

Libertarian Party of Hawaii

News

August 2011

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Libertarian Party of Hawaii Officers:

Chair:	Jim Henshaw	jhenshaw@hawaii.rr.com
Vice Chair:	Tracy Ryan	tracyar@hawaiiantel.net
Treasurer:	John Spangler	jspan@hotmail.com
Hawaii County Chair:	Cindy Verschuur	lahilahi@hawaiilink.net
Honolulu County Chair:	Tracy Ryan	tracyar@hawaiiantel.net
Kauai County Chair:	Jeff Mallan	lightwriter@hawaiiantel.net
Maui County Chair:	Pat Brock	pbrock@hawaii.rr.com

Libertarian Party of Hawaii Executive Committee Members:

Larry Bartley	barteng@hawaii.rr.com
Pat Brock	pbrock@hawaii.rr.com
Jeff Mallan	lightwriter@hawaiiantel.net
Ken Schoolland	ken.schoolland@gmail.com

Coming events:

Libertarian Party of Hawaii Executive Committee Meeting

When: SOMETIME IN SEPTEMBER

There are no Party meetings scheduled this month. Please see the September News for the date and venue of the next Executive Committee Meeting.

Recommended Links:

Advocates for Self-Government	theadvocates.org
Antiwar	antiwar.com
Freedom Library	freedomlibrary.org
Freeman Online	thefreemanonline.org
Foolish Things Salon	thefoolishthings.net
Future of Freedom Foundation	fff.org
Grassroot Institute of Hawaii	grassrootinstitute.org
Hawaii Reporter	hawaiireporter.com
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Spiked! Online (our British brothers)	spiked-online.com

Can Ron Paul Really Be Right About Everything?

by [Tom Mullen](#) June 27, 2011

Reprinted from [LewRockwell](#)

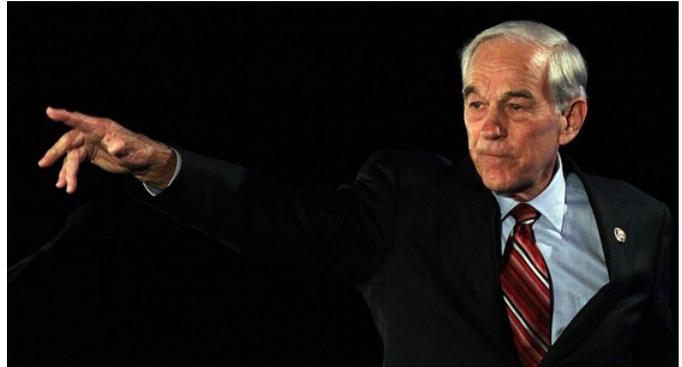


Photo by Justin Sullivan/Getty / [Zimbio.com](#)

I was in Jacksonville last Friday for an event called “Ron Paul on the River.” The Republican presidential candidate was supposed to speak there, but had to cancel at the last minute due to a Libya vote in the House scheduled on short notice. While it was disappointing that the congressman would not appear, the keynote speaker that appeared in his place was well worth the trip.

[Doug Wead](#) is a self-confessed former member of the Establishment. In addition to being a best-selling author and world-renowned speaker, Wead has worked as a special advisor to President George H.W. Bush and on the campaign of George W. Bush. [According to Wikipedia](#), Time magazine called Wead “an insider in the Bush family orbit.”

A good portion of Wead’s speech in Jacksonville focused on issues on which he had formerly disagreed with Paul. At one point, he made the startling statement, “*but now I agree with him on everything.*” He encouraged Paul supporters to persevere through the difficulties of supporting an anti-Establishment candidate and to remember that “logic and the truth are on your side.”

It is not fashionable to admit that you agree with someone “on everything.” To say that you do is to invite the accusation of belonging to a personality cult whose members blindly follow their leader no matter what position he takes. Indeed, this criticism is leveled at Paul’s grassroots supporters, who are called “Paulites” by detractors, implying that they have a pseudo-religious devotion to Paul rather than informed positions on the issues.

In modern American political thought, where only the results of political action are considered rather than the rights of the parties involved, it is not considered reasonable to agree with anyone 100% of the time. For someone like Wead, whose living depends upon his credibility as an expert on those things he writes and speaks about, there is a certain amount of risk in making this statement. Yet he did it in Jacksonville without hesitation, emphasizing the words “*oneverything*” to ensure that no one missed the point.

This immediately struck me, because it was the second time in as many weeks that I had heard a statement like this from someone who had something to lose by saying it. [Appearing on The O’Reilly Factor](#), John Stossel answered O’Reilly’s assertion that Ron Paul hadn’t won the New Hampshire debate by saying, “*But he’s right about everything and you’re wrong.*” O’Reilly retorted, “Everything?” Stossel repeated, “Everything.” When O’Reilly pressed yet again with the same question, Stossel finally backed up to “Just about everything.”

Stossel is a television journalist, so credibility is arguably even more important to his living than it is to Wead’s. That is not all the two have in common. Stossel also [admits](#) that he regrets much of the first 20 years of his career when he attacked the free enterprise system and championed increased government regulation over business. Like Wead, Stossel was a member of the Establishment, albeit from the other side of its aisle. Now, despite the risk to his credibility, he says that Ron Paul is right about everything.

So is this some sort of quasi-religious devotion? Are Paul’s followers simply caught up in a mass hysteria over someone who is likeable and has demonstrated his integrity for so long that they abandon their reason to avoid critical examination of his positions? Isn’t it impossible for an intelligent person to agree with someone on everything?

The answer to all three of these questions is “no.” In fact, contrary to what conventional wisdom tells us, it is actually illogical to agree with Paul on some things and not others. [\[1\] As I’ve said before](#), Paul is simply applying the central libertarian axiom to each issue. As long as he applies the axiom properly and does not make an error of logic, he is going to come out with a position that is consistent with libertarianism 100% of the time.

For those in the grip of this “conventional wisdom” that has led us to the brink of societal collapse, Paul’s answers are anything but consistent. On economic policy, he seems like a hardcore conservative, surpassing all other Republicans in his zeal to eliminate regulation and taxes. On foreign policy and social issues, he seems to be some sort of lefty hippie, arguing to legalize all drugs, allow homosexuals to marry if they wish to (he wants government out of marriage even at the state level), and to immediately order home every soldier stationed on a foreign base.

Those just learning about libertarianism might conclude that it is some sort of “compromise” between conservatism and progressivism/liberalism. This is untrue. Libertarianism evaluates political issues from a completely different perspective than either mainstream political philosophy. Sometimes, conservatives happen to agree with libertarians, but for different reasons. Sometimes, the same is true for progressives/liberals. Libertarians care not for who agrees/disagrees. They follow one simple principle and let the chips fall where they may.

Walter Block [sums this up best](#) in terms of understanding how libertarians like Paul formulate their positions.

“This is because libertarianism is solely a political philosophy. It asks one and only one question: Under what conditions is the use of violence justified? And it gives one and only one answer: violence can be used only in response, or reaction to, a prior violation of private property rights.”

In order to understand Ron Paul’s platform, there are two conclusions one must reach. The first is that libertarians are correct that violence is only justified in response or reaction to a prior violation of private property rights. Block does not limit the definition of “private property” to land ownership or even physical property in general. Instead, property includes all of one’s life, liberty, and justly acquired possessions. So, any murder, assault, theft, fraud, or coercion would be violation of a private property right. Based upon that understanding, ask anyone if they agree that violence should never be initiated, but instead only used in defense, and you will almost always get agreement. So far, so good.

The second thing that one must conclude in order to understand Ron Paul is that all government action is violent action. This is where it gets difficult for conservatives and liberals alike. While it is easy to see the government’s use of its military as an act of violence, it is harder for people to see that other government activities represent violence. How could providing healthcare, ensuring workplace safety, or licensing barbers be violent acts?

This is the great truth that hides in plain site under every human being’s nose. In order to recognize it, one must disengage the deep, emotional attachments that almost everyone has developed to some or all government activity. Once you get someone to that point and they are truly ready to reason, they will come to the libertarian conclusion every time. To the genuinely interested and rational person, only one question is necessary:

“What if you do not cooperate?”

I cannot count how many times I have asked this question and received in response a stare – not a blank stare, but a thoughtful one. You can see the wheels turning. Sometimes they will begin to speak, then stop themselves while they think some more. They are looking for a hole in the theory. They are unable to find one. They are genuinely interested in either proving or disproving your argument. By that time, you have won.

For those who do not immediately “see the light,” you can pick any government action and walk them through that reasoning process:

You: *Suppose that I do not wish to participate in Medicare and withhold only that percentage of my payroll taxes that would otherwise go to fund it. In return, I agree not to make use of any of the Medicare benefits. What will happen to me?*

Him/Her: *You will be charged with income tax evasion.*

You: *What if I don’t answer the charge?*

Him/Her: *You will be arrested.*

You: *What if I do not agree to submit to the arrest?*

Him/Her: *You will be physically forced to submit.*

You: *And if I resist further?*

Him/Her: (reluctantly) *You will be killed.*

You: *So, you now agree that we are forced to participate in Medicare under the threat of violence, correct?*

Him/Her: (Even more reluctantly) *Yes.*

You: *Is there any government tax, law, or regulation that we are not similarly forced to participate in under the threat of violence? Are not even all of these answers the same regarding the least significant government regulation, like a parking ticket?*

Recall the final scenes in the 1999 movie, [The Matrix](#) . After Neo’s “resurrection,” he stands up to once again face the agents that had apparently killed him a moment before. However, when [we see the matrix through Neo’s eyes](#), as he sees it now, the whole world is made up of lines of green code. Neo had been told early in the movie that the matrix is a computer-generated illusion. He heard it, but did not *know* it. He is now seeing that world as it really is for the first time. His mind has reasoned through and understood all of the implications of what Morpheus has told him. Once he truly understands, he is invincible.

This is a wonderful metaphor for the libertarian “conversion.” Once one has had the epiphany that all government action is violent action, there are only three choices. 1) You come to the same conclusions that Ron Paul does on every issue, 2) You disagree with Walter Block and conclude that it is morally justifiable to initiate violence against other people, or 3) You abandon logic and stop acknowledging reality. This is why Paul [told the Today Show’s Matt Lauer](#) that “economic liberty and personal liberty are one and the same and foreign policy that defends America and not police the world [sic] – that’s part of the package as well.”

Doug Wead, John Stossel, and millions of Paul’s supporters have had this revelation. This is why they agree with Paul without exception. They refuse to accept the other two choices available to them: to support the initiation of violence or to abandon logic and refuse to acknowledge reality. This is not fanaticism. It is the inevitable conclusion that one must come to if one employs logic and faces reality. That is why Doug Wead said, “logic and the truth are on your side.”

During his 2008 presidential campaign, Ron Paul lost the Washington state primaries by a considerable margin. However, he [won big in Spokane](#). Why? Because that was the one part of Washington in which Paul’s campaign was able to schedule an appearance. During that campaign, Howard Stern [remarked about his exposure](#) to Paul’s message just as Wead, Stossel and millions of Paul supporters have: “*I think I agreed with everything that dude just said.*” Stern went on to say that he had never heard of Paul before and that it was a shame that the Republican Party was not taking him seriously.

Once a reasonable person hears the libertarian message, it is inevitable that they will not only agree, but agree completely and without exception. This is the antithesis of fanaticism. It is reason. It is recognizing the real world for what it truly is and applying logic to those observations. It is the consistent application to separate political issues of one undeniable principle, which can only lead to libertarian conclusions. It is actually illogical and fanatical to come to any others.

During the 2008 presidential campaign, the Establishment media had a strategy to combat this very troublesome dynamic: *Don’t let the message be heard*. That is no longer a viable strategy. Paul’s grassroots supporters have forced his platform into the mainstream. The media is simply unable to ignore Paul’s campaign this time around. The libertarian message will be heard. Whether or not Paul wins the presidency is secondary. Every day, more Americans are hearing the truth for the first time and its power is irresistible. The revolution is underway. Whether it takes a year, a decade, or longer, liberty is going to prevail.



[1] *This assumes that Paul continues to apply libertarian reasoning consistently. It is certainly possible to disagree with him if he misapplies the theory. There are also fine points of theory that libertarians would take Paul to task for, but not on his general positions on the domestic and foreign policy of the federal government.*

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Tom Mullen [\[send him mail\]](#) is a writer, musician, and business consultant. In January 2009, he published his first book, [A Return to Common Sense: Reawakening Liberty in the Inhabitants of America](#). Visit his website www.TomMullen.net.

Past Hawaii Libertarian Party of Hawaii Chair, Ken Schoolland, is Associate Professor of Economics at *Hawaii Pacific University*. In June he traveled to Romania & Bulgaria to lecture on free market economics at the *Romanian-American University* in Bucharest & the *Institute for Market Economics* in Sofia. We are publishing his seminar syllabus in the News. This is the first edition of an eight part series.

FREE MARKET ETHICS

By Ken Schoolland

Romania-Bulgaria Lecture Series - June 2011

Part 1

Champions of the free market assert that people should be allowed to live their lives as they choose, so long as they allow others to do the same.

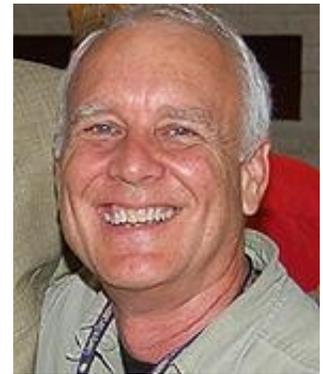
Champions of government assert that a "free society" must be compromised by a dependency on government decision makers who must compel us to live correctly.

A belief in the correctness of government presumes that the rulers are better and wiser than the subjects. Test this by asking the following questions:

- Yes or no: Do you believe the campaign promises of politicians?
- Yes or no: An honest politician has a better chance of winning an election than a dishonest politician?
- Yes or no: The moral standards of politicians are higher than your own?

I have asked my students these questions in dozens of surveys. The result, every single time, is a nearly unanimous opinion about politicians:

- 1) politicians are untrustworthy,
- 2) politics favors the dishonest
- 3) politicians typically have lower moral standards than the general public.



Then I ask the same people if they trust *government* and if *government* improves the moral behavior of society. Most people then say, "Yes!" and they proceed to list a set of laws they want government to implement.

DIVINE RIGHT OF KINGS

This is political schizophrenia—a common sense malady. People frequently experience this disconnect between what they think about government and what they think about the politicians who comprise government. Perhaps this reflects the effectiveness of government influence through schools, media, and the many exhortations to patriotism—blurring the loyalty to the people of country with loyalty to the rulers of a country.

The voter is not so different from the abused spouse who wishes to believe in an ideal marriage partner despite endless betrayals and beatings. The abused voter keeps returning to the incumbent at the ballot box just as the defeated spouse crawls back to his or her abuser in a perpetual exercise of self-flagellation.

People are often mesmerized with the idea that government is a kind of god: omnipresent, omniscient, and omnipotent. Toss a few hundred of the most sordid politicians into some legislative cauldron and one is often presumed to have the magic formula for a civil god.

When fearful or needy or envious, voters plead for politicians to answer their call for immediate brute force against their neighbors. Civic believers sacrifice the life, liberty, and property of their neighbors to flags, national anthems, politicians, statutes, taxes, and conscription.

The source of this widespread justification for government used to be known as the Divine Right of Kings. Kings asserted their right to rule by victory in battle—which, it was claimed, must have been aided by Divine intervention. Thus kings assumed complete authority over the life, liberty, and property of every subject in the realm. This superior station in life for royals is still a notion reinforced by tradition and most Disney films.

DIVINE RIGHT OF MAJORITIES

Americans don't have dynastic monarchs, unless you count the Kennedy and Bush families. But they have other peculiarities worth noting. For instance, Americans celebrate Presidents Day for two heroes of opposite causes: George Washington is the hero of American independence and Abraham Lincoln is the hero of forced union. In addition, there are two other holidays in Hawaii that are just weeks apart. 1) Independence Day memorializes the fight for American freedom from England and 2) Kamehameha Day memorializes the forced unification of the Hawaiian islands by Kamehameha the "Great," a man who murdered thousands of fellow islanders to bring everyone under his control.

There is no consistency in these memorials—except victory. Kill one person and you are a murderer. Kill thousands and you become a hero with your name engraved on buildings and idolized by generations of schoolchildren—so long as you win in battle!

With the passing of monarchs, politicians have found a new justification for authority: the Divine Right of Majorities. Normally people do not believe that it is right to kill, to steal, to lie, to covet, or to enslave. But under the mantle of majority numbers, politics has become a kind of purification ritual. With the approval of majority votes, however manipulated, even the worst among us are elevated in status and empowered to kill, to steal, to lie, to covet, and to enslave with impunity. And they can even feel good about it.

Free market champions reject this. What is wrong for one person acting alone, is also wrong for large numbers of people acting in unison.

Sound ethics are not derived from numbers and votes any more than they are from victory in war. So what alternative is there? It is the idea that individual rights are supreme, not majority votes.

Ken Schoolland (schoollak001@hawaii.rr.com) is an Associate Professor of Economics at Hawaii Pacific University, President of the International Society for Individual Liberty (www.isil.org), and the author of the book *The Adventures of Jonathan Gullible: A Free Market Odyssey*, published in 44 languages (jonathangullible.com).



**"The people will be crushed under the burden of taxes, loan after loan will be floated; after having drained the present, the State will devour the future."
~ Frédéric Bastiat, French Deputy and economist (1850)**

A Birthday Tribute to Milton Friedman: 10 Ideas That Affect Our World

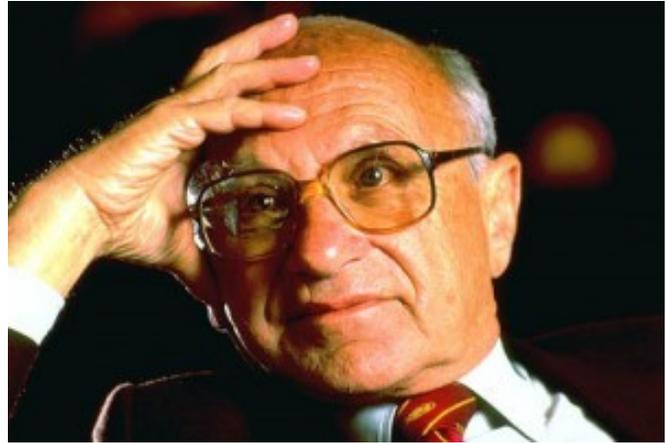
By Ken Schoolland

July 29, 2011

Milton Friedman was born 99 years ago and his ideas are timeless. He was leader of the monetary school of thought at the University of Chicago, a founding member of the legendary free market organization, the Mont Pelerin Society, co-author with his wife, Rose, of the television series and international bestselling book *Free to Choose*, winner of the Nobel Prize in economics, *Newsweek* columnist for many years, and a fearless champion of economic and personal freedom.

Friedman was in many ways a hero to me, one who led me to a greater appreciation of free markets. Over the years I came to have many disagreements with him and I believe that his son, David, championed a much more consistently libertarian analysis of the economy, i.e. *The Machinery of Freedom*. Indeed, David persuaded his father to adopt a far more radical approach to economics as he grew older.

Nevertheless, Milton Friedman was in the vanguard of free market ideas and he shaped the debate so fervently that he laid the groundwork that was essential for many libertarians to find their way out of the mainstream of socialist and Keynesian thought. For this, I owe him a great debt of gratitude.



1) Licensing—I recall coming across his book, *Capitalism and Freedom*, during my first class in economics in the 1960's. While nearly every professor, textbook, and student spoke of government as the universal solution to economic ills in those days, here was a clear skeptic.

Among many topics, I can recall that he spoke of the perverse effects of occupational licensing laws. Far from benefiting consumers, Friedman argued that such restrictions on entry into various professional guilds, from doctors to plumbers, served primarily to stifle competition, raise prices, hinder innovation, and reduce services.

2) Fiscal Policy—Later in the same semester I heard him debate Keynesian economists. His opponents said that fiscal policy of government spending and taxation was more important in controlling business cycles than the policies of money supply and interest rates.

Among the argumentation, he chided them saying that fiscal policy was inconsequential because it was merely the practice of taking from one party to give to another (with potentially less valuable purpose), later characterized by the notion TANSTAAFL, "there ain't no such thing as a free lunch." The government's generosity and "stimulus" doesn't materialize out of thin air, but was offset by costs and disincentives to the owners and producers of wealth.

To promote growth, Friedman argued that government spending and taxation should both be minimized and he promoted the idea of a flat tax for incomes above a certain level. Such low tax policies have been adopted with considerable positive effect in countries like Estonia, Chile, New Zealand, and Hong Kong.

3) Monetary Policy—The Federal Reserve Board (the Fed) was established in 1913 to help stabilize the economy, but this was soon followed by the Great Depression of the 1930's. The work of Friedman and Anna Schwartz in *A Monetary History of the United States* demonstrated that the Fed, contracting the money supply by a third, had been the principle cause of turning a mild recession into a major depression—deep and prolonged.

While he believed the Fed had positive potential for stabilizing growth in an economy, it could be used to ill effect as well. After all, the Fed was the source of inflation, which he abhorred. If Friedman was alive today, I think he would conclude that the powerful tools of the Fed are still being used poorly.

4) Free Trade—Friedman was unrivaled in championing free trade. Opening the world to the benefits of mutual exchange made possible the extraordinary specialization of labor that resulted in the low cost of production for all goods, including even the simplest pencil.

He also believed that open trade was the best tool for countering the harmful effects of localized monopolies. Nations such as Hong Kong, India, and China are extraordinary examples today of the benefits of trade for raising hundreds of millions of people out of poverty.

5) Exchange rates—The Bretton Woods System of fixed exchange rates was inherently unstable, he believed, especially as the U.S. undertook inflationary policies for the Vietnam War and the War on Poverty during the 1960's. He was ultimately proven right when President Nixon closed the "gold window" in August, 1971, and ended convertibility of the dollar at a fixed rate of exchange. The world was forced to adopt Friedman's floating exchange rates, an open market for currencies.

Of all the presidents he advised, he thought Nixon had the highest intellect, but the lowest moral character. While Ronald Reagan was a smart man, Friedman believed that his greatest virtue was in having the courage of principled and moral character.

6) Education vouchers—Always at the forefront of controversy, Friedman took on various battleground issues. Sacrosanct was the education system in America, yet he argued that education would be improved by competition. Students and parents should be given greater choice in education by allowing public funds to be allocated through vouchers to the students and parents themselves, much as the G.I Bill offered funding to veterans after World War II in selecting higher education.

Vouchers introduce a measure of market incentives for teachers and school administrators to improve their performance in services and costs. Voucher systems have subsequently been adopted in many states and in some countries, such as Sweden and Chile, with positive effect.

7) Privatization of Social Security—Likewise, Friedman urged that citizens be allowed to allocate their own public pension funds among competing private annuities. He believed that this would lead to improved incentives for providers to offer greater returns and wiser, more productive investments than by a single government agency. Similar ideas have been positively adopted in Singapore and Chile.

8) All Volunteer Military—In the midst of the Vietnam War, Friedman was among the most prominent of advocates for replacing the draft with an all-volunteer military. For him, it was a matter both of ethics and of practicality.

General William Westmoreland challenged Friedman saying that he didn't want to lead an army of "mercenaries." Friedman reminded Gen. Westmoreland that even generals are paid professional soldiers who serve proudly and effectively for their country...and this does not denigrate them as mercenaries. Eventually the military draft was discontinued in the U.S.

9) Drug Prohibition—In company with William F. Buckley and former Secretary of State George Schultz, Friedman argued that marijuana prohibition should end. He believed that such cases of prohibition did more harm than good.

His arguments have been used in the promotion of modest changes in drug laws, especially in states that have allowed the use of marijuana for medicinal purposes.

10) Replacing Welfare—Friedman was also alarmed by the perverse incentives of the welfare state that encouraged dependency on a costly bureaucracy and discouraged people from getting off welfare rolls and into productive jobs. He argued that a negative income tax could provide a guaranteed income directly through the tax structure.

This income for people would gradually diminish as people took up employment. Perhaps this idea might gain more traction as Congress seeks ways to reduce the heavy costs of massive and intrusive bureaucracy of entitlement programs.

Friedman was guided by principles that favored a free society, one that was driven by competition and consumer choice. He believed that ultimately, there was a connection between personal and economic freedom.

He was one who was willing to offer practical solutions in the climate of public opinion in order to advance the cause of freedom. Friedman accomplished much by his intellect, the courage of his convictions, and by his superb wit.

Freedom Friends Neighbor List

The following folks have offered up their contact information that you might contact them & plan activities together. Send a letter or email to the editor to be included in future lists.

<u>Name</u>	<u>County</u>	<u>address</u>	<u>telephone</u>
Larry Bartley	Honolulu	barteng@hawaii.rr.com	
Pat Brock	Maui	pbrock@hawaii.rr.com	(808) 879-0250
Mike Dyer	Hawaii	mdyer@hawaiian.net	(808) 639-1340
Jim Henshaw	Honolulu	jhenshaw@hawaii.rr.com	(808) 263-8091
Jeff Mallan	Kauai	lightwriter@hawaiiantel.net	
Tracy Ryan	Honolulu	tracyar@hawaiiantel.net	
Deborah Roberts	Hawaii	debroberts@hawaiiantel.net	
Ken Schoolland	Honolulu	ken.schoolland@gmail.com	
John Spangler	Honolulu	jspan@hotmail.com	
Cindy Verschuur	Hawaii	lahilahi@hawaiilink.net	

Note from the Editor:

It has occurred to several members that we need to update the state Party platform, since it hasn't been dealt with since 1984.

Suggestions have been: Use the national platform as a guide and have the membership vote on planks with which they disagree; At a general meeting, solicit planks members would like to include.

Members having suggestions for state Party platform planks, differing from the national party platform (www.lp.org/platform), should send them to me or another Party officer. We will see that that they are submitted to future general meetings convened for the purpose.

Pat Brock,
Editor & Publisher, Libertarian Party of Hawaii News
PO Box 1866, Kihei, HI 96753
(808) 879-0250
pbrock@hawaii.rr.com

"THE FACT THAT WE ARE HERE TODAY TO DEBATE RAISING AMERICA'S DEBT LIMIT IS A SIGN OF LEADERSHIP FAILURE. IT IS A SIGN THAT THE US GOVERNMENT CAN NOT PAY ITS OWN BILLS. IT IS A SIGN THAT WE NOW DEPEND ON ONGOING FINANCIAL ASSISTANCE FROM FOREIGN COUNTRIES TO FINANCE OUR GOVERNMENT'S RECKLESS FISCAL POLICIES. INCREASING AMERICA'S DEBT WEAKENS US DOMESTICALLY AND INTERNATIONALLY. LEADERSHIP MEANS THAT, 'THE BUCK STOPS HERE.' INSTEAD, WASHINGTON IS SHIFTING THE BURDEN OF BAD CHOICES TODAY ONTO THE BACKS OF OUR CHILDREN AND GRANDCHILDREN. AMERICA HAS A DEBT PROBLEM AND A FAILURE OF LEADERSHIP. AMERICANS DESERVE BETTER."

- SENATOR BARACK H. OBAMA, MARCH 2006



We invite you to join The Libertarian Party

Believing in and understanding of the pledge is central to Libertarianism.
You may join by signing below:

"I certify that I oppose the initiation of force to achieve political or social goals."

Signature

Date

Salutation: Mr. Miss Mrs. Ms. Dr.

First Name: * _____

Last Name: * _____

Address: * _____

Apt./Suite No.: _____

City: * _____

State: * _____

Zip Code: * _____

Phone: _____

Email: * _____

Membership in the national Libertarian Party: \$25 per year

Make check out to: **Libertarian National Committee**

Mail form & check to: 2600 Virginia Avenue, NW
Suite 200
Washington, DC 20037

Or click: www.lp.org/membership

Your dues includes: **The quarterly LPNews newspaper**
The Monday email bulletin

Membership in the Libertarian Party of Hawaii: \$20 per year

Make check out to: **Libertarian Party of Hawaii**

Mail form & check to: 713 Ulumaika Street
Honolulu, HI 96816

Or click: www.LibertarianPartyofHawaii.org/membership

Your dues includes: **The monthly Libertarian Hawaii News**

Contributions welcome.

Federal law requires political committees to report the name, address, and occupation and employer for each individual whose contributions aggregate in excess of \$200 in a calendar year.
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I also acknowledge that this contribution is made from a personal account for which I have the legal obligation to pay, and is not made by a corporate or business entity.