

LIBERTARIAN LIFELINE

Oakland Mayoral Candidates: An Overview

by Miles Fowler

The evening of March 19, I stopped in front of the Rockridge Public Library at 5366 College Avenue in Oakland and noticed a sign announcing a community meeting upstairs. It occurred to me that this would be a good place for the LPC, East Bay Region, to meet. So I went in to check it out. Well, it so happened that eleven candidates for mayor of the city of Oakland were speaking to a standing-room-only audience in the library's public meeting rooms. (There are usually two rooms, but, for this occasion, the partition between them had been removed to make one big room.) There was no room for me to fit inside, so I and nearly a dozen other people stood outside and listened. One of the candidates had already spoken, and I only stayed to listen to the next four. I was unprepared to do much of a reporting job since I had not expected to attend this meeting and did not even have paper or pen with me, but, for what they are worth, let me offer my impressions.

There was Leo Bazile, a former city council-member and former vice-mayor of Oakland, who has had a loose-cannon reputation in the past but who actually sounded a positive note for the evening by saying that Oakland needs to abandon its traditional "anti-corporate" rhetoric and recognize that the economy of Oakland will improve more because people with disposable income come here and less because of anything any mayor might do.

"Do you want businesses to be strong downtown, or do you want businesses to be strong in the neighborhoods?" someone in the audience asked. Bazile reiterated his point: Neighborhood businesses are going to develop because people with disposable income go there to spend money and live, not because of anything the mayor says he is going to do. This, of course, is refreshingly honest. The audience did not, however, burst into thunderous applause. I'm afraid Bazile may not get an opportunity to prove he believes what he says. Perhaps that is just as well. Bazile's laissez faire position appears to apply to government spending, too. He said that the city budget is largely made up of expenditure items that the mayor cannot change. This, I fear, is an unexamined assumption he intends never to examine. Certainly the mayor can keep the budget in check or let it grow like an untended garden.

Ces Butner, a businessman, former head of the Oakland Chamber of Commerce, and proud, lifelong Democrat, picked up on what Bazile said about stowing

the anti-corporate rhetoric and went one further, saying that we need more businesses that are part of the Oakland community. I soon realized I was unsure whether he meant that more Oakland residents should be able to start businesses or that businesses in Oakland should be made to conform to some arbitrary standard of membership in the community concocted at city hall. I hope he means the former, but he did not say that in order to grow more local businesses, it is necessary to get Oakland's anti-business bureaucracy out of the way of people who know how to create jobs and don't need to be told how by politicians and bureaucrats.

Butner did talk about increasing efficiency so that money could be moved from budgets of now-inefficient departments to those departments that provide more essential services. He did *not* say that a benefit of such an approach could be no growth in taxes or even tax-reduction. Is there something wrong with saying that out loud? If Oakland lowered its taxes on residents and small businesses, it would hardly have to do another thing to see the city thrive.

Ed Blakely, another candidate, is a university professor and urban planner; he favors public transportation and fewer parking facilities downtown, yet, knowing that he was speaking heresy for an urban planner, allowed that many of the best places he has seen are "messy." He said that he appreciates the value of allowing *some* disorderly development. Why do I suspect that urban planners are going through a fad of saying things like that? If they really believed it, there wouldn't be any more urban planning.

Another candidate, Jerry Brown, is the son of a former governor of California (which he did not mention), has taken Linda Ronstadt on a date to Africa (which he mentioned), and schmoozes Steve Jobs of Apple Computer (also mentioned). He has done a few other things, too, and made a point of saying so, though, I see both pros and cons to frequently referring to his own record as governor of California. On one hand, it shows that he has a record of running an executive branch, which is arguably like being mayor of Oakland; but, on the other hand, it reminds Oakland voters that he is something of an outsider, by his own admission last residing in Pacific Heights ("and I brought my money with me when I moved to Oakland"). Of course, his opponents obligingly reminded voters of his outsider-status for him. One candidate even compared Brown to a "rock star."

The attacks on Brown by each other candidate signaled that Brown was the perceived front-runner. A poll by the *San Francisco Chronicle* showed Brown leading his ten rivals with 38 percent. A few months ago, another poll

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showed that Ignacio De La Fuente was at the bottom of the heap, and he is in second place according to this more recent poll, but with only 5 percent. Things change. (I was a respondent in the earlier poll, though, and the poll-taker could not pronounce one of the candidate's names. It was only later when I saw the polling results that I realized which name she had given up trying to pronounce and had not offered as a choice: De La Fuente.)

All of the candidates noted the economic and cultural potential of Oakland, which is a remarkable urban entity, a negative oasis of poverty that sits in the center of one of the richest metropolitan markets in the United States. Oakland ought to be thriving, several candidates agreed, and each promised to do something to bring that about. They were vague about how they would do this. All politicians must read a handbook that says, among other things, "When asked a question, always regard it as an opportunity to say whatever it is that you were going to say anyway. If your answer comes within spitting distance of the original question, so much the better, but this is not necessary and may not even be desirable."

Even Butner, who claimed not to be a real politician, spoke in general terms about his philosophy of business and civic responsibility rather than tackle whether or not his bottling business contributes to alcohol abuse in Oakland. (How *do* you answer a loaded question like that without sounding defensive?). Brown has a unique twist on the technique, adding a bizarre statement such as that putting Jane Fonda on a board was an example of his openness to innovation and creativity in government. After that, you tend to forget what the original question was.

The recurrent themes among all of the candidates I heard were 1) reduce anti-corporate rhetoric and/or attract new business. (Butner was the only candidate who may have implied that creating an environment favorable to home-

grown businesses is a good idea.) 2) Use the mayor's office to urge the Oakland Unified School District to improve its record. Bazile, characteristically, told his audience that he could publicly remind the schools to do their job, but that just as community participation is essential to Oakland politics, parent participation is essential to improving the schools. 3) Crack down on drug houses and, presumably, trafficking.

Commenting on the drug problem, Brown cited the exact location of a drug house and said that he went there on Sunday and asked those he encountered whether it is a drug house. He was able to determine that "it obviously was," even though he could not get a direct admission from anyone, "because these people were high." Despite this novel approach to the subject, Brown shared with other candidates--and most citizens--a simple frustration over the police not being able to get rid of these houses. The candidates seemed to agree that draconian measures might be needed. Bazile is going to get on the case of the police. Butner is going to come down on the owners of properties that have been turned into drug houses. Never mind that tenants' rights laws often prevent property owners from evicting drug dealers, so that landlords are penalized because following one law forces them to violate another. It could be argued that going after the landlords is a case of turning the victims of the career criminals who establish drug houses into criminals. It is, after all, *their* property that is destroyed. But one of the ironies of the war on drugs has been that, while the advocates of the drug war deny that drug trafficking is a victimless crime, they themselves keep declaring every candidate for victim-hood to be a criminal, not a victim.

The drug laws, as libertarians already know, just make drug dealing more desirable and profitable, encouraging more career criminals to become drug dealers. The police cannot stop drug-dealing because the war on drugs paradoxically empowers drug dealers. Until the public and the politicians understand this, the problem of drug-related crime is going to get worse.

The mayoral candidates, like the public, think that if the war on drugs were "properly" prosecuted, law enforcement would surely win. They sounded just as frustrated as most citizens are with the high level of drug-related crime in Oakland. That will help whoever sounds most frustrated to get elected, but it won't solve the drug-related-crime problem, especially as long as there remains so little legal employment in Oakland.

Some of the candidates I did not hear were Hugh Bassette, whose campaign literature calls for a "city income tax for those who work in Oakland" (Bassette's campaign slogan is "Haven't You Had Enough?" I guess the response is, "Vote For Bassette And Get More Of It!"); Ignacio De La Fuente who is a longtime city council-member with strong union ties and who has also opposed some of his own pay-raises while on the council; Mary King, another insider in Oakland and Alameda County politics who ran for mayor in the primary four years ago; and business owner Audry Rice Oliver. Oliver claims not to be an insider, but she is obviously working on that, what with a campaign photo of herself

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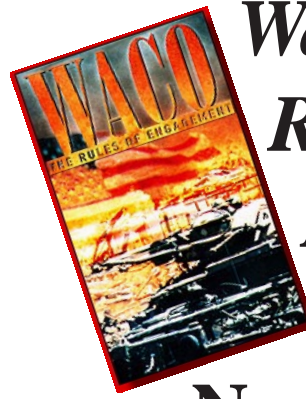
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between Bill Clinton and Al Gore. Her campaign literature includes the accurate if obvious statement that taxpayer dollars are being mismanaged by the city. Oliver charges the status quo with back-room deals and not allowing enough community participation. She promises "Higher standards and more accountability for all of us from government officials to parents, students and city workers." She also wants to commit city-wide "resources from private and public sectors to our schools." Does she mean by "resources" that she wants to throw more money at this problem and coerce businesses to do likewise? That is one of many good questions to ask not only her, but her opponents as well, during this campaign. By "A common sense approach to economic development and job creation," does she mean that she agrees with Bazile and Butner, who at least seem to believe that the "market" (Bazile actually used the M-word!) can create jobs if the city does not squeeze businesses for political gain? Or does she agree more with those past and present candidates who think that small businesses in Oakland cannot be regulated enough and that big corporations need to get in bed with Oakland politicians even more regularly than they already do? The clichés of campaign literature and speeches can mean anything the reader or listener wants them to, and often do.

Shannon Reeves, president of the Oakland chapter of the NAACP, is running for mayor, too. His campaign literature suggests that more city government is needed to arrange for "Growth and Development of our Young People," including "prenatal and early childcare" and government education programs, as well as a "spectrum of quality housing for all citizens." Reeves and Oliver both criticize "bad deals" in their literature, and those candidates that I heard addressed this more specifically in terms of the deal made between the city and the Oakland Raiders Football team. It seems no candidate feels shy to criticize this unilateral negotiation. The agreement has been widely criticized as being burdensome to Oaklanders. Bazile said that Oakland voters could register their protest over not having been consulted by their vote in the June primary. "It's a little late," snorted an Oliver supporter standing outside the room. True, but Bazile is right that the only thing voters can do now is vote for the candidate least likely to let it happen again, if there is one.

I do not know what is really going to change as a result of any of these politicians being elected mayor of Oakland. Standard operating procedure in Oakland politics has always meant downloading a great deal of community input to make citizens feel listened to, but then greasing the squeaky wheel that can provide the most votes or the special interest that can provide campaign contributions. After I had heard four candidates, it was almost 9:00 p.m., and I thought, "If the candidates don't go down hill from here, I will be glad to learn later what I missed. But if I stay to find out that every candidate is doing a variation on the same worn-out themes, and I don't get home until 11 o'clock, I will only be depressed and cranky tomorrow morning."

So I left without regret. □



Waco: The Rules of Engagement

Now on Video

If you missed the Libertarian Party's special screening of *Waco: The Rules of Engagement* at the Grand Lake Theater on April 2, or if you saw this disturbing, but deeply moving film, and wish to share it with others, you may purchase a videotape from the LP. In anticipation of demand for the film, the East Bay Region has arranged a bulk purchase of tapes and is offering them to interested Libertarians for \$25 each. To purchase a copy, please send your check for \$25 to the Libertarian Party, 20993 Foothill Boulevard, #318, Hayward, CA 94541-1511. Please specify that you are ordering the Waco videotape (otherwise, we might simply assume that you are renewing your membership, which also costs \$25 per year).

"An individualist is a man who says: 'I will not run anyone's life — nor let anyone run mine. I will not rule or be ruled. I will not be a master nor a slave. I will not sacrifice myself to anyone — nor sacrifice anyone to myself.'"

— Ayn Rand, *Textbook of Americanism*

The Marxist Experiment in China -- Part 1

By Katherine McKay

An interview with Thomas J. Klitgaard, Esq., in December 1997. Tom has been an observer of China for 19 years. He speaks and writes Mandarin; he has extensive business and legal contacts in China; and he helped found, 16 years ago, the Shanghai Business School, which teaches Chinese managers Western methods of business. This school is co-sponsored by American companies and by the City Government of Shanghai. Former mayor Jiang Zemin, now president of China, was one of the first Chinese Government sponsors.

Q: Tom, I'm interested in finding out your ideas about Marxism in China, how it's changed from the time you first started going there 19 years ago. Is there any hope for Communist China to come into a capitalist-type system? Have they tried to form a third way?

A: Well, anyone who wants to form a judgment on where China is going has to consider where China was. A long time ago, the country was under a feudal system ruled by an emperor and run by local warlords. Then, after the Opium Wars and various other wars in the mid-19th century, China was sufficiently weakened so that other nations were able to come in and take pieces of the country in which to set up their own colonies. The British colonized Hong Kong and other places; the Portuguese took the island of Macau. The Germans had colonies in northern China; in fact, Tsing-Tao beer comes from German breweries in former German colonies. The Japanese also colonized parts of China. These colonizers acted oppressively toward the Chinese population, making them second-class citizens in their own country. In Shanghai there was a park with signs, "No dogs or Chinese allowed," and the Chinese remember that to this day, they will point it out to you.

There was a huge disparity of wealth. It was very common in Shanghai for people to die in the

streets of starvation, for carts to pick up the bodies in the morning and haul them away. This happened even in the affluent areas run by the Japanese and European colonists. The Chinese were left to die, and the Western powers had no concern about the people.

So the Chinese had never had any sort of self-government up to the end of the 19th century. First they had the emperor and then they were under the rule of Japanese conquerors and Western colonizers.

In the early 1900's there was a revolution in which Sun Yat-Sen tried to establish a government more representative of the people. From 1911 through about 1935 that government went through various permutations, interrupted first by warlords and then by the invasion of the Japanese in the 1930's. Chiang Kai-Shek was premier of the system during World War II, the successor to Sun Yat-Sen. There was never a real nation-state, I wouldn't even call it a federation, like the United States. It was an organization set up by Chiang Kai-Shek, but it had many different factions. In China, there was no Thomas Jefferson, there was no John Adams. It's not a conceptual kind of a system. In the United States we have a concept, the Bill of Rights and the Constitution. China's is a different approach – a very Asian, a very family-centered, a quasi-religious system.

After World War II, we armed the Nationalists to fight Mao's Communist movement. When the Nationalists were defeated, they escaped to Taiwan, taking with them many of the treasures and intelligentsia, and they left behind a country that was impoverished and almost destroyed by the war with the Japanese. There was abject poverty in China, and when the Communists came to power, they provided food and other necessities for the people, who were in great need. They offered material salvation and for that reason were accepted by the population. During the Revolution, the Communists never took from the peasants, never quartered soldiers on them, but respected their rights, and so they had great support throughout the country, unlike the Nationalists representing the central government.

The Nationalist government fell in 1949. When Mao came to power, he set up a government which sought to eliminate poverty, prostitution, corruption, and all the things that had undermined the Chinese people. And the Communists were successful. They

provided medical care, a modicum of living – food and housing; they eliminated prostitution, venereal disease, much social corruption, a great deal of the poverty. It was a huge step forward for the people, but the price they paid was to give up their liberty, although when you're in poverty you have no liberty. China became a gray country, with gray people, without the hues of vice or affluence. They took away the reds and blues and greens and left the people with gray. But they could live with self-respect. The Communist regime gave the common people respect they never had before. China under the Communists also had a structured and truly centralized government for the first time, which was farther reaching and more effective than the governments of the old emperors. If you compare it to the Roman Empire, you find the Chinese went down the path that some of the Roman emperors did: they gradually extended the empire, with everything centered in Beijing. Some of their economic plans worked and some didn't, but the people were better off, since they weren't starving, and they had medical care.

Q: What effect did the Cultural Revolution have on China's development?

A: The Cultural Revolution was instigated by Mao's wife and others, who recruited young people to carry it out. Since there are no checks and balances in the Chinese government, Mao's increasing age and debility left a vacuum of power, and she seized it for herself. The movement caused much dislocation and great hardships and suffering. It started in 1966, and the last vestiges of it were still going on ten years later. It was a huge force that was unleashed in China, and a lot of people in the intelligentsia lost their jobs, were sent to the farms, or died. In fact, many of the present leaders of China went through severe hardships in the Cultural Revolution. Some of them were purged, and eventually came back. Deng Xiaoping was sent to the farms; he was rehabilitated twice. Teachers and professors were sent to remote farms to grow cotton or tend pigs, and schools and universities were closed.

Q: Do you mean people could not get an education in those years?

A: It was very difficult. The educational system was essentially shut down, and a whole generation lost the opportunity for formal education.

In China, education has always been the way to high office and economic success, and there was always tremendous thirst for education. Now that the educational system has been reinstated, colleges and technical institutes are flowering. This bodes well for China's future.

During the Cultural Revolution, Chou En-Lai simply defied the Red Guards and saved temples and other sacred areas. He told them that certain things in China would not be destroyed or interfered with, and the army obeyed him. There were courageous people like Chou who preserved many, many things. He was a very able statesman, and I think he's never been really appreciated in the West for what he did.

Q: Was the Cultural Revolution a form of Marxism?

A: I think it was an aberration, a sickness in the system that went too far. The other Communist nations never experienced that kind of thing. But many other nations have long-lasting aberrations too – Northern Ireland, Yugoslavia, South Africa. No one can quite explain how it gets started and how it stops.

Q: What is the place of religion in Chinese society today? Is it allowed once again?

A: Yes, religions are allowed in China. When the Communist Revolution occurred, the people had to give up the outward practice of their religion, but even in the dark days there were temples that stayed open, monastic orders that lasted throughout the Communist era. Once down in Kunming, I went to a Buddhist temple and asked a monk how old the temple was. He said, "Oh, five hundred years." I asked him if it had stayed open all that time and he said yes. I asked how that could be so under a Communist government, and he replied with an old saying: "The mountains are tall and the emperor is far away." Which means that in remote provinces they can do as they please. Out in the western provinces, there is a strong Muslim population. It's hard to categorize China – it's a very diverse country with many different racial strains, different people invading the country. China has had many, many influences and people come in to it. It's not homogenous but multicultural.

Part 2 of this interview, in which Tom talks about the future of Marxism in China, will appear in next month's issue.

Tom Klitgaard is a partner with Dillingham & Murphy in San Francisco, specializing in Asian and high-technology legal matters.

Licensing Our Rights

by Greg Penglis

It is known that the power to tax is the power to destroy. What has not been so obvious is that the power to license and register is equally as devastating to our rights and freedoms as the power to tax, and it leads just as directly to the power to destroy. Our negligence has allowed powerful bureaucracies to destroy, ban, confiscate and steal the free exercise of our private property, the ownership of the property itself and in some cases, the lives of the property owners.

The California Air Resources Board (CARB) has promulgated an insidious program called Smog II, which guarantees that most automobiles in California over four years old will fail to meet CARB's ludicrous pollution requirements. If you fail, you will not be able to register, and therefore keep, your car. Your local government will seize your unregistered vehicle and crush it in return for thousands of dollars in pollution credits from industry.

Consider the drivers' license. The skill of the driver is irrelevant to the license they possess—it is purely dependent on the individual responsibility of the driver. For many citizens, the farcical driving test that initially secures a license may occur only once in a lifetime. Therefore, there is no connection between the license and the ability of the driver. The driver's license, accompanied by a social security number, is however, a means of government identification and control. This is through revocation or suspension of the license for any number of reasons. Registration and licensing has allowed the creation of the Department of Motor Vehicles, which is just another tax collection agency.

The government rationale for the license is that driving is a privilege. This is nonsense. Although not specifically enumerated in the Constitution, the ability to travel at will is basic to a free people. The only legitimate restriction is when the right of travel has been abused, such as in arresting drunk and reckless drivers, and citing speeders. The license is no more required for this process than it would be in arresting a burglar for theft.

General aviation pilots know full well that government-issued pilot certificates and aircraft registrations guarantee nothing about pilot ability and aircraft safety. This is why regardless of the certificate, insurance requirements mandate that all pilots renting aircraft

6 receive a check flight from a qualified instructor at every facility they intend to rent aircraft and for every model of aircraft they intend to operate. The goal of government licensing and registration is not the promotion of open and safe private aviation, it is absolute control of the sky through the elimination of private flying.

Gun owners know these problems well. The civil rights organization Jews for the Preservation of Firearms Ownership has carefully documented how gun registration and owner licensing has always led to the banning and confiscation of firearms, and sometimes to government genocide. In this century, 56 million people from Nazi-occupied Europe, Russia, China, Turkey, Cambodia, Guatemala and Uganda have been killed by their own governments after the imposition of gun control laws. The brutal apartheid government of South Africa remained in power for so long largely because the majority of its citizens were prohibited from owning firearms, while almost every white South African for generations was encouraged to own and carry a gun daily as a matter of custom. Similarly, the Palestinian people of the middle east have only rocks to throw at the heavily-armed Israeli soldiers who occupy their country because the government of Israel forbids Arab citizens from owning guns, while simultaneously *requiring* Jewish citizens to do so, for purposes of self defense. The murders of the Branch Davidians in Waco, Texas were merely a small step in this dangerous direction, and every subsequent incident of gun violence—such as the recent schoolyard shootings in Paducah, Kentucky and Jonesboro, Arkansas—are used as further justification for disarming citizens.

Gun owners are constantly bombarded with bogus laws such as the Brady Bill and bans on so-called assault weapons, “cop-killer” bullets and “Saturday Night Specials.” Prohibitive registration and licensing requirements designed to eliminate privately owned firearms are soon to follow. The authority for every invasion, the taking of life and the confiscation and destruction of firearms by local, state and federal law enforcement agencies originates with the power to register, license and tax.

Licensing and registration serves no purpose and gives no benefit to the governed and law-abiding citizens. What they do is give our rights, freedoms, and control of our property to government agencies who set the conditions upon which we may lease back our property and exercise our rights. The solution is to abolish all agencies who exercise such control, return full ownership of private property to the individual, and only allow the enforcement of laws that specifically regulate criminal behavior. ■

Marin LP News

Last month, the Marin LP held two very successful fundraising events. First, the Garage sale in Grestle Park and then the Petaluma Flea Market Tabling in conjunction with the Sonoma County LP. Between these events, we have managed to raise over one hundred dollars. Thanks to all the folks who made this possible!

Here in Marin we have a unique opportunity to reach out to a more diverse and affluent community. Whether it is supporting Marin Hospice with our Medical Marijuana advocacy or the property rights of home owners in Peacock Gap, we provide an open forum for the rights of the individual.

We would like to remind you that this year is an Open Primary. Not only can you vote for any candidate, but your die-hard apolitical non-Libertarian friends can, for the first time in history, vote for Libertarian candidates. Here is a list of Libertarian candidates running for State Offices this year. Just see how these offices filled by Libertarian Candidates might sound:

Governor: Steve Kubby; Lieutenant Governor: Tom Tryon; Secretary of State: Gail Lightfoot; State Controller: Pam Pescosolido; State Treasurer: Jon

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Petersen; Attorney General: Joe Farina; U.S. Senator: Ted Brown. In April we will be working hard to let people know who our candidates are for State Office and why it's important to vote for "getting Government off our backs."

Soon, we will be selling Libertarian books and related material at New Albion Book Store in Fairfax. We have also had articles recently printed in the *Coastal Post*. An article on Steve Kubby was even featured as front page news in the March edition of this popular local newspaper.

Come visit us at our new website:

<http://www.sirius.com/~pagangas>

Upcoming events: Saturday April 4th, 1:00 p.m. Marin LP General Meeting at San Rafael Joe's, 931 4th Street in San Rafael

Saturday, April 25th 9:00 a.m. to 3:00 p.m.

Petaluma Flea Market Tabling

April 19th all day 420 Hemp Festival Maritime Hall Oakland

Chair: Tammy Austin Marinlp@webtv.net

Secretary: Matt Demattei: pagangas@sirius.com

Treasurer: Rick Lowry lvxink@webtv.net

Messages: (415) 339-7887 or P.O. Box 10671, San Rafael CA 94912

MEMBERSHIP APPLICATION

(For those joining the LP as a voting member)

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CALENDAR OF EVENTS **APRIL**

Saturday April 4th, 1998, 1:00 p.m. Marin County LP General Meeting. Help strengthen the Marin LP by attending the monthly General Meeting at the San Rafael Joe's, 931 Fourth Street in San Rafael. For more information, call (415) 339-7887.

Thursday, April 15, 1998, 2:40 p.m. Down With The IRS: Taxes, Liberty and the American Public, presented by Doug Bandow, Senior Fellow of the Cato Institute, sponsored by the Smith Center for Free Enterprise Studies at California State University, Hayward, in the University Union Room #101A. **Free Admission.** For more information, contact the Smith Center at (510) 885-2640.

Thursday, April 15, 1998, 7:00 p.m. to Midnight. Annual Income Tax Day Protest. Come join Libertarians at the Walnut Creek Main Post Office to pass out Million Dollar Bills to late-filing taxpayers. No one enjoys paying taxes, so this is a prime opportunity to get our message out to people who will not be feeling too friendly toward the government. The Million Dollar Bill Outreach campaign was pioneered by the Libertarian Party of New Hampshire and has proven remarkably effective in recruiting new members from taxpayers who previously did not even know they were libertarians.

Saturday, April 25, 1998. All Day Fundraiser for the Marin LP at the Petaluma Fleamarket. For more information, call the Marin LP at (415) 339-7887.

Tuesday, April 28, 1998, 7:00 p.m. Oakland/Berkeley Libertarians in the 16th Congressional District will meet to discuss regional issues at the Shangri-La Restaurant at 3336 Grand Avenue in Oakland. For more information, contact Jeffrey Sommer at (510) 537-3212.

Wednesdays, 6:30 p.m. UC Berkeley Libertarians meet in Room 206 of Dwinelle Hall on the campus of the University of California in Berkeley. For more information on the student libertarian group, contact George Lee at (510) 664-2237.

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