and support grew. Tobin led a group of demonstrators to the County Assessor's office. They then marched to the Governor's office where Tobin met with Governor Thompson to demand a special legislative session to address the tax problems. Individuals and citizens groups in various suburbs began investigations which unearthed inequities in the assessments, with lower values sometimes occurring on streets where government officials live. News coverage spread to a national level.

As a result, the County Board has approved a 1% reduction to the lowest, legally allowed assessment rate, the area is being reassessed, and taxes have become a hot political issue. State and county officials are up for reelection in 1978.

Of course, we don't know what the long-term effects will be. How many homeowners actually did strike is unknown. The County isn't saying. But the protest was a good example of the success of a radical stance on grass roots issues. Hundreds of people were introduced to ideas in a meaningful context. —Bonnie Kaplan

SANDERS ON SPACE

[Continued from page one, column two]
once the initial "beachhead" in space had been established.

Sanders dwelt on his idea of how the differences in industrial design between earth-based and space-based communities would go. He stressed the total ecological view of the closed loop system of space would work to the advantage of free enterprise, especially the substitution of the fixed-ratio system.

To the surprise of many libertarians, Sanders drew on recent research by behaviorists which favourably back free market methods. Human systems, he said, thrive in an environment of profit motive and property protection.

He stressed the only way the individual controls his own life is through the fixed-ratio system, where he is rewarded for his work, not for putting in time, and can organize his time himself. The individual will then be able to develop his personal lifestyle more meaningfully.

Present earth-based industry has poor feedback, since it is fixed-interval, not based on productivity. In space, the worker is an autonomous business, and Sanders pointed out the advantages for eliminating worker-employer antagonism.

To the degree the free enterprise system reflects the laws of physics, it will be preferred in the new space colonies. They can become examples to earth-based society and an inspiration, "visible in the night sky."

Sanders concluded by saying that "Galt's Gulch" is the asteroid belt, and he took to task some current libertarian thinking opposed to working in a movement, implying surrender of selves. He said libertarians will either lead the way or be drawn kicking and screaming into space, and urged the former. ■



WANTED: REPORTERS

NLW wants reporters on libertarian Movement events in major population centers around the world. Will consider additional reporters even in areas already listed as having NLW news bureaus. Writing ability not required. \$5 paid for each letter of news which will be selected and rewritten. Otherwise, standard 1¢ a word. No pseudonymous reporting acceptable. Send sample of reporting to New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

WANTED: WRITERS

New Libertarian Weekly is looking for material, preferably under 1000 words, on Science Fiction and its fandom, current revisionist history, counter-economics and such (Black Market activities, regulation and tax evasions, etc.), and current movement activities. 1¢ a word paid in Canadian or American currency, or other forms. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

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Karl Bray's tax-rebel classic *Taxation and Tyranny* belongs in every libertarian's library. \$1. Alpine, Box 766, Dearborn, MI 48121.

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Libertarian publication accepts only the biggest names for the paltriest sums. Small, but elite, circulation to libraries and fanatical collectors at \$150 a year (quarterly). Published by a press so obscure you've never heard of it. Edited by the biggest name in libertarianism, who is short of manuscripts to fill our bloated page count even with large type. Kiss ours and watch others kiss yours

...You won't see ads like this in NLW's classified section, **BLACK MARKET**, but only because they wouldn't stoop to crass commercialism. Get your profit-making ad to us while it's still respectable! 5¢ a word, (4¢ if ad runs 5 times or more). Get your ad in at least two weeks before cover date of issue you want it in. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. (Elevated status not included.)

Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

November 20 Libertarian Social Club of DC. "The Future of Civilization" with Karl Hess. Admission without dinner: Students \$2.50, adults \$4. Buffet dinner: \$10.75 (includes admission).

Reservations and advance payment required to LSC, 2509 Duxbury Place, Alexandria, VA 22308. Cocktails 5:00 P.M., Dinner 6:00 P.M., Speech 7:00 P.M. Villa Rosa Restaurant, 813 Ellsworth Drive, Silver Spring, Maryland.

November 22 Libertarian Philosophy Group. Douglas Badow, "Pro-Bakke or The Rights of An Individual." \$2. 7 P.M. social, 7:30 P.M. discussion. 1910 Messina, San Jose, California.

November 29 Libertarian Philosophy Group. Ayn Rand (recording), "What Is Capitalism?" lecture at Ford Hall, Boston, in November, 1967. \$2. 7 P.M. social, 7:30 P.M. discussion. 1910 Messina, San Jose, California.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 2 Libertarian Heritage Series "Thoughts on William Graham Sumner" with Professor Raymond P. Welch of Pan American University in Texas. 7:30 P.M. Program director: Joseph R. Peden. Center for Libertarian Studies, (212) 533-6600, 200 Park Avenue South, Suite 911, New York, NY 10003

December 3 Libertarian Social Club of DC Film *Sacco and Vanzetti*. 6:00 P.M. Reservations required from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At Evans Farm Inn, McLean, Virginia.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

February 18-19 Libertarian Social Club "Basic Principles of Libertarianism" (tentative schedule). Two day intensive course. Students \$20, Adults \$35. Reservations from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At the Silver Springs Sheraton, in Silver Springs, Maryland.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sunday Freedom Fellowship Open House. Between 2 and 6 P.M. No charge. BYO. (415) 922-3652. 421 Lyon (between Grove and Hayes), San Francisco, Ca. || Temple of Reason 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

Tuesday New Libertarian Weekly collation. 5:00-7:00 P.M. plus or minus. Volunteer labour always welcome. General discussion of week's movement activities while working. Dinner out afterwards if sufficient interest. At Anarchovillage, 1838 E. 7th Street, Long Beach, CA 90801.

NEW

November 27, 1977

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LIBERTARIAN

Number 00

WEEKLY*The First Newsweekly of the New Libertarian Society*

ANOTHER PARTYARCH CHAIRMAN QUILTS! Blackwell of S.C. Goes Hard Core!

(November 26 || York, South Carolina) Another high-level "Libertarian" Party leader has resigned his position as a matter of principle. The State Chairman of the South Carolina LP says he is "too much of an anarchist to be chairman."

Charles Blackwell said in a letter to party secretary John T. Harlee that he had difficulty as party chairman because of a "misunderstanding of the public at large and their failure to believe a politician can be apolitical." Blackwell had been harassed by the S.C. state for his anti-tax efforts, and had been chairman of the SCLP since

its founding.

As to be expected, the "Libertarian" Party of South Carolina issued a press release stating that Blackwell's reason for leaving the Party was to make room for a younger leader, and mentioned no other. Lee Muller of Pendleton has succeeded Blackwell.

Blackwell stated that he would continue to work for the Libertarian movement in whatever capacity that he was able. The LP's press release put the statement in a context implying the LP was part of the Libertarian movement.

NLW Completes Year 2 100th Issue a Libertarian Record

(November 27 || Long Beach) Once again breaking records, *New Libertarian Weekly* completed two full years of publication at 50 issues a year. The 100th issue also marks it as the most-number-of-editions out of all current libertarian publications.

Still the only libertarian weekly, *NLW* was transformed from the long-running monthly magazine *New Libertarian Notes* at the end of November 1975. *NLN* was first published in February 1971, and its predecessor, *Laissez Faire*, in February 1970.

NLN developed a radical "New Libertarian" editorial policy in reaction to the invasion of the "Libertarian" Party into the Libertarian Movement, and its editor remained a Rothbardian libertarian, breaking with Murray Rothbard over the Party in 1974. As the other libertarian publica-

tions became pro-LP, *NLN* grew rapidly from a local (NYU) mimeod newsletter to the fourth-largest libertarian publication in 1975.

Editor and creator Samuel Konkin moved the staff to California in summer of 1975 and took a gamble on making a libertarian newsweekly a commercial success in two years. The contract is now completed and future plans of the *NL Weekly* are undecided at press time.

Other staff members who have been with the New Libertarian Enterprises publication since New York are the Production and Circulation Manager The Thornton, Contributing Editor J. Neil Schulman, and Production Assistant Bob Cohen. Nearly every well-known libertarian personality has appeared in its pages, friendly or otherwise.

in this 100th issue:

SKEPTICISM & SOLIPSISM

At last from Robert A. Wilson!

PAGE 4

★ ★ ★ ★ ★

ANARCHISTIC COLOSSUS

Van Vogt's latest SF reviewed

PAGE 3

★ ★ ★ ★ ★

NLW CARTOON Character DIES!

Phone Company Snuffs Bobby

PAGE 3

★ ★ ★ ★ ★

Oldest Anarchist Newspaper Folds

(December 5 || New York) The oldest continuously published anarchist newspaper in the United States ceased publication after 87 years. *Der Freie Arbeiter Stimme* was also the oldest Yiddish-language newspaper in the U.S.

The paper was founded in 1890 by the Knights of Labor and claimed a circulation of 30,000 subscribers. The monthly anarcho-syndicalist paper's circulation had dropped to 1700 before it folded.

The entire remaining staff, according to the UPI news report (placed on page 18 of the *Los Angeles Times*) was Ahnre Thorne, 67. Thorne had to explain to reporters from the Establishment press that "anarchism" had nothing to do with bomb-throwing, either in 1890 or today.

Jack Frager, former editor, was not mentioned in the UPI report, but he was active at least until 1975 and attended many of the meetings of the new libertarian movement which revived the anarchist, anti-political drive in North America. He regaled young libertarians with tales of when the Ukrainian anarchist general, Nestor Makhno, rode through his town during the Russian Civil War driving out Red and White armies alike.

Freie Arbeiter Stimme remained anarchist to the end, though it had been heavily oriented towards the trade-union movement. UPI says the paper also organized actions such as parades and dances on Yom Kippur, the most holy of Jewish holidays.

EVENTS

New Libertarian News and New Libertarian
Translation of Establishment Newspeak

\$1 Billion A Year Rivals Coffee Exports

(November 28, *LA Times*, page 1 || Bogota) The Counter-Economy in Colombia threatens to outstrip the State-allowed and controlled market thanks to the drug industry. Daniel F. Belknap, reporting on "crime" in that South American country, unwittingly gives surprisingly encouraging reports of the development of the underground free market.

"Experts calculate that drug smugglers, principally of cocaine and marijuana, have become a \$1 billion-a-year business. That equals what coffee, Colombia's main legitimate export, earned last year, and is only a fraction below what coffee will bring in this year," he reports.

The article blames drug smugglers for the "crime" rate and corruption, though the bribing of officials attempting to control the market is considered self-defense by libertarians. Even more absurdly, the hard money brought into the Colombian economy by smugglers is blamed for causing inflation.

Smuggling has a long tradition in Colombia, "but until recently it consisted mainly of illegal exports of coffee, cattle, cement and emeralds and illicit imports of cigarettes, whiskey and electrical appliances." Trafficking in these commodities "continues today at an accelerated pace."

Some statistics Belknap gives on the Colombian countereconomy:

- 200,000 head of cattle smuggled into Venezuela
- As much as 20% of Colombia's yearly coffee production (7 to 9 million bags are "illegally" exported
- Emeralds, of which Colombia is the main source, escape "the most stringent official controls."
- black market money exchange handles \$300 million yearly, much of it smugglers' payments.

The smugglers of Colombia do not, interestingly enough, send their earned wealth to "hidden bank accounts abroad," concedes Belknap. "Instead, they invest it locally in urban

real estate, ranches, palatial homes and in the short-term capital market."

State Mystique Bare in Africa

(December 4 || Bangui, Central African Empire) Even the pro-State U.S. Establishment newspapers have trouble accepting the creation of a black "Napoleon" in Africa. David Lamb, in the December 3 edition of the Los Angeles Times, cannot keep an ironic tone out of the description of the self-coronation of Emperor Bokassa I of the former Central African Republic, once a French colony.

Some of the farcical aspects include the refusal of the Pope to crown him on the grounds that Popes just don't crown emperors anymore, and the selling of film rights to a French television group. A triumphal arch with classical Greek columns has been built in the capital of this country where the per capita income is \$150.

An imperial coach with eight white horses, specially trained in Europe, was shipped from France. Bokassa had made a two-ton bronze throne resting against an enormous eagle by a famous French sculptor and also a glittering crown of diamonds, rubies and emeralds.

Bokassa is "indisputably one of the richest men in Africa," but the \$10 million coronation is expected to be paid by his subjects. Bokassa's robe alone, embroidered with two million pearls and crystal beads, cost \$145,000, and the train was carried by a dozen page boys.

Such pomp is matched by the coronations of the United Kingdom and American presidential inaugurations, but no major newspaper reporter noted the similarity. Libertarians, of course, look upon the posturings of republican and democratic legislatures and executives with an equally amused and disgusted eye. ■

U.S. Trade Boycott of Uganda Urged

(December 3, *LA Times*, page 12 || Washington) Several Congressmen have called for a trade boycott of Uganda, saying American companies accounted for 37.5% of Uganda's 1976 export revenue. Since this makes the U.S. the African country's largest single source of foreign exchange, the congressmen charge U.S. trade is helping keep dictator Idi Amin in power.

The administration of President Jimmy Carter claims to favour free trade and does not support the boy-

cott, except for arms sales. Representative Don J. Pease of Ohio has many cosponsors for legislation he has introduced to ban all trade with Uganda.

Free Trade Still Struggling in Twentieth Century

Although Adam Smith demolished the mercantilist argument for State control of international trade in 1776, over a century was needed to roll back tariffs and embargoes even in the enlightened "liberal" countries. Early libertarians were prominent in the struggle for freeing grains from State control to allow the poor to obtain cheap bread.

The use of political control of trade as a weapon for "human rights" began in the early twentieth century, and had its most spectacular failure in the embargo of Italy during its Ethiopian campaign in 1936. Even today, Rhodesia is being ineffectively blockaded by the United Nations.

But there are signs that the State's rulers are aware of the counterproductive results of boycotts and tariffs. The opposition of the interventionist Carter administration to the Uganda boycott is one sign.

Another sign in the news is the move of Colombia to open up freer trade in the face of their "inflation" due to the drastic rise in coffee prices. Some Colombian statisticians at least realize the sudden growth in the money supply from foreign exchange need not cause general price rise if the international books are allowed to balance freely.

A pact between the United States and Mexico on December 2 providing for tariff concessions for Mexican agricultural exports will be extended automatically to all other nations whose exports receive "most-favored-nation" equal trade treatment by Mexico and the United States.

Japan, one of the more protectionist countries in the world, intends to make major concessions in the direction of freer trade to the United States. Tariffs will be cut, quotas enlarged, and import procedures will be simplified.

Japan will cut tariffs by 20% in the next year. The new minister for external economic affairs, Nobuhiko Ushiba, is aware that a "rather strong tide of protectionism was arising in Congress" in the U.S.

Ushiba noted the threat. "We feel very, very keenly that if the United States turns protectionistic, that would inflict really very great damages on the whole world system of free trade and free economy." ■

[Continued on page five, column three]



The Anarchistic Colossus

by A.E. Van Vogt — Review

For those who don't know of A.E. Van Vogt, he's one of the giants of Science Fiction. He became popular in the 1940s about the same time as Robert A. Heinlein, and there are certainly similarities.

Van Vogt though was heavily into ideas and systems, and still is. Korzybski's "non-Aristotelian logic" fascinated both Heinlein and Van Vogt, but the latter wrote two full novels of a "non-Aristotelian world" to develop the ideas (*The World of Null-A*, *The Players of Null-A*).

The "nexist" concept introduced in Van Vogt's *Voyage of the Space Beagle* made quite an impression on this writer and other fans at a young age, who began searching for crossovers and overlaps of fields, rather than pursuing established professions. Nor will those of us who read it forget the relationship between arms and freedom in *The Weapon Shops of Isher*.

Dianetics occupied Van Vogt for the fifties and sixties, some would say distracted him. While some of his lesser works certainly come from this period, so does the superb *Future Glitter*, about a revolt against totalitarianism based on its internal contradictions.

In 1973 at a Philcon, Van Vogt ran into New Libertarians, and *New Libertarian Notes*. By timing, if nothing else, along came *The Anarchistic Colossus*.

Much of the background will appear peculiar to most libertarians, even freen. And the basis of the anarchocapitalist (the term is used; also "Right-wing anarchist") seems like a LeFevrian nightmare.

Imagine property and body protected by computer-run lasers, who detect violence by reading Kirlian aura supposedly surrounding each individual. You're right, the stateless people seem to have been replaced by the peopleless State.

Not only that, it seems that the Anarchy cannot defend itself against a clever alien race which is counting-down to takeover of Earth as the plot of this book progresses. Van Vogt seems to have "given Anarchy its best chance" and found it wanting—an unattainable idea, as he indicated he thought it to be in a recent *Science Fiction Review* interview.

But there's more—for the "Anarchistic Colossus" is *not* the helpless Terran society about to have an alien State imposed upon it by the time-honored method. Since the ending of the book—a smashing climax—depends on exactly what it is, I shan't reveal it here.

In fact, Van Vogt has a better understanding of libertarianism than you would have thought from the first two-thirds of the book. He set up the standard objections to anarchy—and then demolished them in blasts that would make Murray Rothbard gasp.

One thing I can tell you, since it's the first clue revealed early, is that the protagonists who "defend" the Anarchy are none other than the most successful "subversives" of the Kirlian "government." As usual, Van Vogt is operating on several levels, horizontally and vertically—so hang on!

Van Vogt's suggestions on how the problems of competing economic systems (anarchocommunist and capitalist, for example), competing moralities, and the hopelessly irrational criminals might be dealt with will intrigue and/or dismay libertarians and non-libertarians alike. But they are plausible, certainly in context, and it's clear he does not consider them to be "final solutions" by any means.

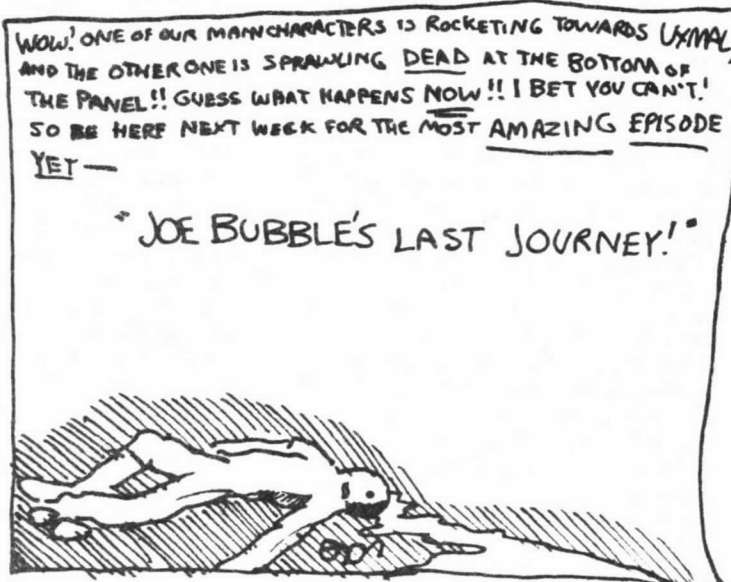
Personally, I found the style of the book mildly annoying, until I got used to it, but it may appeal to the literary experimentalists. The thesis should be taken seriously and the plot is, after all, pretty Romantic; *The Anarchistic Colossus* should be read by every libertarian SF fan—if not every libertarian. —SEK3

ANNOUNCEMENT

David McDaniel (1939-1977), better known to fandom as Ted Johnstone, died on October 31, apparently from a fall while taking a shower. He had six volumes published in *The Man from UNCLE* series of Ace Books, the second *Prisoner* novel, and a straight SF novel called *The Arsenal Out of Space*.

McDaniel had been an Objectivist and was quite libertarian. He was working in film as cameraman, script writer, and editor, and he had fin-

Anarchoantics by Jeff Grimshaw



ished the last UNCLE story *The Final Affair*, though it had been rejected by the movie producer and Ace Books.

Ted Johnstone was an active member of the Los Angeles Science Fantasy Society for 21 years, and L.A. fandom threw a "wake" party at the recent LOSCON Convention. He is survived by his wife Joyce, and son. ■



Skepticism and Solipsism

In my last column, I pointed out that both the impeccable logic of David Hume and the experimental evidence anyone can discover through daily meditation for only a month or so, demonstrate that all we know *directly* is a stream of sensations. The theories that there is an "ego" experiencing this stream, and an "outside" world provoking it, are inferential, unproven and (if we are strict about applying Occam's principle of parsimony) should be rejected as illegitimate.

The main objections to this solipsistic theory are (a) it contradicts "common sense"—i.e. the body of hominid (or primate) prejudice that is so widespread that only philosophers, mathematicians, physicists and other eccentrics ever contradict it; (b) it leads, if logically followed, to a course of behavior or non-behavior rather similar to the psychosis known as catatonia (but who is to say that the catatonics aren't the only ones who have figured out the sensible way to react to that highly agitated predicament of matter called "life"?); and (c) there's no way to argue with people who hold this belief (since you are, to them, only another temporary sensation that will pass like all the others), so to hell with them. This alternative is also known as "throwing the case out of court," which philosophers have, by and large, also done with the problem of the infinite regress.

Well, since I am not a philosopher by profession—only a heckler of philosophers, like Socrates—I don't have to answer questions, only raise them. Asking annoying questions, after all, is a profession in its own right, and has been widely followed, not just by Socrates, but many teachers in the Sufi and Zen traditions. We Discordians call it guerrilla ontology.

I have experienced, many times, both the dissolution of the ego (known as *dhyana* in the trade) and the dissolution of the "outside world" (known as *Samadhi* in the trade). They are both most interesting experiences, and I urge them upon one and all, as philosophically Illuminating, invigorating, healthy, hilarious, and a great tonic for nerves, glands and the organism as a whole. I also know enough of modern neurology to realize that there is good scientific evidence that the ego is, indeed, a discontinuous (quantum) sequence, rather than a fixed and static entity. I find from Planck, Bohr, Wheeler, Sarfatti and Bell, among many other physicists I could mention, ample evidence that the physical universe is also a discontinuous, quantum light show rather than a block-like Thing.

These discoveries in neurology and physics have been popularized by Buckminster Fuller in his memorable aphorisms, "I seem to be a verb" and "The universe is a verb." An internal dance of neurons: an external dance of quarks: world without end, Amen. Sir James Jeans said that to the physics of the 1930s the universe seemed less like a great machine, and more, like a great thought. To the physics of today, it seems more like a great Acid Trip.

In this Heraclitean flux, Doubt becomes not a philosophical choice but a necessary habit. As Hagbard Celine once said, "Those who have seen the Great Vision" (the dance of Shiva-energy) "look at everything else twice." There seems to be no way out of the silk-lined womb of solipsism.

Aleister Crowley got into this trap in 1905—after seven years of ceremonial magick, five years of yoga and the simultaneous attempt to maintain a philosophical attitude of Scientific Materialism while undergoing these mutations in neurology. He found that he couldn't believe anything anymore and feared for six months that he was going mad. He came out of it when his horse fell off a mountain, 40 feet, nearly killing him.

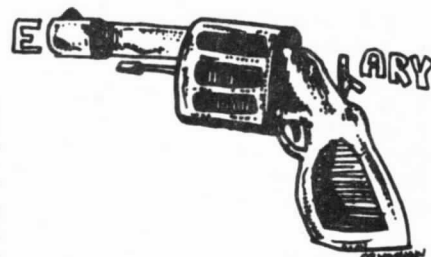
Zen teachers, when they recognize that a student has arrived at this womb-like solipsistic stage, hit him, with a wooden staff, hard, on the right shoulder, which sends most striking sensations to damned near every nerve in the body.

After such Shock Therapy, one does not return to the naive objectivism of the ordinary fool or the Randroid. One realizes that there is some sort of Self (although everything one has learned about it is probably false) and some sort of Objective Reality (although everything one has learned about it is also probably false).

One realizes that life is not a tragedy (as pessimists claim) or a comedy (as optimists assert) or a kind of Moral police court (as theologians would have it) but rather more in the nature of a game, a gamble, a multiple-choice Intelligence Test.

And then...

But that must be reserved for my next column.



Dear SEK III, November 11, 1977

Mark Kernes' latest attack on my ideas (and Tim Leary's) in *NLW 96* is even more defective in logic than his previous onslaughts, which is saying a great deal. Since Kernes scatters so many shots in so many directions, it is impossible to rebut him fully without writing a letter as long as a whole issue of *NLW*, but I would like to point out a few of his more absurd verbalisms.

1. Referring to the Leary-Wilson ideas as "shit" three times in a 9-paragraph letter is neither argumentative nor demonstrative. It may make Mr. Kernes feel awfully tough and down-to-earth but it merely looks childish and uncouth to an adult mind. It is no substitute for serious debate.

2. Describing *Exo-Psychology* as "a dressed-up version of Roman Catholicism" is a cute, if adolescent, epigram, but it is not an argument. How and in what respects does Leary's book resemble Catholicism? Where are the sacraments, the priests, the dogmas, the Trinity, etc.? When will Kernes ever learn the difference between name-calling and debate, or between assertion and argument?

3. Stating that *Exo-Psychology* is "not a scientific work" is (unlike most of what Kernes writes) a statement capable of verification by consulting referents in the objective world. *Exo-Psychology* is the summary of Dr. Leary's last 20 years of research on Behavior Change. Every idea in it is subject to experimental verification (or refutation). By ordinary usage, a book summarizing 20 years of scientific research, in operational terms that point directly to further research that will confirm, revise or refute it, is a scientific work. Perhaps, in addition to a course in elementary logic, Kernes should take a course on scientific method.

4. Kernes says that the 12 (terrestrial) stages of evolution described by Leary are not "clearcut in any scientific way." As usual, he does not argue this point in a rational way—e.g. defining what characteristics make a theory scientifically clearcut and how Leary falls short—but merely offers this judgement *ex cathedra*. The Great God Kernes has spoken, and that closes the matter—to Kernes anyway. I give up on Kernes as far as this is concerned. If anybody out there wants to argue this point with me, in terms of real scientific method, I will be glad to pursue it, at length, since I think Leary's system is the most scientific (in the sense in which physics is scientific) ever produced by a psychologist; but since Kernes is not arguing, only pontificating, he has said nothing for me to refute. Isn't there anybody out there who dislikes *Exo-Psychology* as much as Kernes but does know how to carry on a rational argument?

5. Kernes proclaims that "the promise of immortality" is "always the key to spotting supernaturalist-occultist systems." This will be news to the hundreds of scientists in the U.S. alone who are engaged in the search for longevity-immortality; I have interviewed a large percentage of them, and they are all, like Leary, very unimpressed with supernaturalist-occultist systems. The best recent book on this research, Albert Rosenfeld's *Prolongevity*, is now available in paperback; it is full of interviews with the leading researchers, and I suggest that the unprejudiced reader take a look into it and see if any occultist or supernaturalist bias can be found in any of the scientists quoted. (In fact, they all tend to be prejudiced in the opposite direction, against occultism.)

6. Finally, the only attacks on *Exo-Psychology* I have seen thus far, aside from Kernes' incoherent letter, have been by occultists who are offended by Leary's anti-occult sarcasms. I find it hard to credit that even a man as naive as Kernes could have missed that anti-occult tone throughout *Exo-Psychology*. I wonder if he wrote that whole diatribe against *Exo-Psychology* without having actually read the book? One would not normally suspect anybody of such puerility as attacking a book he hasn't read, but Kernes seems to be capable of anything...

May the fnoords be with you,
Robert Anton Wilson
Berkeley, California

Dear Sam, November 15, 1977

I should have foreseen that Robert Anton Wilson would resort to name-calling ("aboriginal logic"—from his October 23 letter), but I didn't realize it would happen so soon. I suppose I

wouldn't mind it if his facts were accurate, but...

Among the occultist systems I don't care for or believe in, surely numerology is high on the list. Ergo, I wondered how Wilson could possibly identify me as, essentially, a numerologist, so I rechecked our correspondence from past epistolary columns, and sure enough, it was merely a case of the supernaturalist—Wilson—projecting.

To take Wilson's letter point by point, I wasn't the originator of this business about the number eight. I quote from Wilson's article of March 13:

"Thus, there are eight kinds of authoritarians also. Eight kinds of men. Eight kinds of women. Eight kinds of Armenians. Eight kinds of Italians. Eight kinds of Buddhists, etc."

When I took the above quote in concert with his description of the fanciful "metaphysiological libertarian" which has been the subject of most of my letters' postscripts, I thought (and still think, though he denies that my thinking is correct) that he's got some fixation on the number eight.

The point is, just because Pythagoras or John A.R. Newland have discovered something scientific to do with the number eight is no reason to avoid looking critically at other "eight" systems, and Wilson's (along with the nearly identical Leary's) just doesn't pass muster. In that sense, at least as regards the "metaphysiological libertarian," my postscripts have been most to the point. I suggest he re-read them. Wilson claims he's never said that his or Leary's "eight-type" theories are true because Newland's periodic table appears to be accurate, but if not, then what's the point of his May 22 letter? Why drag in the fact that the Royal Chemical Society laughed at Newland if Wilson is not trying to create a correspondence between his situation and Newland's?

Just in general, it is my position that the consumers of philosophy would do well to make its manufacturers put up or shut up. Again, see my former postscripts.

I can only reiterate that any aware person should be able to see clearly that there are more than eight kinds of libertarians or men or women or Armenians, etc., and that Wilson's claim of an "eighth circuit libertarian" is a crock of shit bearing no relation to what most people call "reality," and that his and Leary's other seven types or circuits can hardly be defined scientifically, and hence can only be considered as the tenets of some

strange religion. When one strips away the fancy language and wades through the vague terminology, that's what's left; not terribly different from a sort of inside-out Roman Catholicism, the lower orders of Buddhism or a number of other supernaturalist theories.

Hence, I stand by my prior criticism, and if I believed in time, I'd await its verdict too.

Victory over Horseshit,

Mark H. Kernes

Philadelphia, Pennsylvania

P.S. I think it would be a good idea if you would note that this letter is responding to Wilson's letter of October 23, since I know that my letter published in the October 30 issue responded not to his letter of the 23rd, but to a previous letter. Hopefully, your readers realize that, but at least one came up to me and was a bit confused by it. The two letters appeared to be non-sequiturs, as they in fact were. Thanks.

[This may be a good place to end this argument and start a whole new one. Peace, brethern, and I'd wish you both a Merry Christmas, but I might be thought to be supporting one side or the other. Anybody else out there want to start something? (Hopefully?)] —SEK3]

EVENTS

[Continued from page two, column three]

Libertarian Denounces Carter's TV Energy Talk

(Libertarian Advocate press release) (Washington, D.C.) "President Carter's energy program deserves the failure which seems to be likely in Congress," according to Alan Bock, Director of Libertarian Advocate, a lobbying group devoted to promoting a free society. "In his recent television talk Carter failed to persuade anybody that there really is an energy crisis, and, more importantly, failed to convince the people that, if there were an energy crisis, his program would help to solve it. Perhaps he hoped that if he put the people to sleep they would use less energy," said Bock.

Stressing Libertarian Advocate's continuing commitment to defeating the Carter energy plan, Bock noted: "Government caused the shortages and blockages which the President wants to tell us is a crisis. The way to solve the problem is to get government out of regulating, subsidizing, penalizing and meddling with the production, distribution and consumption of energy in this country. Carter's obsession with the 'moral equivalent of war' indicates that the government has a large stake in a

continuing crisis mentality. We trust the American people will not allow themselves to be manipulated in this fashion."

Libertarian Advocate is working for the defeat of the Carter program and for the elimination of regulations and subsidies in the energy industry as an important step along the road to a genuinely free society. ■

Correction on LP Worker

(August 25 || Chicago) The article I wrote, *LP Worker Not Paid*, in *NLW* 82 was based on an account by someone who was not present at the incident. I have now checked the details with the woman involved, and have learned that she, in fact, was not mugged while collecting petition signatures for a Libertarian Party of Illinois candidate. Instead, her suspicions were aroused when a group of teenage boys began closing in on her in a not-very-safe night-life area around midnight. To avoid possible theft of her purse, she started walking in between a passing couple, a tactic which successfully removed her from danger.

An additional note. She has by now been paid by LPI for her work collecting petition signatures.

—Bonnie Kaplan

Moonshiners Going to Pot

(August 25 || Chicago) Federal treasury agents smashed fewer still last year than at anytime since the repeal of Prohibition in 1933. Instead, they are finding more and more marijuana patches.

According to the August 14, 1977 *Chicago Sun-Times* (p.12), the Bureau of Alcohol, Tobacco, and Firearms reports a sharp decline in the production of illegal liquor. The spiralling price of sugar and increased law enforcement efforts against moonshining have pushed moonshiners into growing marijuana. The ATF senior agent in Georgia believes moonshiners may make a go of the marijuana business. "After all, they have the connections, the areas to conceal it and people to look out for them. There is an excellent possibility of them making a trend of it." —BK

WANTED: REPORTERS

NLW wants reporters on libertarian Movement events in major population centers around the world. Will consider additional reporters even in areas already listed as having **NLW** news bureaus. Writing ability not required. \$5 paid for each letter of news which will be selected and rewritten. Otherwise, standard 1¢ a word. No pseudonymous reporting acceptable. Send sample of reporting to New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

November 27, 1977



WANTED: WRITERS

New Libertarian Weekly is looking for material, preferably under 1000 words, on Science Fiction and its fandom, current revisionist history, counter-economics and such (Black Market activities, regulation and tax evasions, etc.), and current movement activities. 1¢ a word paid in Canadian or American currency, or other forms. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801.

RESIST!

Karl Bray's tax-rebel classic *Taxation and Tyranny* belongs in every libertarian's library. \$1. Alpine, Box 766, Dearborn, MI 48121.

EDGAR ALLAN POE

would appreciate our tales of the grotesque and arabesque government activities. *Southern Libertarian Messenger*, Box 1245, Florence, SC 29503.

EMPLOYMENT WANTED IN L.A.

area by libertarian. Phone (213) 392-5175 from 7 A.M.-11 P.M.

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Libertarian publication accepts only the biggest names for the paltriest sums. Small, but elite, circulation to libraries and fanatical collectors at \$150 a year (quarterly). Published by a press so obscure you've never heard of it. Edited by the biggest name in libertarianism, who is short of manuscripts to fill our bloated page count even with large type. Kiss ours and watch others kiss yours

You won't see ads like this in **NLW's** classified section, **BLACK MARKET**, but only because they wouldn't stoop to crass commercialism. Get your profit-making ad to us while it's still respectable! 5¢ a word, (4¢ if ad runs 5 times or more). Get your ad in at least two weeks before cover date of issue you want it in. New Libertarian Enterprises, Box 1748, Long Beach, CA 90801. (Elevated status not included.)

New Libertarian Weekly #00

Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

November 29 Libertarian Philosophy Group. Ayn Rand (recording), "What Is Capitalism?" lecture at Ford Hall, Boston, in November, 1967. \$2. 7 P.M. social, 7:30 P.M. discussion. 1910 Messina, San Jose, California.

December 1-4 Nathaniel Branden Intensive: "Self-Esteem and Intimate Relationships." 40 hours for \$250. (212) 724-9310, (914) 623-2787. New York.

December 2 Libertarian Heritage Series "Thoughts on William Graham Sumner" with Professor Raymond P. Welch of Pan American University in Texas. 7:30 P.M. Program director: Joseph R. Peden. Center for Libertarian Studies, (212) 533-6600, 200 Park Avenue South, Suite 911, New York, NY 10003

December 3 Libertarian Social Club of DC Film *Sacco and Vanzetti*. 6:00 P.M. Reservations required from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At Evans Farm Inn, McLean, Virginia.

December 9-11 School of Living Conference. "Anarchism" Includes room and meals at Downhill Farm. Write for tuition and advance registration to School of Living, P.O. Box 3233, York, Pennsylvania.

December 13 The Libertarian Philosophy Group "Romantic Love" 1969 Seminar led by Nathaniel Branden (on record). \$2. 7 P.M. social, 7:30 P.M. discussion. 1910 Messina, San Jose, California.

January 20 Libertarian Social Club of D.C. Debate on Legalization of Hard Drugs with Congressman Robert K. Dornan and Dr. Don Ernsberger (SIL director) Reservations to LSC, 2509 Duxbury Place, Alexandria, VA 22308.

February 18-19 Libertarian Social Club "Basic Principles of Libertarianism" (tentative schedule). Two day intensive course. Students \$20, Adults \$35. Reservations from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At the Silver Springs Sheraton, in Silver Springs, Maryland.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sunday Freedom Fellowship Open House. Between 2 and 6 P.M. No charge. BYO. (415) 922-3652. 421 Lyon (between Grove and Hayes), San Francisco, Ca. || Temple of Reason 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

NEW

December 25, 1977

30¢

LIBERTARIAN WEEKLY

Number 100

The First Newsweekly of the New Libertarian Society

ONLY LIBERTARIAN WEEKLY FOLDS

But New Libertarian To Carry On!

(December 4 || Long Beach) No December 4th issue of *New Libertarian Weekly* appeared, marking the end of weekly publication after two years. *NLW* was the only weekly libertarian publication in this century (since *Liberty* in the 1890s).

New Libertarian Enterprises, the publisher, plans to drastically revise format once again and continue publication on a monthly basis. The revised publication will *not* be a return to the old *New Libertarian Notes* format.

For two years, November 30, 1975 to November 27, 1977, *NLW* covered the events of libertarian society, around the world. Although the prominence given some events was controversial, full disclosure of facts and a glee for muckraking were the hallmarks of *NLW* reporting. (See third column story.)

The new incarnation will be known simply as *New Libertarian* (*NL* for short). News will continue to be reported, but will have proportionately less space of the revamped magazine.

Publication began in February 1970 under the name *Laissez Faire!*, as a dittoed newsletter of the University of Wisconsin Libertarian Alliance, during the student revolt days. When the Cambodia riots erupted on campus, the publication went to mimeograph to mark the even and win over the masses to libertarianism.

The fifth and final *LF* expanded to include the whole "Wisconsin Libertarian Alliance" on two campuses and three high schools before it suspended publication. Editor Samuel Edward Konkin III had relocated to New York University that fall and organized the New York University Libertarian Alliance.

From the obvious pun on "NYU," and given that *New Left Notes* was the major student publication of the day, the NYULA newsletter was christened *NYU Libertarian Notes* and Volume II began February 1971. The word "New" was put after NYU when the pun wore out, and as readers and supporters came from across the country, the "NYU" was dropped from the title.

Again a hiatus occurred in publishing from summer to winter of 1971, during which time the "Libertarian Alliance" position of *NLN* attracted more and more off-campus, paying customers. With the January 1972 issue, *NLN* became 8½×11 electrostenciled with cover, and moved from a local movement to broad movement market.

Policy was always wide-open to dissenting views, anarchist and radical but opposing the "Left-deviationism" fashionable in the early 1970s. The sudden switch of the old *RLA* to a "political strategy" also resulted in a sharp criticism from editors of *NLN* against participation in the political process.

That led to attacks on the "Libertarian" Party which arose in mid-1972, climaxing in the debate between Dave Nolan and Konkin, and the latter's November editorial, "Bullets, Not Balloons." As Rothbard, *reason*, and other libertarian publications grew "soft on the Party," *NLN*'s consistent opposition drew more and more readers.

January 1973 was the first offset *NLN*, and the April issue was the first typeset, although regular typesetting did not begin until early 1974. The publication kept an excellent monthly

[Continued on page five, column two]

in this final issue: ADS & CALENDAR

Last Weekly Entries

BACK PAGE

★ ★ ★ ★ ★

More LEGEND OF ANARCHOCLAUS

And More Anarchocarols too!

PAGES 3 & 4

★ ★ ★ ★ ★

1976-77 in Review

(New Year's Eve, 1977 || Long Beach) *New Libertarian Weekly* reported much exclusive news and many first reports in its two years. Here are just some of them:

"Kennell Busted" (*NLW* 2) was the first movement report of the arrest of a well-known libertarian draft resister. In the same issue, Abby Goldsmith reported "Orlando LP Disbands."

NLW 3 published a letter from prison by Karl Bray "Martyr Writes From His Cell." *NLW* 4 brought Robert LeFevre to the attention of many new to libertarianism with the first of his articles for us.

"Countereconomic Song Turns Gold" was the only major movement notice of the success of the hit song "Convoy," and its countereconomic implications. One of the most famous (and one of only two full-page headlines ever) headline was "Childs is Immoral and Wrong!" says Westmiller." The LP continued its decline.

NLW 8 reported the end of the Libertarian Alternative and 9 caught the Party again: "Partyarch Raids Treasury of \$30,000—LP is Scandalized."

Feminists received nearly all of *NLW* 11's attention, while *NLW* 18 reported Doug Kennell's conviction. One of the most important front pages ever run was the first report of Rothbard attacking *Reason*, and Ed Crane's demand that LP newsletter be just "propaganda pieces." (*NLW* 17.)

"Kennell Sentenced" (*NLW* 18) kept us up to date. *NLW* 19 had three headlines on the libertarian anti-tax demonstrations, the new format of *Libertarian Review*, and the resignations of Murray Rothbard and Andrea Millen from New York's Free Libertarian Party. The last report was followed up by publication of their statement in *NLW* 23.

Karl Bray was out of prison in time for our 25th issues. Rothbard attacked everyone in sight in time for the cover of 29.

[Continued on page five, column three]

EVENTS

New Libertarian News and New Libertarian Translation of Establishment Newspeak

[This is the final "Events" Column. Watch for the new "Muckrake" section in New Libertarian. —SEK3]

South Africa and the Black Market in Freedom

(December 12 || Los Angeles) Rudolph Laubscher brought some hard realities from afar up front to Southern California libertarians at the First Libertarian Church's December Libertarian Supper Club. Laubscher is an Afrikaner libertarian who left the Republic of South Africa over its apartheid policies.

The Supper Club was attended by old, familiar noteworthies in this near-Christmas gathering, including Robert and Loy LeFevre, Dana Rohrabacher, and Jeff Riggensbach. Well-known libertarian and SF fan Clarica D. Scott and now Mrs. Laubscher, introduced her husband.

Rudolph, she said, was born into the middle-income white ruling class but was converted to libertarianism via Rand at 20. He joined the leading anti-apartheid political organization, the Progressive Party, turning off his staunch nationalist and firm Calvinist family.

Rudolph Laubscher earned the equivalent of a Master's Degree in Architecture in South Africa (S.A.). He gave up all the privileges of the white, well-educated Afrikaan class to come to the U.S. for libertarianism.

Before he spoke, Rudolph passed around photographs of white and black South Africans to remind his listeners that real people lived there. He also read some appropriate poetry.

Laubscher's most telling criticism led off his talk, that the news media of the U.S. Establishment discovered South Africa only two months earlier, thanks to Andy Young. Laubscher was also quite critical of U.S. conservatives, especially conservative libertarians, who claim to be pro-freedom but turn a blind eye to S.A. oppression.

Rudolph went through Rand's criteria for men of the mind to go on strike, and found S.A. fit the criteria. For example, although technically not



Rudolph Laubscher by Carol Hablitzel

a "one-party state" (the Nationals have been in power since 1948 but two opposition parties exist), only a small minority can vote.

Nationalization of property occurs by the technique of declaring land "for whites only" compelling sale. And censorship is massive in the Republic.

Rudolph focused on the three characteristics of S.A. statism: the influence of the Calvinist (Dutch Reformed) Church, nationalism, and state capitalism. Everything is regulated, including people.

By legal definition, whites do skilled work and blacks do unskilled. Some weird definitions of what each are arise from market pressures—undercoat of paint is unskilled, but not overcoat; bricklaying is unskilled if it does not involve a trowel.

There is a vacuum for freedom, and as for any other commodity, a black market arises. Neighboring States Lesotho and Swaziland set up casinos and brothels as soon as they achieved independence from S.A. and Great Britain.

Rudolph held little hope the black

Africans would be merciful when they finally took over. "People of Africa have long memories."

The liberation movement attracted those whose motives were greed, vengeance, and justice. Rudolph felt the last would not be achieved by that method.

He talked about the passage of laws to suppress Communists and the liberal opposition, and "banning." Then he chided conservatives for being blinded by gold to thinking that South Africa's economy was sound.

South Africa considers gold to be controlled by international bankers, and it regulates it. Meanwhile, the per capita income of black South Africans is falling, and is no longer the highest in Africa.

During the question period, Rudolph Laubscher was asked several questions by NLW's reporter and editor. He was especially pressed on his knowledge of the South African Bureau of State Security (BOSS), the secret police of the State.

Although he did not think he personally was in danger, he related how a friend of his had a brother-in-law held in confinement for six months with no charge. When the man was briefly let out to write exams, he was not used to noise and various sounds.

Charged under nine counts under the Suppression of Communism act, he was found not guilty on all—ten months later. He had been president of a student's council.

Signs of stress in S.A. Rudolph elaborated on included an 18% devaluation after gold collapsed, soon to be followed by another. For the first time last year, emigration from S.A. exceeded white immigration.

Rudolph considered Rhodesia more liberal than S.A., and the English minority in S.A. were more liberal than the Afrikaners. Nonetheless, it was during the English United Federal Party rule that racism began, with head taxes requiring white-controlled jobs for the money to pay the taxes, and the separate homelands for the blacks concept.

Separate development was not working, with Transkei and Bophuthswana not recognized by any State.

[Continued on page five, column one]

The Legend of Anarcho Claus

by Samuel Edward Konkin III

Last year: Janie White had her mind blown by a self-proclaimed elf called Anarcho Claus. The black-suited fellow had come down her chimney and given her toys forbidden by her parents (a chemistry set for her, a toy submachine gun for her brother) and explained a lot of little-known things to her about Christmas.

Warned by his radio-operating polar bear, C.B., of the approach of his red-suited old man, Anarcho Claus teleported to the roof—but Janie had been clinging to his coat and popped out with him. Rather than let her fall into his father's hands, Anarcho Claus offered to take her with him and she readily agreed as the telekinetic reindeer pulled their sleigh into the air, and Rudolph the Black-Nosed Reindeer with his ultraviolet vision scouting ahead, they flew to the North Pole. Anarcho Claus was explaining how toys were a waste product in the Elvish economy, and how the red-suited old man was dumping them on humans, perpetuating parental despotism.

PART TWO

"Damn, A-C, I think we tripped an alarm," said the polar bear, studying a gauge whose needle was swinging over. "I'll tell Rudy," he added as he started talking in the microphone.

"...And that's Northern Canada," pointed Anarcho Claus to the tundra below. "Now comes the tricky part, we have to cross the dimensional barrier to Elf-land."

"You mean," blinked Janie, "That we're not really going to the North Pole?"

"Not your North Pole, kid," chuckled Anarcho Claus. "Not even Elves can live on that block of martini-chillers. But there's a neighboring dimension where we Elves have altered the environment and turned the poles into heavy-industrial areas, keeping pollution away from the fertile, agricultural areas. Say," he squinted at the wondrous-eyed child, "you do read Science Fiction, don't you?"

"Oh, yes," said Janie fervently.

"Well, then," he smiled, "you didn't really by that line about my old man living in the frozen wasteland in a castle and all that?"

"Well," mused the girl, "I also read

fantasy..." She noticed the black-nosed reindeer returning.

"He's in field range," rumbled C.B. "Now..." and he flipped a switch. The world shivered and Janie saw houses and highways appear below them. She began to get very warm as she was snuggled between the furry bear and the fur-coated middle-aged elf.

"How come your animals are so smart?" thought Janie aloud suddenly.

"Who wants dumb animals?" laughed the rotund elf. "Genetic engineering, of course. Why waste worthwhile life-forms on non-sentience? Our failures, of course, are given away as pets by my dad."

"And our toys," grasped Janie, "are your rejects at something more profound and productive?"

"Something like that, kid," answered Anarcho Claus. "Our robots manufacture a lot of stuff on innovative programs, and not all of it is up to our standards of profitability."

"Rudy says they've spotted us. Now what?" cried the white bear.

"Full speed to our hideout!"

The scouting reindeer had flown ahead but now was rushing back. Janie saw several dots in the sky approaching them.

"Looks like they're really out to stop our free-enterprising this time," said Anarcho Claus to C.B. Janie could now see the rapidly-approaching specks were long, thin, and had large, bat-like wings.

"Are those dragons?" she asked innocently. "Will they burn us?"

"Spooner's stamps!" cried the black-garbed elf. "Learn your D&D. White dragons breathe cold! They'll put us in suspended animation and deliver us to old Red Coat's cops!"

Janie grew anxious. What would her erstwhile hero, a saint yet, do to her when caught in the company of his delinquent son?

"C.B., are we close enough yet to try...?"

The deep-throated reply interrupted Anarcho Claus. "I'm watching and will try it as soon as we hit maximum range. 10-4?"

Now she could see the dragons looming ahead. They split into a pentagon formation, and raised their serpentine, white-furred heads and inhaled as the sleigh approached the center of their formation.

"I'll try to shield you," said Claus. "Now!" boomed C.B.

Janie found them parked in a large room, filled with toys, models, books, games and all sorts of things.

"We don't need any more close calls like that," said Anarcho Claus, letting out his breath. "We're fully aware of the repressive nature of the Santa regime without perceptual reaffirmation!"

"You're telling me?" rumbled the polar bear, as he got out. Anarcho Claus jumped out spryly as several young elves, both male and female, gathered around the sleigh.

"O.K., instructed their pipe-smoking leader," you've got the invoices. Load up." All of them scurried around, piling things on his sleigh while Anarcho Claus tended to his reindeer, with special pats and rub-downs for his black-nosed favourite.

Janie watched in wonderment as Claus kept instructing her while working. "You see, we never developed a State here in Elf-land, which is both good and bad."

"Gosh, you mean you live in anarchy, Mr. Claus?"

"Yeah, that's the good part, although nobody here knows it. After all," he pointed out, "if people don't know what government is, how can they think of anarchy?"

Janie agreed to the logic of this observation.

"So my old man discovered how to cross the dimension to Man-land, and instead of telling them what a crock they were swallowing, he decided to cash in on your people's ignorance. So he started dumping our garbage there. Pretty soon Men began to object to dragons, goblins, demons, mermen, sea serpents, and...even nymphs and satyrs," he chuckled at the last-mentioned. "Not to mention various phenomena that became miracles and religious apparitions."

He went over to a computer panel, fed in some data, and waited. "That's when Dad heard about the philosophy of altruism and decided to dump only things that would appear to be gifts. He built a whole reputation around it as a Saint, no less." The computer gave him some output and he returned to the sleigh, handing the sheet to the bear who had returned from wherever he had gone. C.B. began fiddling with the sleigh's control panel.

"And where did you come in?" asked Janie.

"Well, right after he set up this racket with the parents of your world—he now had to limit his dumping to one day a year—he started taking me along to see the sights. I started snagging books when he wasn't looking, just after they began making them, and eventually figured out how your world worked."

"Oh, could you give me some of those?" asked Janie.

"Yeah, I've been gearing up to reprint some Tucker and Rothbard and Mises for kids...but anyways, when I first started to read that stuff, I knew what I wanted to do for a couple of centuries of my life. I figured I would undo some of the damage Dad did, and eventually enough kids would be freed of thinking in terms of their own repression, overthrow the system, and maybe I could get some real, worthwhile trading going on between our dimensions."

"Gosh, you're wonderful," she said, hugging the fur-coated elf.

"Oh, heck, nothing anyone with an ounce of morality wouldn't do if he had my opportunity. Besides," his voice grew sober for the first time, "my old man's been importing some of the bad ideas from your world, like police and taxes. I'm doing this for my people as well."

"All loaded," said C.B. as one of the younger elves spoke to him in a language Janie didn't understand.

"Let's go!" said the black-coated entrepreneur. C.B.'s paw moved to the switch Janie had seen him last throw and Rudolph returned to the front of the reindeer.

Snap! They were out over the city again, and now flying back the way they came.

She marveled at the city below as her host continued. "I think we'll take you home before I make my next stop, Jane. Maybe this will be the night the old statist finally catches me."

Once again, they passed through the dimension barrier. Then the radio C.B. was using came on. "Attention, this is the U.S.A.F. Dew Line. Identify yourself, Unidentified Flying Object. Please stop for customs and inspection."

"C.B., tell that son-of-a..."

"That he's having a close encounter of the wrong kind," giggled Jane.

"Not bad," agreed Anarcho Claus. Then he smiled again. "Thanks, kid. If we lose our sense of humour, we'll soon be like them."

A formation of jets appeared and Janie could see Rudolph flying circles around each of them. His ultraviolet emitting nose must have affected their instruments, for the formation rapidly became confused. Anarcho Claus cracked an electronic "whip" (which was just a signalling device to his reindeer) and the sleigh shot rapidly out of sight of its chaotic pursuers.

As Jane's roof came back into view, Anarcho Claus said, "Well, I've already left you your gifts this year, but, what the heck, if you want something else..." he waved his black-mittened hand over the bags and piles in his sleigh.

"Thanks, Anarcho Claus," beamed Janie, as they landed. "But you've already given me more than all the other kids!" She pointed to her head.

He jumped out of the sleigh and lifted her out. The polar bear waved at her and went for a switch. Anarcho Claus held onto her and hugged. "Have a Close Encounter of the Fourth Kind," he laughed jovially.

And they were back in her living room. "Catch some sleep, kid," he said, putting her down on the couch, "and maybe I'll catch you next year...if you aren't too busy with the revolution already!" With that, he vanished.

She rushed to the window to see him safely take off, noting that her chemistry set was gone and had been replaced by some disgusting dolls.

"Damn that Santa!" said Jane for the first time in her life. She looked out at the sleigh, waving to her hero. "Don't worry, Anarcho Claus," yelled the cute little girl, oblivious to wakening her parents. "I won't let the bastards grind me down!"

She heard a radio speaker broadcast his answer. "A Revisionist Christmas to all, and to the State—the Long Night!"

Her parents found her rolling on the floor, tears of laughter streaming down her cheeks. ■

The First No-Hell

(Tune of "The First Noel")

by Samuel Edward Konkin III

The first No-Hell, Joe Peden doth say,
Came to certain poor Irish in

Medieval day,
And their anarchy lasted eight
hundred years.

Finally stamped out by Red-coated
fears.

(Chorus)

No-Hell, No-Hell, No-Hell, No-Hell,
Ring in our freedom with Liberty's
Bell.

Then came two thinkers out of the Eas'
There was Ayn Rand, and Ludwig
Von Mises'.

She freed our mind and our actions
freed he
Though both stopped short of
Anarchy.

(Chorus)

We look-ed up and saw a Star
Heinlein's prose led us afar
To see the Earth in a new light
And glimpse the society for which
we fight.

(Chorus)

Then with the Word came Wise Men
Three
From Rampart College and F.E.E.
Robert LeFevre and Murray Rothbard
And Leonard E. Read (whose core's
not so hard).

(Chorus)

Now let us celebrate our Thought
That which our martyrs' blood has
bought
And to us all has giv'n great light,
Though our struggle continues both
day and night.

(Chorus)

Tidings of Freedom and Joy

("God Rest Ye Merry Gentlemen")

by Samuel Edward Konkin III

God rest ye merry gentlemen
If you're content to wait.
But let me speak up for myself
I wish to smash the State.
To save us all from government,
Whose Power we all hate.

(Chorus)

O tidings of freedom and joy,
Freedom and joy,
O tidings of freedom and joy.

From Ayn our rational Mother
The Blessed Branden came,
And onto certain Students
Brought tidings of her name
How that in Colorad' was born
The Son of Galt's new game.

(Chorus)

The students at these tidings
Rejoic-ed much in mind
But many were not satisfied
To let events unwind,
And so picked up their banners
black,

Their own damn gulch to find.

(Chorus)

Galambos spoke to others,
And Read and Murray too.
But lectures just were not enough
Some wanted more to do.
To trade so free and keep the tax
And give the State to rue...
The tidings of freedom and joy,
Freedom and joy,
The tidings of freedom and joy.

EVENTS

[Continued from page two, column three]

The Colored (mixed race) were given separate voting, with 2-6% turning out.

The Jewish community in S.A. provides many of the hard-core radicals, but in general supports the National regime. Laubscher provocatively analyzed Jewish support as based on the strong friendship between Israel and the Republic of South Africa, and the ease at which Jewish South Africans could rush to Israel's aid during its wars with the Arabs.

Both countries, he mentioned, have an "us against the world" mentality, and both are theocracies. *NLW's* questioner added that Israel is treating internal Arabs much like blacks are treated in S.A. these days.

Laubscher concluded with some history of S.A. The Coloreds were big volunteers, but failed to win much back home; the present rulers in S.A. were opposed to South African participation in World War II.

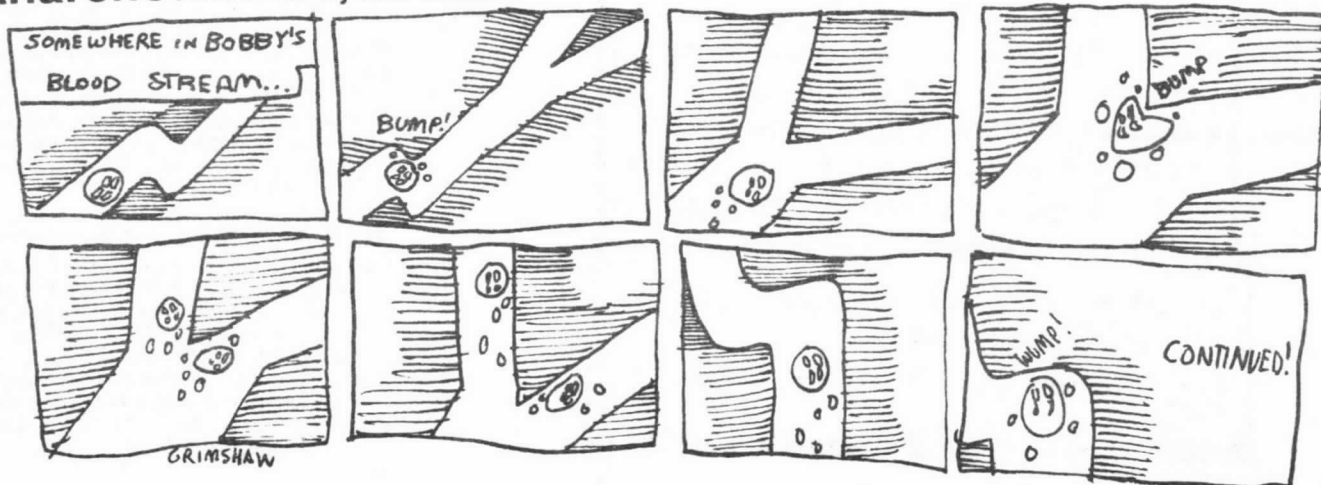
About forty people attended the Supper Club to hear Rudolph. The small caucus attempting to improve food and service of Susan Monahan and Neil Schulman counted another small victory with the serving of vanilla ice cream for a change. ■

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Speculations this issue is the special insert "The Legend of Anarcho Claus," pages 3 and 4. Speculations will continue in *New Libertarian*. ■

Anarchoantics by Jeff Grimshaw



NLW GOES NL MONTHLY

[Continued from page one, column two]

schedule until early 1974, when it announced a partial suspension in order to prepare for relocation.

The final issue of Volume II came out in spring of 1975 and the relocation to California was accomplished. November 30, 1977, saw the first issue of Volume III, now called *New Libertarian Weekly*.

Science Fiction was important in *NLN* and had the only weekly column devoted to it during the entire *NLW* run. "Speculations" will continue in Volume IV, but no plans exist to replace the *Renaissance* section of *NLN*.

"*NL* will frankly nail down the Left Wing of Libertarianism," says the creator and editor. "All other libertarian publications seek the mythical 'sober anarchist center' or else are out-and-out Right deviationist."

While the hard-core ideological editorial position will be maintained, and counter-economics developed further, *NL* will also be pursuing an avant-garde image in arts and manners. Robert Anton Wilson and his allies such as Neal Wilgus are one aspect of this; *litterateurs* such as Jeff Riggensbach, critic Wendy McElroy, and philosopher George Smith another.

With the drastic change in *Libertarian Review* nearly eliminating book reviews, the market has seen a drying up of supply but not necessarily demand. *NL* intends to drastically expand reviews and commentary on books and bring back periodical reviews.

Although the next volume will go to monthly from weekly, subscribers to *NLW* will be given *NL* at a two-to-one ratio rather than a four-to-one. Thus an introductory half-year subscription

to *NLW* bought at the last minute gives one a whole year of *NL*.

NL will sell for \$1 a copy, \$12 a year. Rates for writers will be 1¢ a word minimum, marking a raise for some writers. Ad rates will remain the same for awhile.

All subscriptions expiring on the last issue or two of *NLW* will be extended to give loyal readers a two-issue sample of the new zine. Those wishing not to move into the future with the *New Libertarian* may have refunds in either goods (such as back issues) or some form of currency.

Most of the staff and writers made famous in *NLW* will continue into the new format, although there will be some changes. Graphics will increase, cover art and photos will be brought in, and the appearance of the publication will in general be raised. ■

NLW'S TWO YEARS

[Continued from page one, column three]

NLW was willing to report on the "Objectivist Transsexual on Trial" for 31 and countereconomic activity behind the iron curtain—"Free Market Cracks Red Regimes" (33) and "Counter-Economy in Viet Nam Thrives" (34)—and even "Feminists Aid Hookers" (36) on libertarian assistance to a New York COYOTE demonstration. "Czech Wins First George Orwell Prize" (37) remains the sole movement notice of that event.

Science Fiction got two large, special issues (38/39 and 88/89). George H. Smith out-debated John Hospers (*NLW* 42) and Robert Poole (*NLW* 79.)

Once again the LP was accused of suppression of dissent at their National Convention (*NLW* 44). Milton Friedman was noticed getting a Nobel Prize (46).

"U.S. Votes 'Nobody!' Bigger than Carter-Ford Combined" ended a year of reporting on the Counter-Cam-

paigned '76's drive to get the U.S. to "Vote for Nobody" in 1976. The same issue, *NLW* 48, had Adam Reed's personal account of his assault at the L.P. Con.

Our first anniversary celebrated the Separatist win in Quebec (50-51). Childs defended the LP against Reed in *NLW* 54.

NLW reported first the Koch purchase of *Libertarian Review* from Robert Kephart (*NLW* 59). Diane Hunter Smith came to prominence in *NLW* 63.

The Australian LP folded (*NLW* 72) and *NLW* 73 was one big report of the "Future of Freedom" Libertarian Conference (non-Party, of course).

Tuccille's sell-out to conservatives was featured in *NLW* 78. Another National LP Convention scandal "Atheist Purged From Party Convention?" graced *NLW* 85's cover.

Many Counter-economic events, such as a new libertarian coinage and new publications, the libertarian church scene, Libertarian Law Council events and their new publication, and many, many reports of meetings of the Libertarian Supper Club, the Libertarian Social Club (D.C.), and Chicago's None of The Above filled our pages inside and out. An active movement was described—and the facts were there to back that picture up. ■



EDGAR ALLAN POE

would appreciate our tales of the grotesque and arabesque government activities. *Southern Libertarian Messenger*, Box 1245, Florence, SC 29503. 3

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Calendar

OF EVENTS FOR THE NEW LIBERTARIAN

January 9 Libertarian Supper Club of Los Angeles. Dick Radford on the Contra Costa Taxpayers Association. Reservations in advance from Linda Abrams at (213) 553-5522 (answering service) or mail to 10368 Ashton Avenue, Los Angeles, CA 90024. Price \$8.50 for dinner, \$2 for program only. 7:15 P.M. for dinner, 8:30 P.M. for program only. Velvet Turtle Restaurant, 708 N. Hill St. (one block North of Sunset Blvd.), Los Angeles, California

January 20 Libertarian Social Club of D.C. Debate on Legalization of Hard Drugs with Congressman Robert K. Dornan and Dr. Don Ernsberger (SIL director) Reservations to LSC, 2509 Duxbury Place, Alexandria, VA 22308.

February 18-19 Libertarian Social Club "Basic Principles of Libertarianism" (tentative schedule). Two day intensive course. Students \$20, Adults \$35. Reservations from LSC, 2509 Duxbury Place, Alexandria, VA 22308. At the Silver Springs Sheraton, in Silver Springs, Maryland.

All libertarian and related events are listed except those which require secrecy and those which are not sent in. Notifications should be received at least two weeks before cover date of issue of appearance that is wished. Political activities masquerading as "libertarian" activities will be rejected.

WEEKLY EVENTS

Sunday Freedom Fellowship Open House. Between 2 and 6 P.M. No charge. BYO. (415) 922-3652. 421 Lyon (between Grove and Hayes), San Francisco, Ca. || Temple of Reason 3:00 P.M. No charge. Presentation third Sunday of the month. Barnard's Beaverton Mall, Cedar Hills Blvd. at Hall Street, Beaverton, Oregon.

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